

# The Dawn

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# Highlights of DAWN

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## Hunger Trumpets the Hour

**“And there shall be famines . . . in divers places.”—Matt. 24:7**

HARDLY a week passes nowadays without one's attention being shockingly directed to the pitiful plight of starving peoples in many parts of the world. Newspapers, weekly magazines, and television present appalling and heart-rending scenes of emaciated mothers bearing in their arms infants and young children whose bodies consist literally of skin and bones; of children, tin plates in their hands, waiting in long lines for a once-a-day dole of a few crumbs, their eager faces strained with the horrible fear that the supply might run out before their own turn comes; of drought-scorched lands, spotted here and there with the whitening, well-picked bones of domestic animals for whom there was no forage.

From the unspeakable poverty of a Calcutta slum comes the account of a family of ten persons eking out a miserable existence on less than ten dollars a week. Does not this mean that this family is hungry? “Oh, yes,” says the father, “but they have learned to ‘control’ their hunger.”

But this particular Indian family is not alone in its predicament. One of India's cabinet ministers estimates that some

two-thirds of that nation's six hundred million people live below the poverty line, subsisting (if it may be called that) on a per capita consumption of about \$6.50 per month.

In the northern part of Africa, just south of the Sahara Desert, is a vast region called the Sahel. This is a strip of land some 400 miles wide which stretches almost across the top of that great continent. Although the annual rainfall in the area is minimal, it still affords the thirty to forty millions of nomads who inhabit the land a meager existence when conditions are good. But after five years of drought even the normally sparse covering of grass has virtually disappeared, bringing suffering and starvation to great numbers. It has been estimated that some twenty million head of livestock, the chief reliance of the people for food and life, have starved, as have also some one hundred thousand of the inhabitants of this near-desert land. An official of one of the nations that make up this stricken land said, "We are living in a catastrophe."

### **More People Versus Less Food**

The plight of these poor people has not gone unnoticed by the nations of the world. In 1973 alone, assisting nations flew in more than six hundred thousand tons of grain, and more would have been made available had it been possible to have delivered it. But because of the lack of transportation in the land it is difficult to get supplies to the interior where most of these people dwell, and it is estimated that some five million more men, women, and children face starvation.

But while the droughts of recent years have cruelly accentuated their special problems, India and Africa are not the only areas devoting serious and constant thought to the problem of producing sufficient food for tomorrow's increasing millions. For although unfavorable weather conditions, exhaustion of the soil's fertility, and other conditions do indeed contribute to the problem, the underlying difficulty stems from the persistent expansion of earth's population.

Men in high places have long forewarned of the problem, the hard reality of which is now confronting much of the world. One of these men is Lester R. Brown, a former high official in the U.S. Department of Agriculture. As recently as 1970 he had written that "dramatic successes in raising food output in the poor countries are beginning to dispel the gloomy forecasts of widespread famine and worsening hunger." In fairness to Mr. Brown, it should be stated that he considered that this potential increase in productivity would provide but temporary relief in what he considered to be a losing race with the growth of population. But his latest pronouncement is pessimistic indeed. "Unhappily," now says Mr. Brown, "the global prevalence of malnutrition is likely to rise, not diminish, in the years immediately ahead." In addition to the increasing millions to be fed, he calls attention to emerging "shortages in each of the four basic agricultural resources—land, water, energy, and fertilizer."

Another highly regarded food authority, Dr. Norman E. Borlaug, also known as the father of the green revolution, speaks in the same unhappy vein. He points out that in order to increase food production, the production of fertilizer must be increased. But the production of fertilizer depends on energy obtained from crude oil and gas, the prices of both of which commodities have multiplied greatly in the last year. Thus, even if more food could presumably be produced, the price of that food might well be beyond the ability of the masses to pay. Commenting on this same dismal relationship between the rising cost of energy and the food supply, agricultural scientists of the University of Wisconsin have observed that "it would be hard to conclude on a note of optimism."

### **Solution—or Starvation!**

Some time back, Science magazine wrote, "The world drawdown in grain stocks which began in the mid-nineteen sixties continues, and some food shortages are likely all through the nineteen seventies and early nineteen eighties.

Even if population control measures begin to limit world population, the rising tide of hungry people will be with us for some time." To return once more to Dr. Borlaug, we quote his own conclusion: "The world has got to the point where there has to be a sitting down together to decide what to do. Do we let all these countries go into hunger and social and political disorder?"

As if in response to this and many other similar queries by concerned national leaders, representatives from some 130 nations of the world convened last November in Rome to discuss the problem. Among other facets of the difficulty, they considered the wisdom and feasibility of setting up world reserves of food, ways to increase food production, and the means of assisting those nations chronically suffering from food shortages. In view of the magnitude of the problem, in conjunction with man's imperfection and self-interest, one must agree with the conclusion of the agricultural scientists quoted earlier that [so far as man's own efforts to solve the matter are concerned] it is difficult to be optimistic.

But some of those who are not in high places, foreseeing what they view as an ominous development, are undertaking to do something about it in their own individual way. Some are "going back to the land" in a small way—either by purchasing an acre or two on which to raise a half dozen chickens and a cow, perhaps, or by simply growing a few vegetables in their suburban backyards.

Others, similarly concerned about the uncertain future, are joining in a growing trend to store frozen or dehydrated foods in their basements, or concealing them behind artificial walls, for use in the event of future food shortages. Still others are laying in stockpiles of vitamins, seeds, food supplements, or anything else they suppose would sustain life in a world of food shortages. It is interesting to note that among those reported as attempting to so provide for the uncertainties of the morrow are members of the Mormon Church of the Latter Day Saints.

Of course, world population has been growing since man first was placed on this planet, but until recent decades this had occurred at a moderate pace. In past centuries only a fraction of newborn babies reached adulthood. The population growth was further slowed by ever-present disease and recurrent plagues. Also, when droughts occurred, bringing famine to isolated lands, it was not then possible as it is now quickly to transport large quantities of food to the stricken people, and as a result entire populations were often decimated.

### **Science Adds to Population Problem**

It has been estimated that when the Pilgrims landed on the shores of Massachusetts Bay the world population amounted to less than five hundred million people. By the middle of the 19th century this figure had grown to about one billion. But since that time, largely due to medical and scientific advances, world population has increased literally by leaps and bounds. It is now thought that there are about four billion humans occupying this earth; but that, the demographers tell us, is just the beginning, for it is further calculated that by the year 2010 this figure will double to about eight billions. All this, be it noted, at a time when we are being told that we are running out of many basic resources such as water, arable land, and oil; at a time when we are being told that our oceans, another important source of food, are being over-fished.

Perhaps it is little wonder that people are manifesting concern. But though it is generally considered that the root of the present problem is the multiplication of people, there seems to be little real hope of checking that growth, and less of being able to increase food production to match it. As a result, experts are estimating that some ten million people may starve to death in this so-called enlightened year of 1975, and that some five hundred million more, a number equalling the entire population of the world in 1720, are on the verge of starvation. Where will it all end?

## Disturbing New Word Appears

A word that is new (and disturbing) to many has been appearing in print with increasing frequency of late, which sheds light on the magnitude and urgency of the food problem as viewed by world leaders, and the shocking extremes to which their thinking is leading them in their efforts to find a solution. It is the word **triage**, from a French word meaning to sift, or to sort. The dictionary defines it as the sorting of and allocation of treatment to patients, especially war and disaster victims, according to a system of priorities designed to maximize the number of survivors. At first glance this would seem to be the humane and proper course to adopt in such situations, for the saving of as many lives as possible under any given circumstances should be the goal of all right-minded and good-hearted human beings. It is only when we follow the procedure to its suggested conclusion that the horror of it is seen.

As the plan would operate under war conditions involving shortages of doctors, medical supplies, and beds (and presumably it has indeed been so employed) all the wounded are divided or sorted out into three general groups. One group would consist of those wounded who will recover, even though no attention at all is given to them; these endure their pain unattended. A second group is composed of those who will succumb unless they receive medical attention, and on these the available medical skill and supplies are therefore bestowed. There remains a third group of unfortunates, all of whom it has been concluded will succumb in spite of the best attention; these are permitted to perish.

To those of us who are unlearned in the horrors of war this is a disturbing revelation. And it is this same system of allocation that is proposed should be used in the global war on hunger; namely, that food should be supplied to those peoples who will thereby be carried through until they can again take care of themselves; but those nations whose food shortage is judged to be a permanent condition would be

denied assistance. These last are to be written off as nations whose population growth exceeds their agricultural potential; and to send food to such as these would be regarded by the advocates of this plan as "throwing sand in the ocean." Such assistance, it is argued, would merely permit them to produce additional millions who, in turn, would face the same grim round of hunger, malnutrition, and starvation, only in greater numbers than before.

### **Sorry, No Room!**

This policy is defended as being in line with "lifeboat ethics"—that is, when the lifeboat of a doomed ship is already so low in the water with survivors that the addition of any of those pitiful souls paddling about in the ocean would cause the boat to swamp, then at that point these are denied access to the lifeboat.

This, then, is the dilemma in which the world finds itself today—a dilemma which is defying the ability of the world's greatest leaders and best minds to resolve. And how did it come about? Did the great Creator, whose wisdom designed the universe, who prepared the planet Earth for man's habitation and told him to fill the earth with his kind, miscalculate? Did he, unwittingly, set in motion great unchanging and unchangeable forces which would inevitably result in man's extinction? We believe not. Rather, we believe that God gave man a relatively free hand over life's affairs in order to let him see once for all time his own imperfections and insufficiencies, that he might ultimately be led to seek after the Lord. For the devastating hunger that is sweeping the world, as well as all other of man's problems, are the inescapable consequence of his own imperfection and selfishness.

### **Sign of the Kingdom**

The situation in which the world finds itself today is one that is unprecedented in the history of mankind; and the suffering that is being endured by millions of our fellow

human beings all over the world touches the hearts of all good people. The hearts of the Lord's people, too, are deeply affected by these sufferings. But to students of God's Word all this is much more than a deplorable incident in the history of mankind; to them it is seen as one of many hopeful signs recorded in the Bible that we are in the last days of the age, and that the promised glorious times of restitution are near.

Three days before his crucifixion, the disciples questioned Jesus as to the sign of his presence and the end of the age. (Matt. 24:3) In his reply Jesus said that at that time there would be "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Among the troubles to afflict the world in this final time of tribulation he foretold the occurrence of "famines . . . in divers places." (Matt. 24:7) "These," he said, "are the beginning of [those] sorrows" which would mark the final days of this present evil world, just prior to the beginning of Christ's glorious millennial reign. In describing the occurrences in the world during this time at the end of the age, Luke records Jesus as saying, "When ye see these things come to pass, know that the kingdom of God is nigh at hand."—Luke 21:31

### **No More Hungry People**

Beyond the troubles that bring this present evil world to an end (II Pet. 3:7), what bounteous blessings the Heavenly Father has in store for all his human creatures! How he must look forward to that time when he shall open his hand and pour out upon the hungering and thirsting world of mankind of his inexhaustible abundance! Speaking of that period, the Prophet Isaiah tells us that the whole world will then enjoy unprecedented productiveness.

He writes, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall

become a pool, and the thirsty land springs of water . . . [and] grass with reeds and rushes.”—Isa. 35:1,2,6,7

As a result of the rich bounty that the earth shall then bring forth, every vestige of hunger shall be banished! The same prophet writes, “They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”—Isa. 49:10

That this promise applies to the time of the kingdom reign of Christ and the church, when as a result of Christ’s redeeming sacrifice the whole world has been brought forth from their graves (Dan. 12:1,2; I Tim. 2:3-6;), is clearly shown in the preceding verses: “In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness. Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.” When Christ and the church call the prisoners forth from the sleep of death, then, indeed, shall their pastures be in all high places. How boundless should be our joy to know that in Christ’s kingdom the pangs of hunger will no longer gnaw at the empty stomachs of innocent babes!

In yet another prophecy the same prophet likens the abundance that the Lord shall prepare for resurrected mankind to a great feast: “In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” (Isa. 25:6) Again, that this satisfying portion will be supplied to a grateful world during the thousand-year reign of Christ and the church is evident from the context, for the prophet goes on to say that the Lord of hosts “will destroy in this mountain [kingdom] the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the

rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:7-9

### **All Shall Be Truly Satisfied**

This is the same joyous time which the Revelator describes as a new heaven and a new earth, the former heaven and earth (this present evil world, ruled over by Satan) having passed away. The true church, the Lamb’s wife, will have been married to her Bridegroom, “for the marriage of the Lamb is come, and his wife hath made herself ready.” Christ and the church will then be reigning, “and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things [including hunger, malnutrition, and starvation] are passed away.”—Rev. 21:1-4

Because of his disobedience of God’s righteous laws, because of his own imperfection and selfishness, man is now suffering many ills, including hunger. But the Heavenly Father, in his great love and mercy, has provided a glorious and abundant tomorrow, through Christ, for the whole world. In Christ’s kingdom there will be no place for lifeboat ethics, and the word triage will never be spoken; there will be plenty for all.

Nor will the Heavenly Father forget his own very special people, the footstep followers of Jesus, in these trying days. “The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time; in the days of famine they shall be satisfied.” (Ps. 37:18, 19) Many of these, like the world, may indeed suffer hunger and privation. But the Lord will satisfy their hunger in his own special way. And how better shall he satisfy these, his so very precious ones, than by taking them home? “As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.”—Ps. 17:15 □

# ***Bible Study***

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## **God's Presence with Man**

**MEMORY VERSE:** "Thou compassest my path and my lying down, and art acquainted with all my ways."—Psalm 139:3

**PSALM 139:1-12,23,24**

**IN THE** beginning the first man, Adam, enjoyed communion with God and was privileged to be in his presence. But when Adam sinned, God withdrew his presence from him. (Gen. 3:17-24) And associated with man's separation from God was his loss of life. The Apostle Paul, in Romans 5:12, states, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

But it was not God's plan to abandon man in this lost condition. His plan, which was formed before the foundation of the world, was to restore man to his former condition of perfection. (Matt. 25:34) This great recovery project is the golden thread of the entire Bible. The Apostle Peter, in Acts 3:21, calls

this project "times of restitution of all things," and he indicates that it was spoken of by God's holy prophets since the world began.

Generally, God's presence with man down through the ages has been manifested by the outworking of his plan for their recovery. The Apostle Paul, in Hebrews 11:3 (Diaglott), states, "In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass." The thought is that God is thoroughly in control of the times and seasons, and that each ordered period of time succeeded, but did not spring from, the events that occurred in its predecessor. Each of these ages was another forward step

in the plan for the re-establishment of God's presence with man.

The first such period of time after the Flood is known as the Patriarchal Age. It was during this time that God dealt with the patriarchs, such as Abraham, Isaac, and Jacob. These men, because of their faith, were accounted by God as just, and therefore they enjoyed the presence of God in a personal way.

After God delivered the nation of Israel from Egypt he began to deal with them as a people. He gave them the Law Covenant and dealt with them on the basis of that covenant. He spoke to them through emissaries, or prophets, and he performed miracles on their behalf. The Prophet Amos states in Amos 3:2, "You only have I known of all the families of the earth." Our selected text, taken from the 139th Psalm is a psalm of David who was a king, prophet, and friend of God, and who here expresses his love and appreciation for God, who has revealed himself to David.

During the Gospel Age the Heavenly Father has revealed himself and has been present with the comparatively small number of footstep followers of Jesus. So also Jesus said, "Lo, I am with you always, even unto the end of the world [age]."

(Matt. 28:20) There are many texts that speak of God's presence with his people during this time, such as, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."  
—Matt. 18:10

After the completion of the church at the end of the Gospel Age, God's control of times and seasons will again manifest itself in the establishment of Christ's kingdom here on earth. It is during this time that God, acting through Christ and his church, will bring about a reconciliation between God and men. This glorious time is one of the most prominent themes of the Bible. One text is found in Zechariah 2:10,11: "I will dwell in the midst of thee, saith the Lord [Jehovah]. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."

God's presence with man is beautifully expressed by the psalmist in Psalm 145:15,16, "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." □

## Moral Imperatives

**MEMORY VERSE:** "Thou shalt love thy neighbor as thyself."—Leviticus 19:18

**LEVITICUS 19:2, 9-18, 35-37**

GOD, speaking to Moses, said, "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord."—Lev. 18:4,5

The Law Covenant as given to the nation of Israel was a compilation of laws and ordinances for the purpose of regulating the moral and civil life of that nation. The promise, as stated, was that if they were obedient, not failing in anything, they would receive life. But no man could keep this perfect law because of the weaknesses of the flesh.

The Apostle Paul, in Romans 7:10, states, "And the commandment which was ordained to life I found to be unto death." Even though the apostle desired to live up to the lofty standards of the law, he was unable to do so. In verses 24 and 25 of the 7th

chapter of Romans the apostle says, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin."

What does this mean, then? Does it mean that the perfect law of God is of no effect? The apostle goes on to explain in the 8th chapter of Romans, verses 2-4: "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (margin, by a sacrifice for sin), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Therefore the footstep followers of Jesus, who have had the

merit of Christ's sacrifice applied on their behalf, are accounted as just by God and are free from the law and its requirement of perfect performance under it; but instead they become subject to the higher or spiritual law of God. Under this arrangement God mercifully accepts the heart's desire to perform perfectly as an actual perfect performance. But the spiritual law of God is much broader and deeper and more heart-searching.

Jesus, in the 5th chapter of Matthew, gives us some comparisons between the carnal and spiritual laws of God. In verses 27 and 28 we read, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Here it is evident that under the law of the flesh only the act of adultery was counted as a sin. But under the spiritual law of God, the thought, if the desire is in the heart, is equivalent to the deed itself. Obedience to the spiritual aspect of God's law then becomes a test of the Christian's motives and a test of his love for the righteous principles that govern all of God's actions as opposed to the

forces of evil. These righteous principles must, during the course of our Christian walk, be written upon the fleshly tables of our hearts.

The Apostle Paul, in Romans the 13th chapter, verses 8, 9, 10, states, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

The many points of the law listed in our lesson today are things that would work ill to our neighbor. We would not want these things perpetrated against us. The admonition then is that we do not commit them against our neighbors. The apostle says that from the standpoint of the spirit this principle can be expressed in the statement, "Thou shalt love thy neighbor as thyself." And then he enlarges this thought with the principles that if love is the dominant force in our lives, then actions motivated by this god-like quality will always be in harmony with God's law. □

## Personal Responsibility

**MEMORY VERSE:** "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—Ezekiel 18:4

**EZEKIEL 18:2-13, 30-32**

"WHAT mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?"—Ezek. 18:2

The proverb had its origin with the Prophet Jeremiah (31:29), who spoke of a coming time when God would make a new covenant with the house of Israel. The New Covenant, says the prophet, will not be like the old Law Covenant that they were not able to keep because of the weakness of their flesh; but under the New Covenant God will write his law in their hearts, and they will be able to keep his law, and he will be their God and they will be his people.—Jer. 31:28-34

Since Adam was disobedient in the Garden of Eden this

proverb has been true of all of Adam's progeny. The Apostle Paul states in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

In our text it is evident that the nation of Israel were aware of the hopelessness of their plight and were using the proverb as an excuse for not making an effort to live up to the terms of the law. And in Ezekiel 18:3,4 the prophet quotes God as saying, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

The Lord in effect is saying that the time is coming when he will change the conditions so that Israel will no longer die for Adam's sin, but that they, and all men, will die only if they as individuals sin. This is the condition that will prevail during Christ's thousand-year kingdom.

The Apostle Peter, in Acts 3:19-23, speaks of this time as the "times of restitution of all things." And he states that this time was foretold by Moses (vs. 22; Deut. 18:15), "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

This part of the prophecy speaks of Jesus, who gave his perfect life as a ransom price for Adam. The Bible teaches that since all men were condemned in Adam (who was perfect before he sinned), all could be released from condemnation in and by the sacrifice of the one perfect man, Jesus. This was Jesus' work during his first advent.—John 1:14; I Cor. 15:21; Mark 10:45; I John 2:2; I Pet. 1:18; Rev. 5:9

Jesus, the foretold prophet, was to be like Moses, a mediator

of a covenant—the New Covenant—and it is under this covenant that God will write his law in men's hearts. The prophecy continues that it will be mandatory that the people hear and obey the prophet's instructions. In verse 23 he states, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

It is in the kingdom that God will bring to an end the reason for the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." It is then that each man will have a personal responsibility for his own life by being obedient to the laws of God.

The conditions that will prevail under the New Covenant will be much more favorable for Adam's children to be obedient than in present or past circumstances, for the Bible tells us that for the thousand years of the kingdom Satan will be bound so that he can deceive the nations no more.—Rev. 20:2,3

□



## Dangers of False Security

**MEMORY VERSE:** "It is better to trust in the Lord than to put confidence in man."—Psalm 118:8

**JEREMIAH 7:4-12; MICAH 6:6-8**

IN MATTHEW 23:23 Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." In other words, Jesus admonished those Jews who were under the law that it was proper for them to tithe of their worldly possessions, but that they had missed the whole point of what obedience to the ordinances of the law was designed to teach them. These things were judgment, mercy, and faith. If these principles were loved and practiced, the Jews would find favor with the Lord. This is so because if followed to their logical conclusion these precepts express the eternal law of God, spoken by Jesus, which is, "Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."—Matt. 22:37-39

All of the ceremonies and all of the outward show of piety and all of the oblations will not engender favor from God unless these things are accompanied by a proper heart attitude.

In Isaiah 1:11,14,16,17 the Lord, speaking through the prophet, shows how necessary a proper heart condition is: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to

bear them. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

It is the spirit of righteousness and the love of righteousness which finds expression from the heart in acts of mercy, justice, love, and faith that pleases God. Jesus said, "The true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:23

What is meant by worshipping God in spirit? To understand what Jesus meant we must first understand that God is a great spirit being. His thoughts are higher than our thoughts. The Apostle Paul, in I Corinthians 2:11, states, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." The point is that two men can understand each other—their reasonings, their aims, their purposes—because they are both human beings. But since God is a spirit being we as men are hindered from having communication with him without the benefit of the Holy

Spirit. And so the footstep followers of Jesus during the Gosepl Age are endowed with the Holy Spirit for the very purpose of enabling them to know something of God and his plans and purposes. In verse 12 the apostle states, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

To worship God in truth requires that we see in his revealed purpose the manifestation of his character. And seeing his justice, love, wisdom, and power being directed only toward beneficent purposes for all of his creation, we are for the first time able truly to love and worship our Heavenly Father. "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth his praise?"—Psalm 106:1,2 □



# ***Christian Life and Doctrine***

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## **The Obedience of Faith**

**“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.”**

**—Heb. 11:8,9**

THERE are many elements which make up a true Christian character. Among the important of these are love, hope, joy, and patience. Paul reminds us of the fundamental importance of love as the motive of all that we do in the service of the Lord and of one another.—I Cor. 13

Obedience to God and his Word is also essential. Indeed, obedience is closely related to all that we do and are as Christians. There is much in the Bible concerning the faith of Abraham and how, through his faith, he became a friend of God. But Abraham was also obedient to God, and it was his obedience that demonstrated his faith.

Abraham's obedience to God was costly for him in many ways, one of those ways being the necessity of leaving his home and dwelling for the rest of his life in a strange country where he lived chiefly in tents. Abraham's name is associated with the ancient city of Ur, and it has been generally supposed that this city was his birthplace and his home. But

the Scriptures indicate that this may not be true. Ur was in southern Mesopotamia and west of the Euphrates. This river is sometimes referred to in the Bible as "the flood." Joshua said to the Israelites, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor." (Joshua 24:2) When Abraham sent his servant Eliezer to seek a bride for Isaac, the servant was specifically instructed to go to Abraham's own people, and he went to Mesopotamia into the city of Nahor.—Gen 24:4, 10

It would appear that for some reason Abraham and his father and other relatives had traveled from the vicinity of Nahor in northern Mesopotamia to Ur, and that when they left Ur to go to Canaan, the land which God had promised to Abraham and his posterity, they traveled to Haran first. Haran might well have been Abraham's home city, and he remained there until the death of his father. Perhaps he wanted to bury his father among his own people.

While the route from Ur to the Promised Land through Haran was a long one, had Abraham and his family attempted to travel the shortest route they would have been forced to cross what is now the Arabian Desert, which no doubt would have been practically impossible, especially since he took his flocks and herds with him. The city of Ur was surrounded by rich grazing land, and it was here that Abraham pursued his occupation as a farmer, while possibly living in the prosperous, well-appointed city of Ur.

We mention these details simply to emphasize what a great sacrifice Abraham made when he obeyed the call of God to go into another country, and how costly that act of obedience was. The point is emphasized that when Abraham heard the call of God "he obeyed." The Scriptures do not indicate whether or not Abraham considered the hardships to which his obedience would lead him. Whether the land God promised to give him was better than the land surrounding Ur Abraham may or may not have considered. Seemingly, all that concerned Abraham was that his God, the true God of

the Bible, had called him to leave his home and to go into a strange country. Certainly it could not have been easy for Abraham to obey this call, for it involved the moving not only of himself and his family, but of all his flocks and herds as well. Imagine traveling hundreds of miles by foot and taking along hundreds, perhaps thousands, of sheep and cattle! When we consider this we begin to realize the depth of meaning in Paul's statement that when Abraham was called of God to take this journey "he obeyed."

### **A Comparison**

These interesting narratives are not in the Bible merely to make pleasant reading for us. They are there to illustrate what it means for the Lord's people, who have dedicated themselves to do his will, to obey him when he reveals his will to them. In considering the will of God for us it is natural to take into account what will be the best course in life economically and otherwise. And sometimes indeed this is the will of God for some of his people. But at other times he may well call upon us to take a more difficult way. In this case it would mean that obedience is more than merely a word. It is something which might well disrupt our whole course in life, as was true with Father Abraham.

### **Better than Sacrifice**

We have another good example of the importance of obedience in serving the Lord in God's dealings with King Saul. In giving battle to the Amalekites Saul was instructed not to take them prisoners, but to destroy them, including the king and also their flocks and herds. When it came to executing the Lord's will in this matter Saul spared the life of King Agag, and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly."—I Sam. 15:9

The Lord reported this to Samuel, saying, "It repenteth me that I have set up Saul to be king: for he is turned back from

following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night." (I Sam. 15:11) Samuel realized that, as the one whom the Lord used to anoint Saul as king of Israel, it was mandatory that he take appropriate action in this disobedience by the king; so he contacted Saul. We quote the conversation between them:

"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—I Sam. 15:13-23

Here was a case where the first king of Israel lost his authority as king simply because he did not wholly obey the Lord, although he was committed to do so. We are not to suppose from this, however, that Samuel's statement, "to obey is better than sacrifice," implies that the Lord is not necessarily pleased with the sacrifices of his people, for many times sacrifices on the part of those dedicated to the Lord's will come as a result of obedience. Let us not misconstrue the meaning of this and conclude that whenever we have the opportunity to sacrifice time and strength and means in the service of the Lord this would not be pleasing to him—that he would rather that we obey him. Such reasoning would be a clever misapplication of this important lesson in the Word of God.

Another interesting viewpoint is this connection is presented in Micah 6:6-8. We quote: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Here Micah is reminding us of important things in connection with the sacrificial services rendered by the priests of Israel in connection with the tabernacle services—the burnt offerings of young calves, the offerings of rams, and the use of oil. He also mentions one of the ignoble features of the worship of Baal which called upon parents to offer their children in sacrifice to Molech. This latter custom certainly was displeasing to the Lord, but the other items mentioned by Micah were involved in a system of sacrificial service which the Lord commanded. To obey these in the proper spirit is pleasing to God.

True, the Lord did not ask any individual to offer a thousand or more lambs or to contribute ten thousands of rivers of

oil. In these two references the Lord's prophet is merely emphasizing that if the heart is not right even the overdoing of things which the Lord required would be displeasing to him. During the typical Jewish Age the Lord was pleased with burnt offerings and other offerings which he had stipulated, but only if the service represented by these was motivated by the proper spirit. The sacrifices themselves were pleasing to the Lord only when they revealed that his people who offered them were really endeavoring, in the spirit of enee, to please him.

Micah sums up this explanation by saying, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In the age of tabernacle sacrifices, walking humbly with God might well have consisted in doing what the Lord revealed to be his will. Here again, then, we have revealed the fact that there is no real conflict between true obedience to the Lord and the offering of sacrifices as he called for it in his Word.

### **Jesus' Commandments**

In the New Testament are vital, heart-searching commandments by Jesus himself. One of these is designated "a new commandment": "A new commandment I give unto you," he said, "That ye love one another, as I have loved you." (John 13:34) This new commandment was addressed to Jesus' disciples, those who had become his dedicated followers. Thus it applies directly to us. It is not a commandment to leave home and friends and go into a strange country, although it might well lead to this. It involves everything which may be related to laying down our lives for the brethren, because it is in this manner that Jesus loved us—even unto death.

It is easy to overlook this exacting rule of conduct. We think of the brethren as those whom we naturally love and whom we gladly serve. And this is usually true of at least some of the brethren. According to the flesh we are more or less a

clannish sort of people. We are too often prone to love those who admire and praise us and possibly overlook many others who are also worthy of our love but who do not appeal to us as much. In other words, there is a tendency for cliques to form among us, and outside of these our Christian love may not be extended too deeply. Jesus said that there is no profit to us if we love only those who only love us; for, he explained, even the outside Gentile world lived up to this sort of standard.

But even more disturbing is the fact that on occasions those whom we do not particularly love, and upon whom we do not especially shower our affections, are disdained, and because of this we may find ourselves speaking evil of them, thus not only violating the commandment, "Love one another as I have loved you," but also the commandment, "Speak evil of no man."

### **In Comparison**

We look back into the Old Testament and note the tragic manner in which some of the Lord's people then, even the prominent among them, violated the law of God. They did things contrary to his law almost as though they did not believe he existed. The basic reason for this was their lack of faith in their God.

Today we will have little difficulty along this line if our faith in God and in his plan is strong. A strong faith will help us to realize that God is present when we are speaking evil of our brethren and condemning them. If we can commit these sins with no compunction of conscience, it would indicate that our faith in our Creator is very weak; that we are, at best, merely professing to be his people. May we not be like these! May we be among those, rather, who tremble at his Word and whose slightest infraction of his commandments gives us a guilty conscience. These may be, to start with, faults that are mentioned by David; but if we allow them to continue, they may lead to presumptuous sins and even to the "great transgression."—Ps. 19:12-14

May the great desire of our hearts always be to know and really to do God's will. We know he wants us to bear witness to the truth. That comes under another commandment. We know there are various aspects of his will; but let us remember, and with hearts pure toward him and his people, that he wants us to love all his people, to serve them, to encourage them, to defend them. May our prayers be to this end, and may the Lord give us the courage and the strength to obey his commandments whatever they may be; for this will be one of the best evidences of our true faith in him in his great plan of the ages.

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# ***Christian Life and Doctrine***

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## **Beheaded Souls**

**“I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years.”—Rev. 20:4**

WITH many the human soul is a very intangible thing. Traditionally, it is an entity which dwells within the human body until the body dies and then escapes and continues to live as a “disembodied” soul. The traditional theory is that the body cannot live without the soul, although its location in the body while the body lives is unknown. Even medical scientists have not been able to discover it.

Many theories concerning the size and shape of the disembodied soul have been advanced, particularly by theologians, one of these theories being that it is without body, shape, or form, and so small that you could put a million of them in a nutshell and have room for more. How unreasonable this sounds, in the light of the fact that the Bible speaks of some human souls as being beheaded!

This naturally raises the question as to just what a soul really is. The first time the word is used in the Bible is in Genesis 2:7, where we read concerning the creation of man that “the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” From this it is clear that the soul is not something which a man possesses, but that which he is. God did not breathe into the newly formed human organism a

soul, but a breath of life; and when the breath of life animated this first human body it became a living soul. The Revised Standard Version says, "a living being," and that is what is being discussed in our text when the Revelator says that he saw "the souls of them that were beheaded for the witness of Jesus." What he saw was living humans who had been beheaded because of their faithfulness as witnesses of Jesus and the Word of God.

All the true followers of Jesus lay down their lives sacrificially in the service of the Heavenly Father and of his cause, even as Jesus did. These are described in Revelation 14:4 as those "which follow the Lamb whithersoever he goeth"; and Jesus, who was the Lamb of God, completed his earthly life in sacrificial death. Those who are found worthy to reign with him in his kingdom will do so only because they die together with him in divine service.

### **Heavenly Glory**

The hope of living and reigning with Christ is variously described in the Bible. In Hebrews 3:1 the invitation to this high exaltation is described as a "heavenly calling." Paul refers to it as "the high calling of God in Christ Jesus." (Phil. 3:14) The Apostle Peter describes it as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:4,5

### **Not Pleasing to the Flesh**

The idea of dying a sacrificial death in order to attain to kingdom glory with Jesus does not appeal to the human mind and heart. As a popular song puts it, "Everybody wants to go to heaven, but nobody wants to die." The idea of death by beheading is repugnant, to say the least, but actually no more so than crucifixion, such as brought the life of our beloved Master to an end. And the scriptures speak of our being "crucified with Christ."

While all truly faithful Christians follow Jesus into sacrificial death, not many have been literally crucified. The Bible uses this expression in a symbolic manner, to remind us that we are truly following in the footsteps of Jesus. The same thing is true of beheading. Many in the Early Church in the days of pagan Rome were beheaded literally, but all who live and reign with Christ also experience a beheading—a symbolic beheading. The symbolic beheading simply denotes that they give up their own will and way and accept Jesus as their Head. The headship of Jesus in the present life of a Christian is truly necessary in order for one to live and reign with Christ in the future. In other words, we must give up our own heads, figuratively speaking, and accept Jesus as our Head. In our text this is associated with our being witnesses for Jesus and for the Word of God.

### **The Body of Christ**

One of the illustrations the Bible gives to help us grasp the idea of the headship of Christ is found in I Corinthians, chapter 12. Paul introduces the thought in the 11th chapter, verse 3, where he says that the “Head of every man is Christ.” He is not referring to every man in the human race, but to every man who has accepted Christ and devoted himself to the doing of his will. Paul explains that in the symbolic body of Christ “there are diversities of gifts, but the same Spirit. . . . And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and

hath many members, and all the members of that one body, being many, are one body: so also is Christ.”—I Cor. 12:4-12

Here Paul is using the various functions of the human body to illustrate the fact that in the symbolic body of Christ there are also diversities of operation. We enter the body of Christ through the full surrendering of our wills to do the Lord’s will. This thought is closely related to the idea of beheading. We give up our will or head and accept the headship of Christ; and if our surrender is complete and acceptable to the Lord, we are inducted into the body of Christ.

Just what our particular function in the body of Christ turns out to be is one of the things we must leave in the Lord’s hands. It is God who sets the members in the body. Paul wrote, “Now hath God set the members every one of them in the body, as it hath pleased him.” (I Cor. 12:18) Jesus is the inspired Head of the body. The apostles are also inspired members. Jesus and the apostles are the only ones who in their words and actions in the service of the divine plan are inspired in such a way that they have made no mistakes.

But there are lesser servants in the body—teachers, evangelists, pastors, etc. These the Lord also sets in the body according to the good pleasure of his will. Throughout the age this has been done largely through the voting of God’s consecrated people. The vast majority in the body of Christ have no special office assigned to them, but do have the opportunity of laying down their lives for one another. After all, this is probably the most important function any follower of the Master can have.

We are not to strive for position in this body, but to accept whatever the Lord in his wise providence effects to be best suited for our spiritual growth. We are not to say that just because another brother or sister may not have as many opportunities of service as we do that they are not of the body. We are to give honor to the less honorable; and when one suffers, if we are true members of that body we will suffer also. As members of the symbolic body of Christ we

(Continued on page 38)

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 Watertown CATV  
 Levittown CATV

**NORTH CAROLINA**  
 Charlotte WCCB-TV Channel 18  
 9:30 a.m.  
 Raleigh WRAL

**OHIO**  
 Lima WLIO  
 Ashland ACTV—CATV  
 Cincinnati WCPO-TV Channel 9  
 Thursdays, 1:58 a.m.  
 Louisville WJAN  
 Zanesville WHIZ-TV Channel 18  
 Canton WJAN  
 Wed. 8:30 p.m.

**OKLAHOMA**  
 Tulsa CATV  
 Muskogee CATV  
 Mondays, 8:00 p.m.

**OREGON**  
 Salem KVDO  
 La Grande KTVR

**PENNSYLVANIA**  
 Du Bois CATV  
 Huntington CATV  
 Philadelphia WPVI—KYW  
 Pittsburgh WTAE  
 Sun. 9:30 a.m.

**SOUTH CAROLINA**  
 Anderson WAIM-TV Channel 40  
 Mondays (Time to be announced.)

Ashville WANC  
 7:00 a.m.

**TENNESSEE**  
 Knoxville WTVK  
 9:00 a.m.  
 Chattanooga WRIP  
 Sun. 7:00 a.m.  
 Oak Ridge CATV  
 Nashville WDCN

**TEXAS**  
 Victoria KXIX  
 Lufkin KTRE  
 Lubbock KSEL  
 Port Arthur CATV  
 Pampa CATV  
 Pharr CATV  
 Corpus Christi-Athena  
 CATV & KEDT & KIII  
 El Paso KELP  
 Del Rio CATV  
 Dallas KXTX

**UTAH**  
 Salt Lake City KUTV

**VIRGINIA**  
 Richmond WIKI 7:45 a.m.

**WASHINGTON**  
 Tacoma CATV as Programed

**WASHINGTON DC** WHFV

**WEST VIRGINIA**  
 Bridgeport WDTV  
 Charleston WCHS  
 Huntington WMUL & WCHS  
 6:30 a.m.  
 Oak Hill WOAY-TV Channel 4  
 Wednesdays, 9:30 a.m.

Wheeling WSTV  
 8:30 a.m.

**WISCONSIN**  
 Eau Claire WEAU-TV Channel 13  
 Fridays 6:30 a.m.  
 Rhinelander WAEQ  
 Janesville CATV

**CANADA**  
 Sault Ste. Marie, Ont. CATV  
 Toronto, Ont. Cable

**WEST INDIES**  
 St. Kitts ZIZ-TV Channel 5

# "FRANK and ERNEST"

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## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Mobile WMOO  
Sheffield WSHF 1290 1:30 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
Los Angeles KBRT 740 9:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Francisco KNEW 910 8:00 a.m.  
Long Beach KFOX

### COLORADO

Montrose KUBC 580 8:15 a.m.  
Englewood WQXI 3:15 p.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Tampa WFLA 970 9:30 a.m.

### IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.  
Lewiston KRRC 1350 9:35 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 7:00 a.m.  
Gary-Hammond WJOB 1230 8:30 a.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.  
Louisville WAVE 970 8:15 a.m.  
Winchester WWKY 1380 10:30 a.m.

### MICHIGAN

Detroit CKLW 800 6:45 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis WGNU 9:00 a.m.

### MONTANA

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

### NEW Jersey

Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLA 1270 12:00 noon  
Patchogue WSUF 1580 9:45 a.m.  
Rochester WBBF 950 9:00 a.m.  
Mineola WTHE Sat.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

### OHIO

Zanesville WHIZ 1240 6:40 a.m.

### OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

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## SPANISH RADIO BROADCASTS

### TEXAS

San Antonio KUKA 1250

### ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

### URUGUAY

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

# Radio Broadcast Schedule

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## OREGON

Portland KLIQ 1290 9:30 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

Hemingway WKYB

## TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

## UTAH

Salt Lake City KSOP 1370 8:45 a.m.

## VIRGINIA

Richmond WIKI 7:45 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

## WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Sheridan KWYO 1410 12:00 noon

## CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJVB 1470 9:45 a.m.  
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

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

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

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

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Prince Albert, Sask.

CKBI 900 10:30 a.m.

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

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

## VIRGIN ISLANDS

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

## MALDIVE ISLANDS

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

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## SOUTH AFRICA

Johannesburg SWAZI

## LUXEMBOURG

Luxembourg Wed. 10:30 a.m.

## NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

## CEYLON

Radio Srilanka Sat. 9:45 p.m.

## URUGUAY

Montevideo Radio El Espectador

## MEXICO

Mazatlan XEACE 9:00 a.m.

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## RADIO TOPICS FOR MAY

4—"Sifting Superstition from Religion"

11—"One Government"

18—"What is Death?"

25—"The True and Living God"

all are heirs of his kingdom, which in God's due time will be used for the promised blessing of all the families of the earth.

### **For the Witness of Jesus**

Let us not lose sight of the fact concerning the vision given to the Apostle John of those who were beheaded, that their beheading was brought about by their zeal in bearing witness for Jesus and for the Word of God. The body illustration helps to impress upon our mind the oneness of all the faithful followers of the Master. Jesus refers to this oneness in his prayer, as recorded in John 17. He makes it plain that his interest was not only in the ones specially chosen by the Father to be his apostles, but in all the believers of the entire age. He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:20,21

Let us not overlook the fact mentioned here by Jesus in his prayer that one of the main purposes of our oneness with him is that the world might believe. The members of the body of Christ are called out from the world that they might be light-bearers, proclaimers of the truth. During their sojourn in the flesh their work in this connection is largely one of bearing witness of the truth, and they die because of their faithfulness in so doing. But eventually, when Satan is bound and all the body members of Christ are glorified with him and reigning in his kingdom, the glory of the Lord will be made known to all, and the earth will be filled with the knowledge of that glory.

And while it is true that we are called to this intense activity in the service of the Lord, let us remember that in the Lord's sight it will profit nothing unless it is done in love. Let us remember Paul's admonition, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries,

and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.'—1 Cor. 13:1-3

So let us continue laying down our lives as witnesses for Jesus and for the Word of God. Let us see to it that our beheading is daily carried out and made a vital reality in our lives. But let us do this in the spirit of love—love for one another, love for the Lord, and love for the truth. □

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### **Passed Over**

Brother John H. L. Trautfelter passed beyond the veil to his reward in March at the age of 86. Brother Trautfelter was one of the original Trustees of the Dawn and served in that capacity for many years. He was well known by the brethren across the country. He is survived by three sons and two daughters. Our hearts go out in sympathy to his family at this time.

### **Faithful Unto Death**

On April 2 our Brother Fredrick H. Mundell finished his earthly course. We believe that he was faithful unto death and has passed to his reward. Brother Mundell was 88 years old and is survived by his wife, Irene, his daughter, Alethea, and his son, Elios. Brother Mundell made his home for many years in Greater New York. Our sympathy goes out to the members of his family, and we wish to assure them of a deep interest in our prayers in this their time of great need.

Brother Mundell's service in the truth goes back to a very early period. He served in the editorial department of Zion's Watchtower under the direction of Brother Russell. He was one of the charter members of The Dawn in 1932 and remained a trustee until recent years. He served also, and faithfully, on the editorial committee of The Dawn, for which he was well qualified. Brother Mundell also served for a time as the announcer on the "Frank and Ernest" program.

# ***Christian Life and Doctrine***

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## **Patience and Self-control**

**“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—Hebrews 10:36**

IN THE Scriptures the word “patience” has the meaning of cheerful endurance, and of constancy in that endurance; that is, one is not to permit the trials and difficulties of life to swerve him from his set goal, which for the Christian is to follow faithfully in the footsteps of Jesus, even unto death. In Romans 12:12 the word patience is translated from the Greek word meaning “to bear under or to submit to,” the thought being that the Christian endeavors to accept whatever experiences the Lord in his providence may permit, and to do so with cheerfulness.

This meaningful word patience is used in the Bible in connection with many of the vicissitudes of the Christian life. One of its prominent uses is in connection with the Christian’s waiting on the Lord for the outworking of his plan of salvation as centered in Christ and his return for the establishment of his kingdom. Following the apostle’s admonition, “Ye have need of patience,” he adds, “For yet a little while, and he that shall come will come, and will not tarry.” This is a reference to Habakkuk 2:2, where the Lord speaks of a vision which was to be made plain on a tablet. He adds, “For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he shall surely come, and will not tarry.”

In the Common Version translation the personal pronoun is not used, but Paul, under inspiration of the Holy Spirit, recognized that this was prophecy of the return of Christ to establish his kingdom; so he used the personal pronoun; and the translation of Habakkuk 2:2, which we have used, from the Septuagint, also emphasizes that the reference is to a person—even to the Messiah of promise.

Waiting on the Lord for the fulfilment of his promises concerning the Messiah and the establishment of the messianic kingdom has been a test of patient endurance upon his people of all ages. The expression, "How long, O Lord, how long?" has been very much in the hearts of the Lord's people, and in the Bible it finds expression in words. When Jesus left his disciples to return to the heavenly courts, they asked, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) To this he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." One reason that waiting on the return of Christ and the establishment of his kingdom has been a test of endurance is suggested here. The Lord's people have not been given exact information as to when many of the details of the divine plan are to be fully accomplished, and the tendency is to assume that the fruition of the entire divine plan will take place much sooner than it has. Nor are we at this end of the age free from this test. So it is our privilege cheerfully to endure and to be faithful to the Lord while we are waiting for the consummation of our hopes.

### **Joy in the Morning**

The return of Christ and the establishment of his kingdom is God's method for bringing about peace and happiness in the world. The long period of sin and death is referred to in Psalm 30:5 as a period of darkness, a nighttime, with the explanation that "weeping may endure for a night, but joy cometh in the morning." The Lord's people, who know this purpose of the Lord's return for the establishment of his

kingdom, long for this time of joy to come, but there is nothing they can do to hasten its coming, so they have to wait on the Lord—patiently wait—and this becomes a genuine test of their cheerful endurance as they look to the Lord to help them in the present time of distress and chaos. And this test of cheerful endurance often becomes a very personal one as the follower of the Master is subjected to more than the ordinary hardships of the reign of sin and death.

We think of those—and there have been many of them—who are confined to beds of sickness and pain throughout periods of many years. It is a real test of their endurance, of their patiently waiting on the Lord, as they go through this harrowing experience.

It is always true, of course, that the Lord gives strength for every time of need, and he does in these difficult situations; but this does not mean that he releases the individual from suffering. It simply means that he helps them to bear it. And in proportion to their faith they can and do bear it; while they look ahead to the establishment of the kingdom, when their own hope of glory, honor, and immortality will be realized, and when eventually throughout the whole earth there will be no more pain, no more suffering, no more death, when the former things are passed away.

Then there are those who are called upon to care for the sick and the invalids. Living under these conditions seems dreary and confining. This, too, is a severe test of cheerful endurance. But many of the Lord's people have endured these tests, and successfully, because the grace of the Lord was with them. It is a hard test, although not so difficult as is the case with the ailing ones, because, as a rule, those who care for the ill do not undergo the same degree of physical suffering. But God is not unrighteous to forget the labor of love of these dear ones, in that they faithfully minister to his saints, gladly laying down their lives in this way—the way he has indicated to be his will.—Hebrews 6:10

## **In Love**

To love all of our brethren collectively is one thing, and perhaps is not too difficult if we do not undertake to analyze the characters of each and every one of our brethren. But to love those who, as we see it, oppose our plans, or whose natural faults are precisely those that grate most on our feelings, presents a real test of patient endurance and of our love for those brethren who do not appear to us to be lovable.

And then there are those circumstances of life which isolate us from the brethren. We have an expression, "under the circumstances." Many years ago a brother in Denmark raised the question as to why we have always to be **under** the circumstances. Why can't we get on top of them once in a while? In the case in point, perhaps if we get on top of our circumstances we could prevent our being isolated from the brethren. But if there is no other way than to accept the circumstances of life, even though it be one of isolation, the test of our endurance in such cases is a severe one; because we need the brethren to encourage us in the narrow way, and if we endeavor to get along without them, it will only be by the Lord's special help that we will be able to endure cheerfully what his providence may permit.

## **Making Ends Meet**

If, in these days of inflation, our income never seems to cover the needs of our family, and monetary worries are many, this also becomes a test of endurance, of waiting on the Lord, of depending on his promises that he will supply all our real needs—not perhaps all that we may want, but all we really need in order that we may serve him faithfully.

If our maturing children follow the ways of the world rather than the ways we had planned for them and hoped for, this also is a test. In this we have to wait on the Lord patiently, realizing that he knows what is best. And if we have done the

best we can to bring up our children in the nurture and admonition of the Lord, then we can leave the results in the Lord's hands, knowing that he is too wise to err.

And then there are the temptations that come to us daily—temptations to turn away from the rigid standards of the narrow way. If these temptations came only once and through our resistance we overcame them, we would like it very much, but this is not the case. Many times the same temptations recur, and it becomes a matter of cheerful endurance as we endeavor to resist and continue on in the narrow way of sacrifice.

And there are other difficulties of the narrow way, among them our numerous failures in doing the Lord's will. Doing what we know to be our privilege when the flesh rebels is a test of patient endurance. It would be so much easier just to give up the struggle and drift along, but this would not be pleasing to the Lord.

We also need patient endurance in our service of the Lord in connection with the work of witnessing the glad tidings of the kingdom. Most times the results of such efforts are small, and it is so easy to reason that we are accomplishing nothing, and to ask ourselves why should we keep on wearing out the flesh in doing that which is a failure. But this is Satan's method of attack. The Scriptures show that we should be faithful, sowing the seeds of truth in the morning and at all times, although we know not which will prosper. The results of these efforts are in the Lord's hands. He gives the increase, and it is our privilege to endure cheerfully whatever sacrifice may be involved, that we may continue doing that which we know the Lord wants us to do.

### **Self-Control**

In our common use of language we often refer to what the Bible describes as self-control as being a display of patience. Through a mishap, perhaps, we say we lose our patience. The Bible does not use the word patience from this

standpoint. The Bible, rather, refers to this as losing our self-control. In II Peter 1:6 we are admonished to add to our knowledge temperance. Here the word temperance is translated from a Greek word meaning self-control.

To practice self-control is a severe test upon every Christian. It is so easy when some little thing goes contrary to what we think is right to lose our temper. The Scriptures associate anger with the failure to exercise self-control. Solomon wrote, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Prov. 16:32) High praise might be due to a general who, through his strategy and military resourcefulness, captured a city; but if in doing this he should become angry with one of his subordinates simply because he expressed an opinion contrary to his own, he would lose the right to any praise or commendation. Taking the city would not be nearly so important as controlling himself.

We may be called upon unexpectedly at any moment for a display of good temper; but if we display ill temper instead, it means that we have failed to learn and practice one of the fundamental requirements of God's Word.

There are various things that cause a Christian to lose his temper. One of them is disappointment in others. How much easier it would be to display good temper if we would stop to think of the many imperfections we ourselves possess which test the good temper of others!

We may have our hearts set on something which appears to be very desirable. Perhaps it is a journey to another part of the country. This does not materialize, and we show a great deal of ill will on account of it.

Then there are sights and sounds that annoy us. A dog barking at night might keep us awake awhile and we would become very angry. These seem like small things, but they are the tests of our real self-control.

Then there is the spirit of unkindness or ingratitude where we least expect it. This might cause us to become angry, intemperate in our use of language, intemperate in our attitude. This would not be a display of self-control.

There are times when we are tired and would much rather be alone, but our home is invaded by company. What is our reaction to this? Do we display something less than cordiality? Do we think this a proper excuse for being ill tempered? These are simple questions concerning simple things which come up frequently in our Christian lives. How are we dealing with them? Perhaps one of the frequent causes of ill temper is when we try to cope with someone else's bad mood or temper. Under such circumstances do we end up being more ill tempered than the other fellow?

Sometimes there are necessary associations with those who have no congeniality with us. Do we make the best of this and remain cordial, or do we use it as an excuse to display the spirit of ill temper almost every time we are in their presence?

Our expressions of impatience hinder others from taking things patiently. It doesn't necessarily have to be put into words. Moods are very contagious. What is our mood when we are going through circumstances which tend to disturb our peace and tranquility of mind?

All the aspects of the true Christian character are important because they are set forth in the Word of God. It is true that we can never become overcomers in the full sense of the word, either in cheerful endurance or in self-control. It is true that we come short of the glory of God all along the line of our endeavors to know and do his will. But these failures do not need to discourage us! We should keep on trying, and by the grace of God we know that we will eventually hear the "Well done," not because we have actually done so well, but because our unwilling imperfections have been covered by the blood of Christ. □

## Vineyard Echoes of the Past

### Part I

## The Drawing Power of God

THE last decade of the nineteenth century was a very important one to me, although at the time I was a mere child. It was during this period that my father came into contact with the truth, which we still so lovingly refer to as the divine plan of the ages. Although very young at the time, my father's faithful witnessing concerning the glorious things which he had learned from the Word of God began to make an impression on me. It was toward the close of this decade that volume 4 of *Studies in the Scriptures* was published. The original title of this book was *The Day of Vengeance*, but this was later changed to *The Battle of Armageddon*. Those who are acquainted with this book will know that it deals largely with world conditions in this end of the age which, as pointed out, have developed into the greatest time of trouble the world has ever seen.

My father was very interested in the biblical truths brought forth in this volume, and talked about them a great deal. As I look back upon it now and remember the impressions that were made upon my young mind—I still hadn't reached the teenage stage—I feel I can almost say that, religiously speaking, I was brought up on the time of trouble. From what I learned from my father's comments as he talked with

others, it seemed that this great time of trouble was to reach its climax in the year 1914. It appeared to my young mind, from the way my father described it, that when this climax was reached it would mean the end of just about everything that we as humans know in connection with our way of life. I thought about this more than once, and to an extent felt sorry for myself that I was so unfortunate as to the time when I was born, for it seemed that when I reached the age when I could really enjoy the things of this world they would all be over.

Of course I had a false conception of what the foretold time of trouble would mean for mankind. Otherwise, I would have rejoiced in the thought of how the joys of the world would be so greatly increased, and so soon. This I learned as I grew older and continued to listen to my father as he bore witness to others; and he was a faithful witness for Jesus and for the Word of God.

### **Not a Believer**

In this early period of my life I was not in reality what one could describe as a believer; I was merely a child. I was interested and impressed simply because my father was so enthusiastic about these great new things which he had learned. The only church to which my father ever belonged was the Advent Church, but there was no Advent Church in the area in which we lived in these maturing years of my life, and my father did not join any of the other churches. However, he did attend occasionally. He was a good tenor singer and for a while sang in the choir of the Methodist Church. Other than this he attended church only when something special was to take place, such as an evangelistic service, and he attended then because he hoped there would be an opportunity to bear witness to the truth. And he always seemed able to bring about the much desired opportunity. I learned to enjoy going to church on these occasions with my father because I knew that if anything in the way of a controversy arose he would always come out on top, and that I enjoyed.

My father owned and operated a sawmill, and from a very early age I worked in this mill, together with my three brothers and hired hands as they were needed. The hired hands were of the type who were not too careful of their language, and I was impressed with the erroneous thought that when I got into unexpected trouble I could talk my way out by swearing, although I never used profane language if I knew my father was around. One day I had a trying experience and, thinking that my Dad was not in the mill at the time, I tried to pour oil on the wound by swearing. That night my father planned to attend a special evangelical meeting. It was my assignment that week to milk the family cow, and after supper I asked my Dad, if I could get someone to milk the cow for me that night, could I go to meeting with him. He looked at me very understandingly and replied, "Yes, son, you need to go to meeting."

The special item on the program for this meeting was a lecture by a noted evangelist in which he told of two dreams he had experienced. In the first of these dreams it seemed that he was taken to the edge of the great abyss of eternal fire and brimstone and saw the sufferings of the sinners, and heard their groanings. In the second dream it seemed that he had visited heaven and participated in the joys of the saved. After he finished his lecture the meeting was thrown open for testimony, and this is where my father got his chance. My father made good use of his opportunity.

Boldly and without compromise he pointed out the truth concerning hell as it is taught in the Bible. The meeting was thrown into confusion. There was no lack of further testimonies, and without exception each one in turn agreed with the evangelist. During the meeting I sat beside a clergyman—a very honest and sincere black clergyman—and his was the last testimony. He talked at considerable length, using all the scriptures he could which he thought showed the idea of eternal torture for sinners. It was a time in which tobacco chewing was not looked upon as being offensive, so

all the time he was talking I was being sprinkled with tobacco juice! I was very glad when there were signs that he was reaching the end of his dissertation; but his final remark was very surprising and very revealing. He had spent some twenty or twenty-five minutes trying to prove that there is a hell of torment for sinners, but his closing remark was, "Gentlemen, I have reached the conclusion that whether there is a hell or not I will serve the Lord just the same for fear there is." I gathered from this that the good man had not even convinced himself. Years later I lectured in this same hall. The good black preacher, meanwhile, had passed away, but many came to the meeting who were present at the time my father witnessed there and the preacher objected. These still preferred to believe in the eternal torture of the wicked.

Naturally this experience gave me more confidence than ever in what my father was learning from the Bible, and while I did not do anything about it, it afforded me a certain sense of security in that I felt that at least there is something that a teenager—and I had become a teenager by this time—could hold to and feel that it was better than what most people enjoy.

By this time in the truth movement Brother Russell was attending many small conventions when invited, and the railroad companies were co-operating by giving special reduced rates to those who attended these conventions. We learned that Brother Russell was coming to a nearby city to speak at a Bible Students Convention. My mother and my father's sister had for a long time wanted to visit this city, so they took advantage of the reduced railroad rates to go.

They found when purchasing their tickets, however, that the reduced fare was conditional. You could purchase a one-way ticket and, by appearing at the convention and having the ticket properly validated to show that you had attended, you could get a free ride back home. They went anyway, and in order to get the free ride home were compelled to attend

the convention, although up to this point they had no interest in the truth. At the convention they heard Brother Russell speak to the public, and they heard other discourses, and when they returned home they simply couldn't talk about anything except those wonderful things they had heard at the Bible Students Convention. In fact, they were so enthusiastic that I decided that I simply must learn more about the things that Dad believed.

So on the first convenient evening I hid myself away in what we called the parlor. That word is not used much these days, but in the time that I am speaking of a parlor was a room that was as well-furnished as the family could afford, but never used except on very special occasions when special guests would drop in to have a cup of tea.

But for me the parlor was the one place of seclusion in the home of a large family where I knew I could be by myself. We had no electricity, not even gas for lights, so I lighted up the oil lamp and betook myself to the parlor. I knew that my Dad was getting all these things from the Bible, so I found a Bible and took it with me to the parlor. I sat down at a table as near to the lamp as I could get and opened the Bible, and I started to read. And what I read was this, "At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation."

You can well imagine the effect that this had on me! For years I had heard my father talk about this time of trouble, and now with my own eyes I was reading about it right from the Bible itself! This brought me to my knees in a prayer of thanksgiving and of repentance, and for forgiveness. I closed the Bible and went to bed.

The next evening I decided on a similar course, only instead of reading from the Bible—knowing that my Dad was getting these truths through the instructions of the volumes of Studies in the Scriptures—I took with me volume 3. Not having the slightest idea what was in these volumes, I opened the book at random as I had opened the Bible, and

there again I began reading about the time of trouble such as never was since there was a nation.

### **Marking Time**

I kept this experience to myself, and continued to work in the mill and also on a small farm on which our home was located. I worked, and I thought, and I knew that the Lord was drawing me to himself, and that my only possible answer to his drawing power was the full surrender of my life to do his will in following in Jesus' footsteps. But I did not make up my mind on this right away. As I recall, several months elapsed before I was finally drawn to the point that the only answer of a good conscience toward God was to surrender my all to him, and I did.

Then I realized that one of the first things the Lord wanted me to do as a servant of his was to bear witness to the truth. We did not live in a city. You could hardly call it a town. It was a mere village of about 1,200 inhabitants. So I decided I would secure a supply of tracts sufficient to give one to each family in the community. I was not satisfied in my new zeal to merely throw these tracts on the porches. But I knocked at the door of every home, where I knew every family, and presented the tract to them with a few words of explanation as to what they could expect to find in it.

The title of this tract was, "Are You of the Hopeful or the Hopeless?" So far as I know, everyone in that village continued to be of the hopeless, but my faith and hope were increased by the effort I had made to tell the glad tidings of the kingdom to my neighbors; and from that day until now I have been similarly rewarded for every effort I have made to bear witness to the truth.

## The Television Mail

FOR some time now the response by mail to our Bible Answers television programs has been dwindling. Our distributing agency in New York, Modern Talking Pictures, has suggested that the probable reason for this is that we have continued the same type of program for so many years that the audience has fallen off. We have given serious consideration to this thought and have come to the conclusion that this might well be true. A merchant man might dress up his display window most beautifully and for a while that display might be the talk of the town, but if he left that same display in his window over a period of years, the point would be reached where people in his town would probably seldom look in the direction of his store.

Recently there has been a development in connection with our television programs that has tended to prove that our distributing agency is doubtless right in the appraisal that we have already gone too long with the same format of program. The agency has succeeded in securing a very good station for us in the city of Philadelphia, and this Philadelphia station has been putting the programs on at three o'clock Sunday afternoon. Most times when the distributing agency secures a station to show our programs we do not get to know about it for perhaps two or three weeks, and this was the case in Philadelphia. Suddenly we received a very large quantity of mail from Philadelphia and vicinity asking for our booklet, "The Future of Israel and the World." We began to investigate and found that all this mail was coming in response to our program on this subject. But week after week the same

large mail response kept coming in. In our endeavor to reach a conclusion as to why this was true with respect to this one station only, we suddenly realized that in all the years the Bible Answers program has been on television it has never been on in this particular area.

It was something brand new—and on a good station. This, we believe, proved the point of the distributing agency that a program loses its power to attract responses when it has been on the air too long. So far as the Philadelphia area was concerned this was like a brand new program. The people liked it and they responded, and we are happy, although in view of past experience with the other television stations we are taking for granted now that sooner or later this generous response will begin to taper off.

Meanwhile, we have done a little more than think about the suggestion of the distributing agency that we endeavor to prepare a new series of programs with an entirely different format. We have already made two. One of them has been on the air on two or three small stations and the response by mail has been far in excess of what we ordinarily get from stations even much larger. So we are encouraged now to continue on with our new series.

Those who have not had the experience cannot, of course, realize what a lot of work is entailed in making a program of this kind; and certainly it is expensive. But if we can increase our mail response even in a moderate way, it will be well worthwhile. To this end we ask an interest in the prayers of the brethren that the Lord may guide us in this project to the end that even more people may receive the witness each week and in response write for the literature.



# General Convention Bulletin

The Convention Committee has completed the program for the General Convention, and there are many interesting features that will make this an outstanding convention.

One of these unusual features is a panel discussion on the Lord's Presence. A portion of the time is being set aside for audience participation. It is hoped that the friends will ask questions and contribute to the discussion during this period.

There is to be a question meeting, and the panel is composed of capable Bible students. This session will afford the opportunity for the brethren to submit questions to the panel and receive the benefit of several points of view.

One of the outstanding features of this convention will be a reorganized and revitalized Sunday School program. The theme of the program will be the fundamentals of the plan. The general features of the program are:

Doctrinal lessons in the morning sessions.

Discussion sessions in the evening will be centered around Christian living.

There will also be informal "fireside" sessions for teenagers only.

Of particular interest is the study session that is to be devoted to the use of reference material, such as concordances, etc.

## **Special Notice to Teenagers**

Teenagers who are planning to attend the general convention should notify the Sunday School Committee immediately at the following address:

Sunday School Committee  
c/o Mr. Tim Krupa  
316 - 20th Street  
Santa Monica, CA 90402

Notebooks are being prepared that will cover much of the material to be used in the study sessions. The books will be mailed on June 25th to teenagers indicating their intention to attend the convention. It will be advantageous to have this material since the teenage study sessions will be on a college level.

Make your plans now to attend the General Convention. Every preparation is being made to provide for the physical comfort and spiritual blessings of the entire family.

The General Convention  
Albion College  
Albion, Michigan  
August 2-7, 1975.

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## **Encouraging Letters**

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### **Desires to Comfort Others**

Dear Sirs: May I please have a copy of "Three Keys to the Bible"? I recently renewed my Dawn subscription and received your letter about distributing the little booklet, "Hope," and wish very much that I had been fortunate enough to have a copy when my beloved husband passed away two years ago. I've always been in a Christian family, but I like the booklet because it always gives the Bible source, which to me is so important when you are bereaved. Though I still grieve for my husband every day, after reading

about God's plan in "The Divine Plan of the Ages"—I now have the whole set—I know I must be left here for a purpose, and I do a lot of studying and feel spiritually lifted. There are about eighteen funeral homes in this city, and since I have no car I will contact them by mail and tell them about your plan for the free distribution of the "Hope" booklet. I hope I may be of help to others for all the help I have received from the words of the Bible and from your books, which helped to tide me over one of the most difficult and sorrowful times in my life. Sincerely.—N.C.

### **Minister Wishes Tracts**

Dear Friends: I believed I had everything you had ever printed! However, I find you have a variety of excellent tracts which you supply free of charge in quantity for judicious circulation. If so, please send me a generous supply, as I have been reading your literature for three years and have no intent to change, but to help in any way possible. Yours in reverence.  
—Pa.

### **Comforts Others**

Dear Friends: I enclose check for twenty-four copies of your beautiful and inspiring booklet, "Hope." I have sent this booklet to several people who have lost loved ones, and the answers I have received have assured me that they have found comfort in reading your lovely message. Thank you so much for printing it for all of us. and may God bless you!—Ariz.

### **In Time for Breakfast**

Dear Sirs: I want very much to thank you for making the booklet "Archeology Proves the Bible" available in time for our Prayer Breakfast. Needless to say, it made quite an impression on those that were there, and our pastor was very impressed. I would appreciate if you will

send me the following books: 12 copies of "Archeology Proves the Bible," 13 copies of "Our Lord's Return," and a copy of "The Creator's Grand Design." Very truly yours.—N.Y.

### **Beginning to Understand**

Dear Sirs: I thank you for your booklet "The Truth About Hell." I surely appreciated it! I am one who grew up under that awful threat, and at age 36 am just beginning to understand that the King James translation isn't always "gospel truth." Now I want The Dawn magazine and some more copies of "The Truth About Hell." I want to pass them along to my friends and relatives. Thanks again.  
—Calif.

### **Borrowed "Hope"**

Dear Sirs: I have just finished reading your small booklet called "Hope." I borrowed it from a neighbor who had it sent to her after the recent death of her husband. I would like very much if you could send me four or five copies. My uncle died recently, and my husband's aunt, and I believe this booklet would be helpful and comforting. I would also like two or three copies to keep for myself. I'm waiting to hear from you. Sincerely.—Ala.

# The British Section

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## Ambassadors for Christ

AN AMBASSADOR is a minister who represents the sovereign power and dignity of his state at a foreign court, and it is customary for governments of earth to appoint ambassadors or ministers of state to foreign countries. Thus to represent one great nation of earth before another is considered a very honourable profession. How much more honourable it is to represent the heavenly kingdom and its King of kings and Lord of lords before "the children of this world"!

If we as Christians could keep this thought always prominent before our minds, what dignity it would add to our characters; what a transforming power it would be; what an assistance to us as new creatures in our battle with the world, the flesh, and the Adversary!

Our citizenship is in heaven, and the words of Jesus concerning his followers are, "They are not of the world, even as I am not of the world." While still

living in the world, we are not of it but have transferred our allegiance and citizenship to the heavenly kingdom. Our Father in heaven, as stated in Colossians 1:13, has delivered us from the power of darkness and has translated us into the kingdom of his dear Son.

We, as representatives and ambassadors for Christ, should feel both the dignity and the honour of the position, also the weighty responsibilities, and ever keep in mind the apostle's words, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." —Col. 3:17

### Bearing Witness to the Truth

As Jesus was in this world, so are we, his followers. Our Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) It was the Lord's faithfulness to the truth that

brought upon him the opposition of those who were blinded by the Adversary. It was his witness and loyalty to the truth that brought upon him suffering and death.

Similarly, all the Lord's followers are to bear witness to the truth and prove their loyalty to it in respect to God's holy Word and will, character, and great eternal purpose. It is because of such obedience and faithfulness to the truth, with self-denial and self-sacrifice, that all the true followers of Christ have the privileged experience of suffering with Christ; and "if we endure patiently, we shall also reign with him."—II Tim. 2:12

### **Diaglott**

When Jesus walked this earth he suffered "the Just for the unjust" that he might bring men to God. (I Pet. 3:18) Since his high exaltation in heaven, his followers, throughout their earthly pilgrimage, are called upon to demonstrate their loyalty to their Lord by walking in his footsteps.

In proportion as we are faithful ambassadors for Christ and the heavenly kingdom of light, in proportion as we let our light shine before men, holding forth the Word of life, so in proportion the opposing forces of darkness will be in conflict with us. The darkness, and those who

are of the darkness, hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives for Christ.

How do we receive the appointment as ambassador? We answer, first by invitation, then through repentance, consecration and justification. We must recognize that we are sinners. Next we believe on Jesus as our Saviour. Then it is our determination, by the Lord's help, to live not unto self, but unto him who died for us, and to comply with Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present [yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

### **Our Example**

The Lord Jesus is our example, and as we are to represent him, we do well to take heed to his example and admonitions. He was "the faithful witness." We, too, are to be faithful witnesses, and while doing so we look unto Jesus; we attentively consider the Apostle and High Priest of our profession, Christ Jesus.

Each consecrated follower of Jesus realises, as he did, the leadings of the Holy Spirit, saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek [not now to the proud and arrogant and hardhearted]; . . . to bind up the brokenhearted . . . to proclaim the acceptable year of the Lord"—the period during which God is pleased to accept a little flock as living sacrifices, through the merit of the Redeemer.—Isa. 61:1,2; Luke 4:18

Our ambassadorship is a glorious ministry! The Apostle Paul, as a faithful ambassador, felt the influence of the Holy Spirit prompting him to engage in the work of telling all with whom he came in contact, who had "ears to hear," of the "ransom for all," accomplished through our dear Redeemer's sacrifice; and he exhorted all to be reconciled, at-oned, to God, and to begin at once to walk in the paths of righteousness. The apostle declares in Acts 20:27 (**Diaglott**), "for I kept not back from announcing all the will of God to you."

Further, note the Apostle Paul's statement in II Corinthians 5:17-20 (**Diaglott**): "For if any one be in Christ, he is a new creation; the old things have

passed away [old sins, ambitions, hopes, etc.]; behold! they have become new. But all [these new] things are from that God who has reconciled us to himself through Christ, and has given to us the ministry [service] of the reconciliation [atonement]; namely, that God was in Christ reconciling [at-one-ing] the world to himself, not counting to them their offences [because their penalty was borne by Christ]; and has deposited with us the word [message, good tidings] of the reconciliation [at-one-ment]. On behalf of Christ, therefore [because God has given us this ministry or service, and this message of favour, to declare], we are ambassadors [for Christ]; as if God were inviting through us, we entreat, on behalf of Christ—be you reconciled to God!"

### Effects upon Ourselves

Some of the effects of keeping the thoughts of our ambassadorship upon our mind and heart are:

(1) Dignity is added to our character. While all the ambassadors realise that of themselves they have nothing to commend themselves to the Lord, and that therefore they would not be fit representatives of him and his perfect government, except that they are

covered with "a robe of righteousness" (Isa. 61:10; Phil. 3:9), and that they go forth in his strength and with his message (not their own), it lends dignity, nobleness, elevation to their character.

(2) The honour of the position will cause us to walk circumspectly, so that we will do nothing to cause reproach to be brought upon his name, character, word, or government.

(3) The responsibility of the position will be appreciated, which in turn will assist us in being faithful to our trust.

(4) The transforming power of the Holy Spirit will enable us to transfer our affections from earthly things to high, spiritual realities. At first, before becoming ambassadors of the spiritual kingdom, our hopes, aims, and ambitions were all centered upon earthly things. But as ambassadors we are minding the things of the Spirit and not the things of the flesh. Being risen, as it were, with Christ, we seek those things which are above, where Christ sitteth on the right hand of God. Our affections are on things above, not on things on the earth.—Col. 3:1-4

(5) It will be of great assistance to the new creature to keep the thought of our ambassadorship upon our hearts and minds,

helping greatly in the battle of the new creature with the low, groveling tendencies of the old creature [the fleshly mind] now disowned by us and reckoned dead.

(6) The thought of our ambassadorship regulates our walk in life; henceforth we walk in newness of life—after the Spirit, and not after the flesh—Rom. 8:1,4

(7) Our faithfulness as ambassadors results in a growing fruitage of the Holy Spirit, and thus an entrance is abundantly administered unto us into the kingdom.

### **Faithfulness Required**

Whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel or will of God, will speedily know something of the sufferings of Christ and can truly say, "The reproaches of them that reproached Thee are fallen upon me." And here we behold the wonderful wisdom of God; for it is while performing his ambassadorship—in other words, his priestly ministry of "the word of reconciliation" to which the Holy Spirit of anointing impels—that each priest finds the necessity for offering up himself a living sacrifice, holy and acceptable to God, which is his reasonable service.

Hence the measure of self-sacrifice and sufferings for Christ endured by each of the consecrated becomes a **measure** (from God's standpoint—for man cannot always discern it) of the faithfulness of each as an ambassador. Every priest who fails to suffer for Christ's sake, for the truth's sake, must therefore have been an unfaithful ambassador and minister of the New Covenant. And only to those now faithful as good soldiers of the cross will be granted the inestimable privilege of being participators with

the great High Priest in the glorious at-one-ment work under the favourable conditions of the Millennial Age.

Faithfulness unto death will mean that we shall have a crown of life—immortality, the divine nature; joint-heirship with Christ in glory; reigning with him in his throne; sharing with him in his grand kingdom honours, and in his glorious work of blessing all the families of the earth—establishing God's wondrous kingdom in the earth.

Shall I, for fear of feeble man,  
Refrain from showing God's great plan?  
Under a cover hide my light,  
While thousands grope in cheerless night?

Lord, I would loyal prove to thee!  
Let thy reproaches fall on me;  
To spend my days in thine employ  
Shall be my chiefest earthly joy.

This path I therefore humbly tread  
In footprints of our living Head,  
In hope rejoicing as I go  
In him who leads and loves me so.



# Speakers' Appointments

<b>S. ALLEN</b>		<b>M. NEKORA</b>	
Philadelphia, PA	May 4	New York, NY	May 4
<b>J. BACHER</b>		<b>G. PASSIOS</b>	
Pueblo, CO	May 18	Baltimore, MD	May 18
Denver, CO	19	<b>H. PASSIOS</b>	
Salt Lake City, UT	20	Buffalo, NY	May 11
Asilomar, CA	23-26	Toronto, Ont.	12
San Francisco, CA	28	Rochester, NY	13
Sacramento, CA	29	Agawam, MA	14
<b>K. FERNETS</b>		N. Brookfield, MA	15
Pottstown, PA	May 4	New Bedford, MA	16
<b>P. HATGIS</b>		Boston, MA	18
Sayville, NY	May 26	Portsmouth, NH	19
<b>J. HULL</b>		Hartford, CT	23
Portland, OR	May 4	New London, CT	25
Tacoma, WA	6	New Haven, CT	27
Seattle, WA	7	New York (Greek Class)	28
Victoria, B.C.	9	<b>E. K. PENROSE</b>	
Vancouver, B.C.	11	Nashville, TN	May 14
Wenatchee, WA	16	Shreveport, LA	16
Spokane, WA	18	Oklahoma City, OK	18
Clarkston, WA	19	Phoenix, AZ	20
The Dalles, OR	20	Asilomar, CA	23-26
Asilomar, CA	23-26	Sacramento, CA	28
<b>G. JEUCK</b>		<b>L. POST</b>	
York, PA	May 25	Boston, MA	May 4
<b>A. KRUMPOLT</b>		Sayville, NY	26
Allentown, PA	May 25	Sayville, NY	May 4
<b>K. NAIL</b>		<b>T. TRZECIAK</b>	
Columbus, OH	May 9	La Salle, IL	May 15
Greenfield, OH	11	Kansas City, MO	16
Cincinnati, OH	12	Laramie, WY	20
Indianapolis, IN	13	Asilomar, CA	23-26
Mahomet, IL	14	San Francisco, CA	27
St. Louis, MO	15	Sacramento, CA	28
West Newton, PA	18	Chico, CA	29
<b>BRITISH SPEAKERS' Appointments</b>		<b>F. WASSMANN</b>	
<b>E. T. NADAL</b>		Catawissa, PA	May 25
Hull	May 3	Portrush	24-26
Dewsbury	10	Dewsbury	July 12
Portrush	24-26	<b>R. G. ROBINSON</b>	
Newport	June 7	Portrush	May 24-26
Ipswich	22	Latchford	June 21
<b>T. H. PATERSON</b>		<b>B. WHITE</b>	
Portrush	May 24-26	Yeovil	May 3, 4
<b>W. F. READER</b>		<b>Portrush Convention, May 24-26</b>	
Yeovil	May 3, 4	Apply to Mr. T Lang, 31 Hawthorne Terrace, Londonderry, No. Ireland	

# Conventions

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**HARTFORD, CT, May 4**—The Center School, 50 Chapman St., East Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082

**MINNEAPOLIS, MN, May 4**—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

**GREENFIELD, OH, May 11**—Mrs. Robert Mottie, 830 Blaine St., 45123

**CINCINNATI, OH, May 18**—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, IN 47374

**PONTIAC, MI, May 18**—Pontiac YWCA, 269 W. Huron St. Mrs. Ora Lockwood, 110 South Blvd., West Rochester, MI 48063

**ROCHESTER, NY, May 18**—YMCA 100 Gibbs St. Mrs. Milton R. Goff, 95 Landing Rd. 14625

**WEST NEWTON, PA, May 18**—Sewickley Grange Hall, Route 136. Mr. Mike Balko, 501 Pittsburgh St. 15089

**SAN FRANCISCO, CA, May 23-26** Asilomar Convention Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy St., Oakland 94605

**CHICAGO, IL, May 24-26**—Sat. & Sun., Harold L. Richards High School, 10601 S. Central Ave., Oaklawn. Mon., Masonic Temple,

5352 W. Chicago Ave. Mr. Geo. Tabac, 900 Brentwood Drive, Bensenville 60106

**DETROIT, MI, May 25**—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren 48091

**SAYVILLE, NY, May 26**—Parkway Community Church, Stewart Ave., Hicksville. Mr. Edward Worfler, 252 Harbor Lane East, Massapequa Park 11762

**ALLENTOWN, PA, New York-Allentown Joint Convention, June 7,8**—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Walter Navitsky, 725 N. Nelson St. 18103

**JACKSON, MI, June 7,8**—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

**WATERBURY, CT, June 8**—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St. 06710

**WINNIPEG, MAN., June 28,29**

**BUFFALO, NY, June 29**

**LOS ANGELES, CA, July 4-7**

**NEW BRUNSWICK, NJ, July 4-6**

**ALBION, MI, General Convention, Aug. 2-7**

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## Weekly Prayer Meeting Texts

**MAY 1**—"The Son of man came not to be ministered unto but to minister."—Matthew 20:28 (Z. '03-407 Hymn 261)

**MAY 8**—"And this is the promise that He hath promised us, even eternal life."—I John 2:25 (Z. '03-175 Hymn 193)

**MAY 15**—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17,18 (Z. '03-94 Hymn 176)

**MAY 22**—"God hath not given us the spirit of fear; but of power and of love, and of a sound mind."—II Timothy 1:7 (Z. '97-170 Hymn 202)

**MAY 29**—"Peace I leave with you, My peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid."—John 14:27 (Z. '97-306 Hymn 233)