

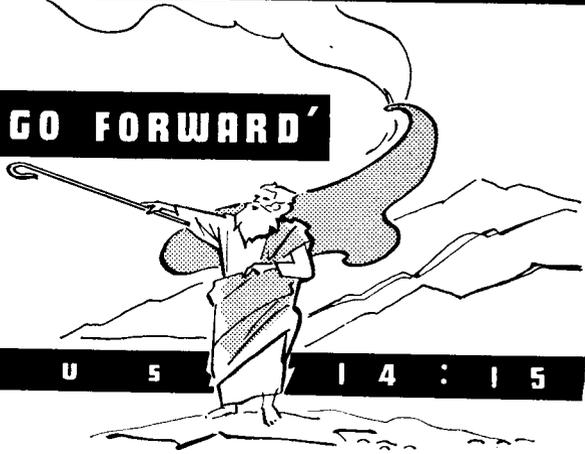
The DAWN

'SPEAK UNTO

THE CHILDREN OF ISRAEL,

THAT THEY GO FORWARD'

E X O D U S 1 4 : 1 5



A HERALD OF CHRIST'S PRESENCE

July 1953

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



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Beginning on page 49 will be found a brief report on the progress of the radio work; on page 58 a complete schedule of radio stations now broadcasting the kingdom message. If you have been unable to hear the "Frank and Ernest" broadcast, check this list for your nearest station.

Beginning on page 51 is a short article pertaining to the Bloomington, Indiana, General Convention, followed by the program of the convention. An application form for making room reservations will be found in the center of The Dawn. The officials of the University would like to have these mailed, if possible, by July 15. However, if for any reason, you are unable to make definite plans that far in advance to attend the convention, rooms will still be available. But send in your application ahead of time if possible.

Recorded Lecture Service

We are now able to furnish tape recordings of lectures on various truth topics. These lectures are given by various brethren, and we trust that they will prove helpful to those who may not be able to attend regular meetings. They are sent out on loan. For information address The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

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AFRICA

"RADIO LORUNCO-MARQUES"—10:30 p.m.
Wednesdays 60 metres, 4900 kc.; 85 metres, 3500 kc.

EUROPE

"RADIO LUXEMBOURG"—RL II, 11:15 p.m.
Mondays—208 metres; 1439 kc.

"RADIO MONTE CARLO"—9:05 a.m. Tuesdays (French language)

INDIA

"RADIO GOA"—4:45 p.m. Sundays; 31 metres, 9610 kc.

God's Assurance of Peace

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. . . . Righteousness shall go before him: and shall set us in the way of his steps."—Psalm 85:10-13

THE people of all nations have a genuine heart-longing for peace. They desire peace within nations and among nations. No normal person is happy amidst turmoil and strife; nonetheless, the present generation has been almost continuously plagued by war. As Sir Winston Churchill has said, "The first fifty years of the twentieth century have been among the most terrible through which the human race has ever lived." But, in common with all the other brilliant minds of the world, Sir Winston does not know the real significance of this "most terrible" time, nor what the end will be. We quote him further:

"On the other hand they [the first fifty years of the century] have contained the greatest promise for the future in the advance of science, in the broadening of the assembly of peoples in every way. All hangs in the balance now. No one can judge. Posterity alone can say whether this has been a great age or an age which preceded vast disaster."

Churchill made this statement in 1951. Since then the world has suffered through two more years of the "cold war," with the threat

of destruction by atom and hydrogen bombs hanging almost constantly over the nations. Nor is there any indication that this situation will improve. The slight ray of hope engendered by Russia's Spring "peace" offensive has already subsided. Actually, of course, most people were as fearful of this sort of "peace" as they have been of war.

Churchill, assisted by the French government, by the pope, and by Mr. Stevenson, the defeated candidate for the presidency of the United States, encouraged a top-level conference with Russia with the thought of at least keeping alive the hope of peace. At the same time, negotiations for an armistice in Korea broke down; strife between the British and the Egyptians flared up in the Suez Canal Zone; and the communists increased their threat against Indo-China.

Regardless of how optimistic we may try to be, there is little brightness in the outlook from the human standpoint. The prophetic "increase of knowledge" (Dan. 12:

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4) manifested in all fields of human endeavor has put within reach of the world unimaginable prosperity, but instead of enjoying these blessings in peace, the nations are living under the shadow of atom bombs, while the natural resources of the earth provided by God for the feeding and clothing of mankind are being wantonly diverted into munitions of war.

Science has made possible an abundant life for all, but at the same time has provided the potential to destroy all life. While millions are enjoying material blessings made available by science, complete happiness is not possible when on nearly every street corner one is confronted by air-raid shelter signs.

The ominous threat to humanity posed by scientific developments heads up in the atom bomb. The reason that the ability to utilize atomic energy carries such dreadful possibilities is quite clearly stated by Thomas E. Murray, of the Atomic Energy Commission. We quote:

"Atomic bombs are only dangerous because some atomic men cannot be trusted. Science cannot save men from themselves, any more than society can. Rather, it is individual men who must save society and save themselves. If men will not live by virtue, they may have to die by power! The crisis we face today comes from the greed of men and their will to power regardless of conscience. The responsibility for the crisis is man's refusal to submit his behavior to reason and to reason's God."

Well said! A world without God must sooner or later perish, even though there were no atom bombs. In the past, civilizations have per-

ished because they were built on selfish and godless foundations. The difference now made by the atom bomb is that—so far as human wisdom can discern—the human race itself will perish with civilization.

Mr. Murray says, "It is individual men who must save society and save themselves"—but this presents no hope, for men cannot save themselves; only God can do this. Herein lies the reasonableness and the potency of God's provision for the solution of all the problems which have been created by human selfishness.

Yes, selfishness, not the atom bomb, is the real threat to lasting security and peace. Selfishness means following the desires and inclinations of self without due consideration to the convenience and happiness of others. The principle of selfishness became operative in human affairs when our first parents transgressed God's law. They chose to ignore their Creator's will, and to be guided instead by their own desires.

Fundamentally, selfishness is godlessness, and this, in the very nature of things, follows through to human relationships. The person who shuts God out of his life and charts his own course of behavior will not give much consideration to the conveniences and preferences of his fellow-men except insofar as his own well-being makes it necessary.

There are degrees of godlessness, and thus of selfishness. We have an extreme represented in

the communist ideology, which rules out God entirely. The result of this is that all the concepts of truth and justice which in a measure have been practiced by the professed Christian world are not considered binding by communist leaders. To them the selfish ends they seek justify the use of any means they may deem necessary in order to gain them.

A more palliative, even congenial, form of selfishness is found elsewhere in the world. Life in a community is tolerable, indeed most times pleasant, because people have learned that happiness depends upon consideration of others. There is a measure of the "milk of human kindness" in the hearts of practically all people. This is because man was created in the image of God, and despite the long downhill travel over the road of sin and death, there is a remnant of that image of God still remaining in the hearts of humanity.

But this is not enough! This spirit of kindness and love brings happiness into the home, and to a lesser extent to the community, but it is not altruistic enough to encompass all mankind. For example, the people generally of a highly privileged nation are not willing, voluntarily, to give up a measure of their blessings in order that living standards in other nations might be raised. The result of this is that the "have not" nations chafe under their burden of poverty until they are willing, even at the risk of war, to seize a larger share of earth's bounties.

Nor does education help in this situation. As a matter of fact, when a nation becomes better educated the people are more aware of their lack, and thus more determined to do something about it. For this reason the prophetic "increase of knowledge" in this "time of the end" has much to do with the upsurging of the backward peoples of the earth which we are now witnessing, and which is posing such a threat to western civilization.

The Only Remedy

The only way out of the desperate straits into which six thousand years of selfishness has led the people is to return to God. We do not mean by this a return to the religious concepts of the immediate past or of the Dark Ages, or to any form of religion which throughout the ages has been practiced by man; for at no time have humanly conceived religions prevented war. Indeed, some of the bloodiest wars of history were fought in the name of Christ—but certainly not with his blessing.

A return to God in the true sense implies recognition of the supreme right of the Creator to control one's life by his righteous laws. This was the attitude of our first parents, but only for a short time. Self-interest soon replaced God's will in their lives, and they became rebels to God, and their children—the human race—with them.

When created in the divine image, man was given dominion over the earth. Under God, he was

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a king in his domain. David wrote concerning this, saying, "Thou [God] hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." —Ps. 8:5, 6

In Hebrews 2:6-9 the Apostle Paul quotes the words of David concerning the dominion originally given to man by God, and then adds, "But now we see not yet all things put under him." How true! Man lost this dominion. Rejecting God's control in his life, he lost his own control, with the result that if allowed to continue long enough in this rebellious course, he would destroy himself, and the fear of the scientists today might thus be realized.

But God loves his human creatures. Jesus illustrates this in his Parable of the Lost Sheep. (Luke 15:3-7) In this parable there are a hundred sheep; but one is lost, and the shepherd is not happy until that lost sheep is returned to the fold. The Scriptures show that there are many orders of intelligent creatures on higher planes of life than man. But it was the human creation that went astray. It was the human race that became the "lost sheep" of the parable.

But, as Jesus himself said, "The Son of Man came to seek and to save that which was lost." Thus "God commendeth his love toward us," Paul writes, "in that, while we were yet sinners, Christ died for us," and for the whole human race.

(Rom. 5:8) In order to do this, it was essential for Jesus to leave his heavenly home and to be "made flesh." It is this great exhibition of love for the fallen race that Paul speaks of when, after saying that we do not now see all things put under man, yet we do "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." —Heb. 2:9

The setting of this statement in association with Paul's quotation from David concerning the original status of man as king of earth indicates that the redeeming work of Christ was designed by the Creator to prepare the way for human restoration to that which was lost—"We see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man."

Here, then, is the first step in God's great program for solving the problem of selfishness and rescuing the human race from all the evils to which selfishness has led, including death itself. Man renounced God in favor of self, but God manifested the better way, the only way in which there can be lasting peace and happiness—the way of love—by giving his own Son to die for the people. Jesus added to the example of love by freely laying down his own life in order that the human race might live.

Example Not Enough

The example of divine love as seen in God's gift of his Son and in Jesus' own willing and supreme sacrifice is not enough to halt the human race on its course of selfishness and turn the people in the direction of love and righteousness. In the first place, millions do not know of this wonderful provision which has been made for them, while other millions who do know at least something about it, and who profess to believe, fail in their attempt to follow the example set before them.

So, as we should expect, there is more to the divine plan for rescuing the "lost sheep" than this first step of redemption. In addition, God made provision for a "kingdom," a "government," to take actual control of the human race for a thousand years to implement a program of re-education in the ways of love. This same thousand years will be the "judgment day" of the Bible, and we read that when God's judgments are in the earth "the inhabitants of the world will learn righteousness."—Isa. 26:9

In the divine arrangement, those who will administer the laws of Christ's kingdom will be uniquely prepared for that great responsibility. With the exception of Jesus himself, who will be supreme in that kingdom, its administrators will all have formerly been members of the sin-cursed and dying race. They will be the few throughout the ages who earnestly, and by God's grace, succeeded despite their own fallen condition and

their sinful surroundings in their efforts to champion the course of obedience to God and to his ways of love.

Righteous Abel was the first of these. Others were Noah, Abraham, Moses, Daniel; the last, prior to the Gospel age, being John the Baptist. These and the other ancient worthies demonstrated that at heart they loved God and righteousness. Under God's directing providences they were disciplined and otherwise prepared to be the human representatives of Christ's kingdom, those, according to God's promise, who will be made "princes in all the earth."—Ps. 45:16

Similarly throughout this Gospel age there have been a few who have demonstrated their supreme love for God by accepting Jesus' invitation to take up their cross and follow him. In the hearts of these, also, love has ruled; and because "love seeketh not her own," these have been glad to spend and be spent in the service of God and their fellows.

In many instances this devotion to God and his principles of righteousness has been at great cost of suffering, even unto death. And in the case of every faithful follower of the Master there has been a determination to prove faithful regardless of the price of loyalty. Through it all they have increased in love, in patience, in kindness, and have experienced the joys which result from returning good for evil.

In the divine plan these have been made partakers of a "heav-

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only calling." (Heb. 3:1) They have been encouraged to set their "affection on things above, where Christ sitteth on the right hand of God." (Col. 3:1, 2) Accepting the invitation to be buried in a death baptism with Christ, they arise "to walk in newness of life," stimulated with the promise that if they are faithful even unto death, suffering and dying with Christ, they shall live and reign with him.—II Tim. 2:11, 12

It is in keeping with these promises that the Revelator, in vision, sees these faithful ones brought forth in the "first resurrection" to live and reign with Christ a thousand years. (Rev. 20:4, 6) In Revelation 19:7 this same class is described as the "wife" of the "Lamb"—in other words, the "bride" of Christ. It is this "bride, the Lamb's wife," that is depicted in Revelation 21:9, 10 as the "great city, the new Jerusalem," which comes down from God out of heaven.

Combined with the city symbolism is another, the "new heaven and a new earth." (Rev. 21:1) This is the same "new heaven and a new earth" promised by God in Isaiah 65:17, and referred to in II Peter 3:13, with the promise that therein will dwell righteousness. These symbolic "heaven" and "earth" picture the two phases of Christ's kingdom—the spiritual; and the human, or earthly.

As we have seen, the personnel for both these phases of the kingdom are schooled and disciplined under conditions which leave no

doubt of their sincere devotion to God, to divine righteousness, and to the great principle of love. They prove their love by selflessly laying down their lives for others. As each one has finished his course of training he has fallen asleep in death to await God's due time to reward him with the place designed for him in the kingdom.

The spiritual class of this Gospel age are the first to be raised from the dead. These are exalted to "glory and honor and immortality." (Rom. 2:7) After this the ancient worthy class will receive what the Apostle Paul describes as a "better resurrection." Not better than the church's resurrection, but better than that of mankind in general; for they will be restored immediately to human perfection, mentally and physically; and of course, morally, for their moral righteousness was demonstrated before they died.—Heb. 11:35, 39, 40

The Scriptures also speak of a "great multitude" who will be raised from the dead and serve the Lord "day and night in his temple." (Rev. 7:9-15) These also will be a spiritual class which, while failing to demonstrate so fully as the "little flock" their loyalty to righteousness, nevertheless, finally have their robes washed "in the blood of the Lamb," and thus made acceptable to "serve," rather than "reign" in the temple. Perhaps their service will in large measure, be as messengers between the heavenly and human phases of the kingdom.

The Scriptures do not reveal all the details of just how the king-

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dom of Christ will function, but we have called attention to sufficient promises of God to indicate definitely that it will be a real government, with personnel trained under the direction of God. It will be through the agencies of this kingdom that the world of mankind will be instructed in righteousness and schooled in the advantages of love.

It will be then, as our text points out, that "mercy" and "truth" will meet together. (The Hebrew word here translated "truth" has the basic meaning of "stability." There can be no lasting stability in human relationships when there is no mercy.) But oh, the blessedness of human experience when these two qualities meet and complement each other!

Then also will be fulfilled the prophecy, "Righteousness and peace have kissed each other." Here the word "righteousness" is translated from a Hebrew word meaning "equity" or justice—that which is "right." The truest expression of justice is found in the Golden Rule—"As ye would that men should do to you, do ye also to them likewise." (Luke 6:31) When, under the administration of Christ's kingdom, this principle is put into practice—when justice and peace "kiss" each other—there is sure to be peace—universal and lasting peace.

"Trust," or "stability," shall "spring out of the earth," the psalmist prophesied. (Ps. 85:11) Throughout all the ages of the reign of selfishness, sin, and death,

there have been a few on earth who have adhered to righteousness. It will be these, as we have seen, who will make up the two phases of the kingdom of Christ. These will be the nucleus redeemed from fallen mankind, who under the guidance of God will be used during the thousand years of Christ's kingdom to point the way back to God and to righteousness.

"And righteousness shall look down from heaven." (vs. 11) Verse 13 reads, "Righteousness shall go before him; and shall set us in the way of his steps." The example of righteousness, of stability—the peace of God—has been exhibited, and will continue to be exhibited in the outworking of the divine plan for man's salvation through the redemption provided in Christ Jesus, and by the "times of restitution of all things" made possible by the ransom sacrifice of Jesus Christ.

Thus righteousness looks "down from heaven." This example of divine love and righteousness, together with the directing influences of Christ's kingdom, will "set us [all mankind] in the way of his steps." Through the example of divine love in the gift of God's dear Son to redeem mankind from sin and death, and through the agencies of the kingdom of Christ, mankind will learn to love and appreciate "his steps," that is, the ways of God, the ways of mercy and love.

This will mean peace, and joy, and life, to all who accept the gracious provisions of divine love and

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learn to obey kingdom laws. It will mean the fulfilment of all God's promises of peace and good will. It will mean beating swords into plowshares, and spears into pruninghooks. It will mean that nations will learn war no more. It will mean that every man shall dwell under his vine and fig tree,

and that none shall molest nor make afraid.

This is our assurance that peace will ultimately come to the earth. It is an assurance based upon the promises of God, for concerning it the prophet wrote, "The mouth of the Lord of hosts hath spoken it."
—Micah 4:1-4

God's Plan in Hebrew

BRETHREN, interested in witnessing to the Jews in this country and elsewhere who are able to read the Hebrew language, have had a digest of "The Divine Plan of the Ages" translated into Messianic Hebrew, and an edition printed. A supply of these has been made available to us for any who can use them. They are priced at seventy-five cents a copy, but will be supplied free to rabbis who indicate a willingness to read them.

If you would like to contact rabbis in your neighborhood and offer them a copy of this book free, we will be glad to send you as many copies as may be requested. As a rule, rabbis will usually be the only ones in this country able to read Hebrew. Many Jews can read the Yiddish language, but not the Hebrew, although Hebrew is the official language in the State of Israel.

Weekly Prayer Meeting Texts

JULY 2—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z. '99-5; Z. '11-151; Z. '12-66. Hymn 261)

JULY 9—"When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice."—John 10:4 (Z. '00-230; Z. '10-398. Hymn 257)

JULY 16—"Be [ye] filled with the

Spirit."—Ephesians 5:18 (Z. '99-92; Z. '12-179. Hymn 90)

JULY 23—"If any provide not for his own, . . . he hath denied the faith, and is worse than an unbeliever."—I Timothy 5:8 (Z. '99-127; Z. '10-325; Z. '11-218. Hymn 267)

JULY 30—"Take us the foxes, the little foxes, that spoil the vines."—Canticles 2:15 (Z. '99-172; Z. '16-118. Hymn 103)

The Righteousness and Justice of God

LESSON FOR JULY 5

GOLDEN TEXT: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."
—Romans 1:16

ROMANS 1:8-17; 2:1, 2; 3:21, 22

OUR Golden Text expresses what might be called the theme of Paul's letter to the brethren in Rome. He declares that the "Gospel of Christ" is the "power of God unto salvation to everyone that believeth," both Jew and Greek—in fact, to all Gentiles. The Jewish nation had been endeavoring to obtain salvation by keeping the Law. They had failed, but now, Paul shows, the power of God is exercised to give salvation to both Jews and Gentiles who believe and obey the Gospel of Christ.

What is the "Gospel of Christ"? In verses 1 and 2 of the first chapter Paul calls it the "Gospel of God" which had been foretold by the prophets of the Old Testament. A more definite statement concerning the Gospel of Christ is found in Galatians 3:8 where Paul informs us that it was preached beforehand unto Abraham when God promised that through him and his "seed" all the nations of the earth would be blessed.

In Galatians 3:16 Paul identifies the "seed" of Abraham as Christ, and in verses 27-29 of the same chapter adds the information that all who are baptized into Christ are also a part of this seed, "and heirs according to the promise." Briefly stated, then, there are two aspects to the Gospel of Christ; first the development of the "seed" of promise, then the blessing of all the families of the earth through the promised "seed."

In his letter to the church at Rome, Paul discusses the principles of the Gospel which relate particularly to those who are "heirs according to the promise," that is, those who are "in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1

It was not the fault of the Law that the Jews did not obtain salvation through their efforts to keep it. It was "ordained to give life," but they found it to be unto death because they were unable to meet its righteous requirements. So to the Jewish converts in Rome he emphasizes the futility of continu-

ing their efforts along this line. The 4th chapter indicates that some were still clinging to circumcision as though it were a saving ordinance.

The Law brought condemnation to the Jews, rather than peace with God and salvation. The Gentiles also were under condemnation, for although they had not been under the Mosaic Law, they violated the laws of nature which were in evidence all around them. "That which may be known of God is manifest in them; for God hath showed it unto them," writes Paul, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Rom. 1:19, 20

"By the deeds of the Law there shall no flesh be justified," Paul states. (3:20) However, "the righteousness of God without the Law is manifested, being witnessed [or testified] by the Law and the prophets." (3:21) This righteousness we attain through faith, and it is available to all who believe, whether they be Jew or Gentile. "Being justified by faith, we have peace with God through our Lord Jesus Christ."—ch. 5:1

Having a standing of righteousness before God, and upon this basis enjoying his favor and having a hope of life, is referred to in various ways throughout the epistle. It is "justification," and in chapter 8 verse 1, it is described as a condition whereby there is "no condemnation to them who are in

QUESTIONS

What is the theme of the Book of Romans?

What are two principal aspects of the Gospel of Christ, and which of these is particularly discussed in the Book of Romans?

Why did the Jews fail to get life under the Law?

How are the Gentiles condemned?

Upon what basis do we receive the life-giving benefits of the Gospel?

Mention some of the ways in which Paul describes the condition of harmony with God.

How does Paul describe our full devotion to God and to the doing of his will?

Christ Jesus [members of his mystical body, and therefore a part of the 'seed' of Abraham], who walk not after the flesh, but after the Spirit."

In chapter 8:31 this same blessed standing with God is described as a position in which God is for us. And because God is for us, no one can effectively be against us. "Who shall lay anything to the charge of God's elect?" the apostle asks. "It is God that justifieth," he continues, therefore no one can properly condemn us. Nor can anyone separate us from the love of God as long as we maintain our faith in the justifying power of Christ and his meritorious sacrifice on our behalf, and render full devotion to the Gospel.

Our devotion to God through the arrangements of the Gospel is described in chapter 12:1, where we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."

A Pattern of Christian Behavior

GOLDEN TEXT: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."
—Romans 12:9

ROMANS 12:1, 2

THROUGHOUT the first eight chapters of Romans Paul emphasizes that the only means of securing the favor of God, and through his favor, life, is by faith in the Gospel of Christ. In the 8th chapter he is most eloquent in his description of the various spiritual benefits which accrue to those who are "in Christ Jesus." The Holy Spirit witnesses to them that they are the children of God. All things work together for their good. Nothing can separate them from the love of God.

In a general way, chapters 9 to 11 are in the nature of a parenthesis in which Paul digresses from the main theme of the epistle to assure us that his natural brethren, the Jewish people, who had not accepted Christ, are eventually to receive rich blessings from the Lord, although they did not obtain the great prize of joint-heirship with the Messiah. "There shall come out of Sion the Deliverer," he writes, "and shall turn away ungodliness from Jacob."—ch. 11:26

In the 12th chapter, the first two verses of which constitute our present lesson, the apostle returns to his main theme of how Christian believers may be assured of the

full favor of God. In the first eight chapters he lays down the doctrinal foundation upon which this favor is secured, and now he begins to make the practical application of those doctrines to Christian living.

"I beseech you therefore," he writes, "by the mercies of God." The "mercies of God" are manifested through the Gospel of Christ in many wonderful ways, as Paul points out in the preceding chapters, not the least of which is the divine attitude toward those who rejected Christ and put him to death. God counts them in unbelief, declares Paul, in order that he might have mercy upon them.—ch. 11:32

It is the goodness of God that leads to repentance and to a full turning from the service of self to the service of God. Paul describes this as presenting our bodies a "living sacrifice." This means to lay down our lives in the service of God. The Christian life is therefore a life of sacrifice, even as was the life of Jesus. In chapter 6:3-5 it is described as being "planted together in the likeness of his [Christ's] death."

The idea of presenting bodies as sacrifices is taken from the tabernacle services in which animals

were offered to God. Paul understood that some of the animals thus sacrificed during the typical age pointed forward to Christian sacrifice in this age. A further evidence of this understanding is found in Hebrews 13:10-13.

Apart from the justifying and cleansing power of the blood of Christ our humanity would not be an acceptable sacrifice to God. But since this provision has been made for us, the apostle gives the assurance that our sacrifice will be "holy, acceptable unto God, our reasonable service."

The presenting of ourselves to God is a definite act of consecration to him, but one, nevertheless, which needs to be kept up-to-date by a daily presentation of ourselves, a daily laying down and giving up. As we daily devote our lives thus to God we will find ourselves more and more out of harmony with the world and its spirit.

Paul admonishes us along this line, saying, "Be not conformed to this world." Instead, we are to be "transformed" by the renewing of our minds. The human hopes, aims, and ambitions which once so occupied our minds and hearts should lose their charm as we become more and more acquainted with and alert to the things of God.

Our minds are "renewed" by an infilling of divine thoughts pertaining to God's plans and purposes on behalf of the whole world, and particularly as they pertain to us. Thus we "prove" or determine his will for us as his consecrated servants. This is in reality a lifetime work of studying his Word, and of apply-

QUESTIONS

What is the general pattern of subject matter in the Book of Romans?

What does it mean to present our bodies a living sacrifice?

How are our minds transformed, or renewed?

Explain the three injunctions of our Golden Text.

ing its precepts and principles in our daily lives.

Beginning from this point in the epistle, Paul presents many of the details pertaining to the will of God for the followers of Jesus. Among these are the three mentioned in our Golden Text. First, "Let love be without dissimulation." Love is the sum of all the Christian graces, but it must be an undivided, sincere love; and a love that is not partial, but for all.

Second, "Abhor that which is evil." All forms of selfishness are evil. Everything which is out of harmony with the will of God is evil. No consecrated child of God can be sympathetic toward any form or suggestion of evil, but will "abhor" evil wherever it is found.

Third, we are to "cleave to that which is good." Jesus said, "There is none good but One, God." (Matt. 19:17) From this we get the thought that all good emanates from God. We discern this goodness through his written Word. Therein his principles of righteousness are set forth. When we "cleave" to these we are cleaving to that which is good. When we lose sight of them, we drift in the ways of evil.

One World in Christ

GOLDEN TEXT: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

—Ephesians 2:19

EPHESIANS 2:8-10, 13-22

CHAPTER 1, verse 10 of this epistle reads: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." This promised gathering together "on earth" of all things in Christ will be quite in keeping with the title assigned to our lesson—"One World in Christ." This is a future gathering in a world then to be established.

But Paul also speaks of a heavenly gathering into Christ, and it is to this that his epistle to the brethren in Ephesus chiefly relates. Upon the basis of faith, that gathering commenced at Pentecost, and has continued throughout the age. It reaches its glorious culmination in the "first resurrection" of those who, during the age, prove worthy to live and reign with Christ. Chapter 1, verse 3, speaks of the spiritual blessings already enjoyed by these who by faith are seated together with Christ in "heavenly places."

The oneness or unity so eloquently set forth in this epistle pertains particularly to the bringing together into one body both

Jews and Gentiles. It was not easy for many in the Early Church to become reconciled to this viewpoint. The background of Jewish thought for centuries had been that they were exclusively God's chosen people. The prophets encouraged them in this understanding. Through Amos the Lord said, "You only have I known of all the families of the earth."—Amos 3:2

The nation of Israel would have maintained this favored position had they been faithful to the Law and to the prophets, a faithfulness which would have culminated in the acceptance of Jesus as their Messiah. But when this final test came, the nation failed. We read that Christ "came unto his own, and his own received him not." However, as many of the individuals of the nation as did receive him, to them "gave he power to become the sons of God."—John 1:11, 12

God's plan for his "sons" was that they should become associates with Jesus as rulers in the messianic kingdom, and, together with him, constitute the divine ruling house which will be the channel of God's promised blessings to all the families of the earth. But there were not enough of the Jew-

ish people who accepted Jesus to make up the foreordained number of this ruling house—144,000—so God turned to the Gentiles “to take out of them a people for his name.”—Acts 15:14

It is to this that Paul refers when to the Gentile believers in the church at Ephesus he writes, “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the [Jewish] saints, and of the household [or family] of God.” In chapter 3, verses 4 and 6 Paul refers to this as a “mystery” which had until then, been kept hidden, the mystery that the Gentiles should be “fellow-heirs” with the Jews of all the exceeding great and precious kingdom promises which had been recorded in the Old Testament.

Paul also speaks of this united family of God as being a “building fitly framed together,” which “groweth unto an holy temple in the Lord.” (Eph. 2:21) The literal temple, first built by Solomon, and later rebuilt after the return of the Israelites from their captivity in Babylon, was the meeting place between God and the people. In a symbolic sense God dwelt in the temple, and by going to him there, the people received his blessings.

So the spiritual household of God, selected from both Jews and Gentiles during the Gospel age, will be the great antitypical temple of God, the meeting place between God and men throughout the thousand years of the messianic reign. God’s promise was that the “seed” of Abraham would bless all

QUESTIONS

When will there be “one world in Christ”?

What aspect of unity in Christ is particularly discussed in the book of Ephesians?

What does it mean to be “fellow-citizens with the saints”?

In what way is salvation in this age, and in the next, the gift of God?

the families of the earth, and in Galatians 3:27-29 Paul explains that all in Christ, regardless of nationality, are Abraham’s seed, and heirs according to the promise. The symbolism of the temple, as the meeting place between God and men, emphasizes that the church, together with Christ, will be God’s channel of blessing to the world.

This wonderful arrangement is all by grace, “not of works, lest any man should boast.” Paul explains, “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.” This free gift of salvation is through our Lord Jesus Christ, for “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16

It is the “great salvation” which is offered to consecrated believers during this age, the salvation which leads to a share in the honor and authority of the messianic kingdom. (Heb. 2:3) But salvation to life on the earth as human beings during the next age will also be by grace, as the gift of God, and the people will be glad and rejoice in that salvation.—Isa. 25:6-9

Growing in Christ

GOLDEN TEXT: "But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."
—Ephesians 4:15

EPHESIANS 4:1-6, 11-16

PAUL admonishes that we walk worthy of the "vocation" to which we have been called as Christians. Living the Christian life should be considered our vocation, that is, the chief business of our lives, that, indeed, upon which our eternal life depends. This reminds us that becoming a Christian is not merely a matter of being saved, but of becoming a "co-worker" with God in the carrying out of his plan for the ultimate blessing of all the families of the earth.

"Keep the unity of the Spirit in the bond of peace," Paul urges. In the light of the previous chapter, which we discussed in last Sunday's lesson, the unity here referred to by the apostle relates particularly to that which he was encouraging Jewish and Gentile Christians to maintain. In principle, however, the spirit of unity should prevail among all God's consecrated people. Where the Spirit of the Lord prevails, and there is soundness in doctrine and purity in practice, there will be Christian unity.

There is "one body," Paul states; that is, not one body of Jewish believers and one of Gentiles. Nor should any other human barrier

prevent the Lord's people from rejoicing in the fact of this "one body," for we are all called in the "one hope" of our calling.

There is "one Lord, one faith," and "one baptism." When Gentiles become "fellow-citizens with the saints" they also become a part of the "household of God," so they have the same God as Jewish Christians. This is not difficult for us to understand today, but it was a serious doctrinal problem in the Early Church. The service rendered to God depends largely on our understanding of his plans and purposes. The God of the Bible is one of love. The god of the creeds of the Dark Ages is a torment deity, and it would be impossible to enjoy Christian unity with those who worship such a god. Their faith is not the one true faith of the Gospel.

God's arrangement for edifying the body of Christ is through the use of human instruments, or servants. Paul enumerates them as prophets, apostles, evangelists, pastors, and teachers. These are all servants who handle the Word of God and disseminate its message. The fact that God has provided evangelists, pastors, and teachers, in addition to apostles and prophets, indicates that the Word of God

is not in itself sufficient for our edification, that we need help in understanding its message.

One of the most serious mistakes made by some Christians is their insistence that they need no help from other Christians in order to understand the Bible. Many of the gross errors of doctrine are devised by those who never allow themselves to benefit from the balancing thoughts of others.

And this mistake in Christian practice can be relative. In our "fellowship" with the brethren we may be prone not to listen to what another is saying, but thinking only of the viewpoint we wish to communicate to him as soon as he is through speaking. The most confused minds in the world, and those most barren of true logic and sound deductions, are those who never listen to what the other person is saying. This applies to Christians as well as to others.

Evangelists are needed among the people of God, as well as pastors and teachers. And to maintain healthy spiritual growth, the Lord's people need to keep actively interested in all the phases of Christian life which these services represent. If we allow the spirit of evangelism to die out, spiritual energy and enthusiasm will correspondingly suffer.

The fact that teachers have been provided by God indicates the importance of a careful and continual study of the Word that we may be approved by God, "workmen that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) If we do not con-

QUESTIONS

Why does Paul speak of the Christian life as a vocation?

What did Paul have particularly in mind when urging "unity of the Spirit."

Is there a different Gospel for the Jews than for the Gentiles?

Do Christians need more than the Bible in order properly to understand the plan of God?

Explain the different aspects of the Christian life represented in the services of evangelists, teachers, and pastors.

What is the food which promotes true spiritual growth?

tinue to study the Word, making use of teachers whom the Lord has supplied, we will cease to grow spiritually, and will never attain unto the "stature of the fulness of Christ."

The service of a "pastor" is one of general care for the Lord's people. Some are specially adapted for this service, and greatly used along this line by the Lord. But we should all have the interests of our brethren at heart, and seek to help them in whatever way we can, especially along spiritual lines.

Paul refers to "speaking the truth in love" that thereby we may "grow up into" Christ in all things. This indicates that it is the truth of the Word which is the energizing power in our lives. But it needs to be spoken, to be kept circulating, in order to exert its maximum energizing power which enables the Christian to grow up into Christ and to reach the full stature of manhood in him. If we keep the truth to ourselves it will lose much of its power in our lives.

Questions on the Bible

PART VII

In the unfolding of the divine plan of salvation, how does the New Testament differ from the Old Testament?

What is the subject matter of the first four books of the New Testament?

In what particular role, or office, does Matthew present Jesus to the reader?

What was one of the temptations Satan presented to Jesus? How did Jesus reply?

How did Jesus begin his Sermon on the Mount? Quote the closing words of this sermon.

Explain the manner in which Jesus' parables are related to the kingdom theme of the Bible.

What was the purpose of Jesus' miracles as related to the divine plan?

Explain the circumstances under which Jesus foretold many important world developments of our day.

Explain the circumstances, as recorded by Mark, in which Jesus warned his enemies of the danger of sinning against the Holy Spirit.

What Old Testament prophecy seems beautifully illustrated by Jesus' miracles of feeding the multitude?

Explain the manner in which Jesus indicated that his followers of the present age would not now be reigning, but suffering and dying with him, and that the kingdom reign would be later.

What is the meaning of the word "Gospel," and in what connection is this emphasized in the book of Luke?

Name some of the Old Testament promises which began to be fulfilled by the birth of Jesus.

What is the condition upon which one can become a true follower of Jesus?

Relate the conversation between Jesus and the thief, and explain what Jesus meant when he said, "Thou shalt be with me in paradise."

Know Your Bible

The New Testament--Its First Four Books

THE New Testament part of the Bible is similar to the Old in that it is made up of historical, prophetic, doctrinal, and devotional truths. But in the New Testament the proportions of these important elements of truth are somewhat different. There is less that is historical and prophetic, and more that is doctrinal and devotional.

A considerable portion of the historical records which appear in the New Testament call attention to the fulfilment of certain important prophecies of the Old Testament. This is particularly true of the first four books, known as the Four Gospels, and respectively

written written by Matthew, Mark, Luke, and John. These "Gospels" record the life and teachings of Jesus, and by comparing them with the prophecies of the Old Testament confirm the fact that he came to earth in fulfilment of the promises of God—that he was indeed the foretold Messiah whom the Creator had sent to redeem and bless the world.

In the great theme of redemption and restoration which is presented throughout the entire Bible, the birth, life, death, and resurrection of Jesus are fundamentally important factors, and in God's providence the vital truths pertaining

The Scriptures present Jesus as a King, as the Son of Man, and as the Son of God. Which of these does John particularly emphasize in his Gospel? In this connection, explain the first chapter.

What well-known promise of the Bible is recorded by John?

Who was Nicodemus, and what great truth did Jesus relate to him?

Who was Lazarus, and how was the glory of God revealed as a result of his death?

When will all hear the voice of the Lord calling them forth from death, and what will then be the lot of those who have done evil?

What is contained in chapters 13 to 17 of the book of John?

Following Jesus' resurrection, what commission did he give to Peter?

thereto have been set forth in no uncertain terms by those godly men who wrote the four Gospels.

To some extent these four accounts of the life of Jesus are repetitious, but there is much that is different in each of them, and this is particularly true with respect to the manner in which each writer deals with the subject matter in hand. Generally speaking, Matthew presents Jesus as the foretold King, whom God had promised would come through the line of David—the One who would be “born King of the Jews.”

When we think of a king there is associated in our minds the idea of a kingdom, and in Matthew’s record of Jesus’ life we find him quoting much that Jesus said pertaining to the “kingdom” of promise. The Prophet Isaiah, in foretelling the birth of Jesus, and the great objective of his birth, wrote that “of the increase of his government and peace there would be no end”; so Matthew emphasizes that Jesus was the promised King in this kingdom, or “government,” and that through him all the reassuring promises of God were to be fulfilled.

Many of the parables of Jesus are introduced by the expression, “The kingdom of heaven is like unto.” But to understand these parables it is essential to realize that many of them are illustrative, not of the glory and power of the kingdom, but of its slow stages of development; and some of them, in fact, of satanic efforts to counterfeit the real kingdom, these fraudu-

lent and unholy efforts also being given the name “kingdom.”

The first chapter of Matthew’s Gospel traces the genealogy of Jesus, beginning with Abraham. The second chapter relates the appearance of the “wise men,” and how Herod used them in an attempted attack on the life of the newborn King. In relating this episode, Matthew calls attention to the manner in which it fulfilled one of the Old Testament prophecies. See Matthew 2:17, 18; Jeremiah 31:15, 16.

This is an example of the manner in which, as one writer has stated it, Matthew “takes the life of Jesus (and the incidents associated with his life) as it was lived on earth, and places it alongside of the life and character of the Messiah as sketched in the prophets, the historic by the side of the prophetic, that the two might appear in their marvelous unity and in their perfect identity.”—Prof. Gregory

Matthew records some of the experiences and teachings of John the Baptist, the last of the prophets, and informs us Jesus went to this servant of God to be immersed. It was following his baptism that Jesus was tempted by the great Adversary from three different standpoints. One of these was in an offer of an easy and quick way to become king of earth. Satan said to him, “All these things [the kingdoms of this world] will I give thee, if thou wilt fall down and worship me.” (Matt. 4:8, 9) Jesus refused. He knew that he was to

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become King of earth, but he wanted it to be in God's due time and way.

Beginning with the 5th chapter, Matthew records Jesus' famous Sermon on the Mount, in the beginning of which he sets forth what are commonly known as the Beatitudes, or "blessings." These, from their various standpoints, call attention to the essential qualifications of those whom God can use to be "the light of the world." (Matt. 5:14) The record of the Sermon on the Mount continues nearly to the close of the 7th chapter, where Jesus is quoted as saying:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—vss. 24-27

Beginning with chapter 8 and through many of the remaining chapters of the book, Matthew records daily experiences in the life of Jesus—the miracles which he performed, the parables which he related to illustrate one or another of his kingdom teachings, his enlightening discussions with his disciples, and his verbal encounters with his enemies, the scribes and Pharisees.

Five days before his crucifixion Jesus rode into Jerusalem on an

ass and his disciples and friends acclaimed him as king. But the religious rulers of Israel refused to recognize him as such. Instead, they plotted his death and succeeded in bringing about his crucifixion. Matthew records these developments in simple, yet dramatic style.

During these last days of his earthly life, and in the shadow of the cross, Jesus gave utterance to the most outstanding prophecy to be found anywhere in the Bible. Matthew records it in chapters 24 and 25. It was given in response to questions asked him by his disciples pertaining to the time of his return and the end of the age (mis-translated "world" in the King James Version).

In this prophecy many of the outstanding developments of our times are accurately foretold. He speaks of a time of "tribulation" so great that unless brought to an end by divine intervention, it would result in the destruction of "all flesh." Today men fear that the atom and hydrogen bombs might yet destroy the entire human race.

The last three chapters record some of the incidents which occurred at the "last supper," Jesus' Gethsemane experience, his trial, Peter's denial, the crucifixion, and the resurrection. Jesus voluntarily gave himself up to his enemies to be killed. He did this because he knew that it was his Heavenly Father's will that he die as Redeemer of the world from sin and death.

But he was raised from the dead, and in the closing words of his

narrative Matthew quotes Jesus as saying, after his resurrection, "All power is given unto me in heaven and in earth." It is this power which will yet be manifested in the blessing of all the families of the earth, as promised by God through the mouth of all his holy prophets.

The Book of Mark

THE Book of Mark, or, as its heading appears in the Bible, "The Gospel According to St. Mark," is also a record of the life, work, and teachings of Jesus. Like Matthew, Mark also presents Jesus as the One who had come to fulfil the messianic promises of the Old Testament. In the second verse of the opening chapter Mark writes, "As it is written in the prophecies," and then quotes an Old Testament prophecy which foretold the coming and ministry of John the Baptist, the forerunner of the Messiah, and shows how this prophecy was fulfilled by the ministry of John.

The plan of God for human salvation from sin and death calls for miracle-working power, and emphasizes the fact that man cannot extricate himself from the result of his sin. Mark's record of the life of Jesus calls special attention to the fact that Jesus, in his ministry, did utilize divine power, that the things he did on behalf of the people were beyond human ability to accomplish.

It is against this background of fact that Mark records the warning Jesus gave to the scribes and Pharisees who claimed that he was

using the power of Satan to perform the miracles which so greatly benefited the people. In this warning, Jesus indicated that the attitude of the scribes and Pharisees was a sin against the Holy Spirit.

The Holy Spirit (many times mistranslated "Ghost" in the New Testament) is the holy power of God, and this power was unmistakably manifested in the miracles which Jesus performed. For the scribes and Pharisees, who were acquainted with the Old Testament prophecies and with the manner in which God worked through his special servants, there was no legitimate reason why they should misconstrue the evidence of Jesus' messiahship which was so clearly demonstrated by the miraculous works associated with his ministry. To charge that he utilized the power of Satan made them all the more reprehensible, hence the suggestion by Jesus that they were committing a sin against the Holy Spirit which could not be forgiven.—Mark 3:22-30

Many of the miracles performed by Jesus were illustrative of the manner in which divine power will be used throughout the thousand years of his reign to heal the sick and to raise the dead. One of the Old Testament prophecies pertaining to the blessings of Christ's kingdom likens the kingdom to a "mountain," and the promise is that in this "mountain" the Lord will make unto all people a feast of fat things.—Isa. 25:6-8

This "feast of fat things" will include many wonderful blessings

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for which the world has longed, being climaxed by the destruction of death and the wiping away of tears from off all faces. It will indeed be a wonderful "feast," and it might well have been this viewpoint of kingdom blessings which Jesus illustrated by the miracle in which Jesus fed the entire multitude, although having only a few loaves and fishes to start with. Jesus performed two such miracles, and Mark records both of them. See Mark 6:35-46; 8:1-9.

John the Baptist, the forerunner of Jesus, when announcing him said, "The kingdom of heaven is at hand." (Matt. 3:1, 2) Jesus is the great King in this kingdom, and in order to demonstrate his divine appointment to this high position he not only preached the Gospel of the kingdom, but gave illustrations of the manner in which his kingdom would bless the people when, in God's due time, it would be established in power and in great glory.

But as the record of his life shows, Jesus also taught that some time would elapse before these kingdom blessings would reach the people on a world-wide scale as the prophecies had foretold, and that during this waiting period a further work of preparation for the kingdom was to be accomplished. This was to involve the calling out from the world of a company of people who would demonstrate their worthiness to reign with him in his kingdom by their willingness to follow in his footsteps, laying down their lives sacrificially with him.

It was this phase of the divine plan which Jesus taught when he said to the young rich man, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." (Mark 10:21) Wholeheartedness on the part of those who take up their cross to follow Jesus was illustrated by his reference to the widow who gave all that she had, even though her all was but "two mites." Mark records this lesson, which we quote:

"And Jesus sat over against the treasury, and beheld how people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—Mark 12:41-44

In the closing chapters of the book, Mark records the arrest, trial, crucifixion, and resurrection of Jesus, even as Matthew does. Jesus' ministry was performed in the Spirit and by the authority of his Heavenly Father. He fed the hungry, healed the sick, and raised the dead. He set forth the divine principles of righteousness as a guide to holy living. He engendered in the hearts of his faithful disciples the hope of reigning with him in his kingdom, inviting them to prove their worthiness by first suffering and dying with him.

Then Jesus surrendered to his enemies and they put him to death.

He died to take the sinner's place in death, and thus prepare the way for the future restoration of the dead to life. That this will be quite within the capability of divine power was demonstrated by the fact that Jesus Christ himself was raised from the dead. The record of this mighty miracle, as recorded not only by Mark, but also by Matthew, Luke, and John, serves as a fitting climax to the Master's ministry of miracles, and serves as the final demonstration that he was indeed the Messiah of promise.

Luke's "Gospel"

THE word "Gospel" means "good tidings," so the word is very appropriate as a description of Luke's record of the birth and ministry of Jesus; for, in the second chapter, he records the angelic message to the shepherds, when one of them announced the birth of Jesus, saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10

While all four of the "Gospel" writers are harmonious in their accounts of the essential facts concerning Jesus' life and ministry, in the providence of the Lord each one sets forth certain points omitted by the other. Thus, by having all four of these records, we are furnished with all the needed information concerning the "greatest life ever lived."

As we noted, Mark records the ministry of John the Baptist, the forerunner of Jesus, and shows it to be a fulfilment of an Old Testament prophecy. But Mark tells us nothing concerning the circum-

stances leading up to the birth of John the Baptist. This information is furnished by Luke which, in turn, reveals the relationship between John the Baptist and Jesus. See chapter 1, verses 5-80.

It is in Luke's record that we are given the account of Jesus' birth in a manger, and the circumstances which led up to this humble entrance of the King of Glory into this world of sin. (ch. 2:1-14) These accounts are not unrelated incidents in the life of the greatest personality the world has ever known. However interesting and thrilling they are as such, the important thing to keep in mind is to realize that these stories, are all related to the one great theme of the entire Bible, which is the redemption and restoration of a lost race.

As we learned in our brief examination of the Book of Genesis, after relating the story of the creation of man and his fall into sin and death, we are given the promise concerning a "seed" that would bring deliverance. In Genesis 12:3 and 22:18 it is identified as the "seed" of Abraham, and in reality Jesus was that promised seed. So in relating the birth of Jesus, Luke is assuring us of a forward step in the great plan of God to bring deliverance to the race, a deliverance from sin and death. And this indeed was the core of the angel's message of "good tidings"—a Savior had been born, One who would save the people from their sins.—Luke 2:10

As we looked briefly through

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the books of the Old Testament we discovered many promises concerning the coming Messiah and Deliverer. It was foretold that he would be born in Bethlehem, that he would be the King of kings, and The Prince of Peace. Now the opening books of the New Testament point out the beginning of the fulfilment of these wonderful promises. Now we begin to see promises becoming realities.

However, Luke records a lesson given by Jesus which was calculated to teach that although he was the promised Messiah (Christ in the New Testament), they were not to expect his kingdom to be established immediately, that first there was to be an age of sacrifice and suffering on the part of his followers. This is recorded in chapter 9, verses 18-24. Peter had identified Jesus as the Messiah of promise, and we read that then Jesus "straitly charged them, and commanded them to tell no man that thing." He explained that "the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Then Jesus told his disciples that if they desired to be his disciples it would be necessary for them to follow him into death, to "take up their cross daily." He added, "For whosoever will save his life shall lose; but whosoever will lose his life for my sake, the same shall save it." This means that during the present age the only way to life through Jesus is the way of joint-sacrifice with him.

Jesus taught, not only that he would suffer and die, but that all his true followers during the present age would likewise be persecuted and have their names cast out as evil. But it will not always be thus with those who serve the Lord, for the prophet Isaiah foretold a time when the Lord would take away the "rebuke" of his people from off "all the earth."—Isa. 25:8

Almost everyone has heard of Jesus' promise to the thief on the cross. It is Luke who records this promise, and the circumstances leading up to it. However, a misunderstanding of the plan of God led the translators to place the punctuation improperly, so that a wrong thought is conveyed.

There was an inscription at the head of the cross on which Jesus was crucified, which read, "This is the king of the Jews." The thief requested of Jesus, "Lord, remember me when thou comest into thy kingdom." The thief was dying, and he grasped at this slim straw of hope that if Jesus were actually a king there might be something he could do for him.

Jesus answered, "Verily I say unto thee today, Thou shalt be with me in paradise." Notice that we have placed the comma after the word "today" rather than before it. This is in keeping with the fact that Jesus did not at once go to paradise, but was for parts of three days in the grave.

Foreknowing this, Jesus in his great faith was able to say, "Today," even this day, "I say unto

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thee, Thou shalt be with me in paradise.”—Luke 23:43

This was fully in harmony with the thief's request to be remembered in Jesus' kingdom, for it will be that kingdom which will restore paradise conditions world-wide. The thief will be there because he will be awakened from the sleep of death, and he will be given an opportunity to enjoy the blessings of that kingdom.

John's Record

AS WE have seen, none of the Gospel records of Jesus' life contain all the details of what he said and did. John's is the least complete of them all. Nearly two-thirds of the whole book is concerned with the last six months of Jesus' life, and one-third is the Master's last week on earth.

In all four Gospels Jesus is referred to as the King of promise, the Son of Man, and also the Son of God. John, however, emphasizes a little more than do the other writers the fact that Jesus was the Son of God. He begins his account on this theme, informing us that Jesus, known as the "Word"—Logos in the Greek language—was the "only begotten of the Father."

A faulty translation of the Greek text in this opening chapter of John's Gospel misleads the reader into the belief that the "Word" which was "made flesh" was the Almighty God himself, rather than the Son of God. But this is not what John taught. According to the Greek text, what he really wrote was that the Logos was "a" god, that he was associated with

"the" God in the original work of creation, and that now he had been "made flesh." This makes the account harmonious with the remainder of the Bible, which shows the clear distinction between the Heavenly Father and his beloved Son.

It is in John 3:16 that we read those well-known words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this and in other wonderful ways John identifies Jesus as the One who had come to fulfil the great purpose of God to restore the human race to life through the work of a Redeemer and Savior.

It is John who relates the well-known conversation between Jesus and Nicodemus (the ruler in Israel who went to the Master by night). (ch. 3:1-13) Jesus explained to Nicodemus that in order to enter the kingdom of God he would need to be "born again." Nicodemus could not understand this, so Jesus explained that he did not refer to a second physical birth, but to being born on a higher, spiritual plane.

Jesus illustrated the powers possessed by those who are "born again" by indicating that they are invisible to human eyes, that they can come and go as the wind. He experienced Spirit birth himself when he was raised from the dead, and all four of the Gospels reveal that he was then able to go and come as the wind, for while he remained with his disciples forty

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days, they saw him only on a few brief occasions.

It is John who records that marvelous miracle, the awakening of Lazarus from the sleep of death. (ch. 11:1-46) Lazarus, it will be recalled, was the brother of Martha and Mary, and Jesus loved the entire family. But when Lazarus became ill the Master did not go to him at once. Instead, he allowed him to die, explaining that it was for "the glory of God." This became apparent when Lazarus was restored to life.

Jesus referred to Lazarus as being "asleep." This is in keeping with the general teachings of the Bible on the subject of death. The Lord considers the dead as merely sleeping because provision has been made through the redemptive work of Christ to restore them to life. They are not dead forever. Martha understood this, and said to Jesus concerning her brother, "I know that he shall rise again in the resurrection at the last day."

The "last day" referred to by Martha is the final age in the divine plan of redemption and restoration. It will be during that "day" that "all that are in the graves" will hear the voice of the Son of Man and shall come forth. (John 5:28, 29) The King James Version

says that those who have done evil shall come forth to the resurrection of "damnation." But is is an erroneous translation. The Revised Version gives us the proper thought by using the word "judgment." The "last day" is to be a trial, or judgment period.

John's Gospel is the only one which contains so many of the wonderful lessons Jesus imparted to his disciples in the "upper room" the night before he was crucified. This is recorded beginning with chapter 13 and running through chapter 17, the latter containing a wonderful prayer with which he closed the service. These are among the most beautiful chapters in the entire Bible, and the sayings of Jesus found therein have comforted thousands throughout the age.

Chapters 18 through to the end of the book record the arrest, trial, crucifixion, and resurrection of Jesus, as well as some of his final instructions to his disciples. Jesus' discussion with Peter is particularly touching, and also revealing. Peter was commissioned to feed the Lord's "sheep" and "lambs," indicating that there was a work of preparation to be done ere the kingdom of Christ would be established for the blessing of all the families of the earth.

READ, not to contradict and confute, not to believe and take for granted, not to find talk and discourse, but to weigh and consider.

The Church

**“Thou art Peter; and upon this rock I will build my church;
and the gates of hell shall not prevail against it.”**

—Matthew 16:18

THERE are many churches, bearing a great variety of names, and holding to many shades of belief with respect to the teachings of Jesus and his apostles. When we consider these differences of viewpoint it is not out of order, we think, to inquire as to what the church really is, and what the divine purpose is concerning it. Is there any way of knowing which is the true church, or do all the denominational groups together make up the true church?

The word church does not appear in the Old Testament, and its first use in the New Testament was by Jesus when he told Peter that the “gates of hell” would not prevail against it. It is a translation of the Greek word **ekklesia**, which means “a calling out,” or a selection. Jesus said to his disciples, “I have chosen you out of the world.” (John 15:19) Basically, then, the church is a company of people who, in accepting the invitation of Christ, have become separated from the world.

The church is not a building, although the word church is used to denote the place where a con-

gregation meets. If the expression “meeting house” were more universally used to describe the gathering place of a congregation it might help to lessen some of the misunderstanding which prevails concerning the true significance of the word church itself.

In Jesus’ ministry he used the word church only three times, once in his remark to Peter, and twice on another occasion when instructing his disciples in the proper procedure for dealing with misunderstandings which might arise among them. (Matt. 18:17) The next time the word appears is in Acts 2:47, following the account of the three thousand souls who accepted Christ as a result of Peter’s sermon on the Day of Pentecost. It is a simple statement, saying merely that “the Lord added to the church daily such as should be saved.”

In this simple statement of fact there is room for reflection. On the Day of Pentecost alone three thousand became identified with the “church,” and thereafter there were “daily” additional converts, yet there is no record of any formal

initiation services. All of these converts were Jewish people, and when, under the persuasive ministry of the apostle, they recognized that Jesus, whom their leaders had crucified, was the Messiah of promise, they believed on him and were baptized for the remission of their sins.

It was as simple as that! Later, as the number of the disciples increased, and they assembled for mutual edification, these groups of people were called "churches." In Acts 11:22 we read of "the church which was in Jerusalem." In Romans 16:5 Paul extends greetings to "the church that is in their house"—that is, the house of Priscilla and Aquila.

From these texts we get the thought that in those early days of Christianity each group of believers, regardless of its size and location, was considered a "church." And indeed, it was a church, because each such assembly of believers was made up of those who, by the Gospel, had been called to separate themselves from the world and to follow in the footsteps of Jesus.

These individual groups bore no denominational names, but were identified by their location, being spoken of as the church at Jerusalem, the church at Philippi, the church at Rome, or, as in some instances, the church that held its meetings in the home of one or another of the believers.

In Revelation, chapters 2 and 3, seven churches are mentioned and identified by the cities in which they were located, and special

messages sent to them. There is reason to believe that these seven churches are in a general way representative of all believers throughout the entire age—which is another, a broader use of the word church as descriptive of all, in every place, whom the Lord looks upon as being "called out" from the world to serve him and his cause.

Jesus had in mind this broader, more general meaning of the word when he said to Peter that the "gates of hell" would not prevail against the church. It is this application also that Paul makes when in Ephesians 1:22, 23 he speaks of Christ as being the "Head over all things to the church, which is his body." It is in this wise that Paul again writes about the "church of the living God, the pillar and ground of the truth."—I Tim. 3:15

In I Corinthians 12:12, 13 Paul elaborates on the thought of the church being the "body" of Christ. He says, "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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

How to Join

How does one join the church, the church, that is, which was established by Jesus and the apostles? Acts 2:47 reads that "the Lord added to the church daily such as should be saved." This indicates that becoming a member

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of the Lord's church depends upon him. This, we believe, would be conceded by all Christian people. But just how does the Lord add members to his church, and what qualifications must one possess in order to be recognized by the Lord as belonging to his church?

Briefly, the Scriptures indicate the steps of approach to the church as being, first, a repentant recognition of the fact that we are members of a sin-cursed and dying race, and could therefore have no standing before the Lord in our own righteousness. (Mark 2:17; Acts 26:20) Next, the acceptance of Jesus Christ as our personal Redeemer and Savior, realizing that only through the merit of his shed blood can we be acceptable to God.—Acts 13:38, 39; 16:31; Rom. 3:22; 5:1

Then, upon the basis of our confidence in the merit of the shed blood of the Redeemer, we are invited to present ourselves in unreserved devotion to do the will of God. We could speak of this as making a consecration of ourselves to God. And let us emphasize that this consecration is made to God, not to man, nor to an organization of men.—Rom. 12:1, 2

The Scriptures are very explicit as to what this consecration will mean in our lives. Jesus said, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To deny self does not mean merely the giving up of some petty pleasure or satisfaction for a short period of time,

or even for all time. It is, rather, just as the expression implies, a complete denial of self. It is the same word that is used concerning Peter's denial of Christ—when he said that he did not know Jesus at all. So to deny self is to deny ourselves the right to recognize our own wills. We renounce our wills, and accept instead the will of God as expressed through Christ and the Word.

And what is the divine will for those who, responding to Jesus' invitation, deny self? It is expressed in his further invitation, "Take up your cross, and follow me." Jesus used the symbolism of cross-bearing to denote going into death. When Jesus gave this invitation he was himself laying down his life in sacrifice. His sacrifice was completed at Calvary when he cried, "It is finished."—John 19:30

Those who accept Christ's invitation to take up their cross and follow him likewise lay down their lives in sacrificial service. They are not all literally crucified, although in the beginning of the age some were. Many suffered martyrdom in other ways. In the case of every follower of the Master, the will to serve and to suffer regardless of the consequences must and will be present.

This following in the footsteps of Jesus is described by Paul as being "planted together in the likeness of his death." (Rom. 6:5) Before we came to Christ we were "dead" in trespasses and sin. But through obedient faith in the merit of his shed blood we are released from

adamic condemnation. Yet we die, not as sinners, however, but as joint-sacrificers with Jesus. Paul expressed the thought when he wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service."—Rom. 12:1

Baptized into Christ

In Romans 6:3 Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The baptism here referred to is not in water, but into Christ, and into his death.

The word baptism in the New Testament is translated from a Greek word meaning to bury, or submerge. Our baptism into Christ is the burial of our will into his will. It is a death baptism because it is the divine will that we die with him.

In Revelation 20:4 this thought is symbolized by the use of the word "beheaded." Here we read of those who are "beheaded for the witness of Jesus, and for the Word of God." This does not refer to a literal beheading, but to the renouncing of our will, as represented by the head, and accepting Christ as our Head.

Paul elaborates further on this point, saying, "By one Spirit are we all baptized into one body."

(I Cor. 12:13) It is by the influence of the Holy Spirit, through the Word of truth, that we are drawn to the Lord, and led by his love to present ourselves in full consecration to him. Since this consecration means the renouncing of our own wills and accepting the will of God in Christ, he thus becomes our Head, and we become members of the church which is his body.

Thus we see how it is that God, by the power of his Spirit, adds members to the church of Christ. Our part in it as individuals is merely to yield to the influence of his Spirit, and take the steps which the divine Word indicates; that is, the steps of repentance, acceptance of Christ, and the presenting of ourselves in full consecration to do the Lord's will.

Can we know, after taking these steps, whether or not the Lord has accepted us, and does actually recognize us as probationary members of the church, the body of Christ? We believe so.

Paul said, in a text already quoted, that having been "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) Are we joyfully walking "in newness of life"?

Paul also wrote, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) Have the "old things" belonging to the "times

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past of our lives" passed away, in the sense that they hold no real attraction for us? Do we find our greatest joys in the "new" things of the Lord—our new vocation of divine service; our new hopes, new aims, new ambitions?

Having taken this step of full consecration to the Lord, our former friends and relatives may fail to understand us; in some cases they may even persecute us. But in any event, they will not find in us the same degree of companionship, for they will not be in harmony with our new way of life. Not that we will love them any less, nor cease to do all we can for them, but simply that the ways of the world and the ways of the consecrated people of God are far apart. Are we having this experience?

Paul again wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then he adds, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9, 10

Is the Lord leading us day by day into a deeper appreciation of the marvelous truths contained in his Word? Are the "deep things" of his Word pertaining to our calling in Christ Jesus more clearly understood as we seek to know and to do his will? If so, we have this additional evidence that he has accepted us and is leading us in the path of righteousness.

Jesus himself gives us a very definite assurance of our standing

before the Lord. First he declares that no man can come unto him unless drawn by his Heavenly Father. (John 6:44) Then he tells us that those who do come to him he "will in no wise cast out." (John 6:37) What further assurance do we need than this?

Yes, our rejoicing in the spiritual things of the new way of life in which we are walking; our loss of interest in the former things of the flesh and of the world; a measure of misunderstanding, and perhaps even of persecution, from the world; our increasing appreciation of spiritual things, particularly as they pertain to our heavenly calling—all these are evidences that our consecration has been accepted by the Lord, and that we have actually been "baptized" into the church, the body of Christ.

Water Baptism

The question of water baptism naturally arises, and properly so, for Jesus himself was baptized—buried—in water, and we are to follow in his steps. What is the purpose of water baptism? John baptized for the remission of sin and could not understand why Jesus requested baptism, for he knew that Jesus was not a sinner, but rather, that he was the holy and just One.

John's baptism applied only to members of the Jewish nation and it symbolized their return to the covenant with the Lord under which God was dealing with the entire nation, the covenant made at Mount Sinai. Even the Jews who accepted Christ needed this

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baptism in order to be transferred, as it were, from Moses into Christ.

But Jesus was not baptized for the remission of sin. In asking John to baptize him he simply said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15) It is Jesus' example that we follow in our water baptism. To him it was a symbol of his covenant to die, and of his hope to be raised from the dead.

And how aptly water immersion pictures these two thoughts! When one is lowered into the water by the immerser he becomes helpless in his hands, and would remain buried, as in death, except as raised up out of the water. So, in our consecration we give ourselves up to die with Christ, inspired by the promises of God that we will be raised up in the resurrection, even as Jesus was, to be associated with him in the great future work of his kingdom.

Water baptism, then, is a beautiful symbol of our true baptism into Christ. Is it essential? Not in the sense that it is a saving ordinance. But since those who are properly eligible for water immersion have renounced their own wills, and have covenanted to do the Lord's will, they will recognize that this is part of the Lord's will for them, and will gladly comply. Any other attitude would indicate something less than an all-consuming love for the will of God.

Church Organization

The Scriptures do not indicate that the various local groups of

"called out" ones in those early years of Christianity had any elaborate organizational arrangements, nor does the Bible teach that this was God's design for the church as a whole. However, the disciples at that time were not without some organization. Their meetings were not without order, and various privileges of service were assigned to different ones according to their several abilities.

In the Early Church organization Jesus was universally recognized as the Head. This was in keeping with Jesus' own instructions to his disciples when he said, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) Paul wrote, "Christ is the Head of the church: and he is the Savior of the body." (Eph. 5:23) In I Corinthians 11:3 he presents the same thought, saying that "the Head of every man is Christ; . . . and the Head of Christ is God."

Jesus is not only the Head of his church—he is also its foundation. "For other foundation can no man lay," wrote Paul, "than that is laid, which is Jesus Christ." (I Cor. 3:11) In Ephesians 2:19, 20 the church is referred to as "the household of God," and is declared to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The Apostle Peter wrote, "Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (I Pet. 2:6) Peter's affirmation

that Jesus is the "chief corner stone" in Zion, the church, is especially noteworthy in view of the misunderstanding which has been attached to Jesus' statement, "Thou art Peter, and upon this rock I will build my church."—Matt. 16:18

This assertion has been misconstrued to mean that Peter was to be the "rock" upon which the church of Christ would be built. But this interpretation is at once seen to be in error when we discover that Jesus used two different Greek words in making the statement. When he said, "Thou art Peter," the Greek word translated Peter is **petros**, meaning a "piece of rock." But when he said, "Upon this rock I will build my church," he used the Greek word **petra**, meaning a "mass of rock," a boulder, as it were.

Peter had just said to Jesus, "Thou art the Christ, the Son of the living God." (Matt. 16:16) Jesus was pleased with this confession. We might paraphrase his reply to Peter in order to get its meaning a little clearer: "Peter, your name means that you are a small piece of rock, a pebble, as it were, but by comparison with the meaning of your name, the great fact of my Messiahship, and that I am the Son of God, is as a great mass of rock, a great boulder, and the church will be built upon me as its foundation."

Twelve Apostles

In the divine arrangement the entire church, from Pentecost to the end of the age, was to be served by twelve apostles specially

appointed by God. It was in keeping with this that Jesus chose just twelve men to be associated with him during his ministry in order that they might receive personal training from him. These were Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon, and Judas.—Matthew 10:2-4

Judas, as we know, proved unfaithful, and the Scriptures indicate that Paul was chosen by the Lord to take his place. Acts 1:23-26 informs us of an effort by the remaining eleven to make a choice of one to take Judas' place. They decided upon Matthias. However, this action was taken before they received the Holy Spirit, and there is no evidence that the Lord honored their choice. Matthias' name does not appear after this.

The word "apostle" simply means one who is sent, or a delegate, an ambassador of the Gospel. From this broad standpoint every Christian is an apostle, for we are all ambassadors of Christ. In fact, the word is used in the Bible with reference to others than the Twelve, but this does not mean that they occupied the same high position of authority in the church as that given by divine appointment to those specially chosen by the Lord.

In John 17:12 Jesus refers to these divine appointees as those whom his Heavenly Father had given him. These special apostles did not select each other for the position, so they had no authority

to select Matthias to take the place of Judas. Just as the Lord had selected the others, so in his own time and way he selected Paul and gave him authority as one of the Twelve.

The twelve apostles were more than just preachers of the Gospel. They were miraculously inspired by the Holy Spirit which enabled them to speak and write the truths of the Gospel with authority and accuracy. Their word was, and is, law to every Christian. It is because of this authoritative position which they occupy in the organization of the church that the completed church—likened to a “city”—is shown to have twelve foundation stones and in these stones are written the names of “the twelve apostles of the Lamb.”—Rev. 21:14

Other Servants

In Ephesians 4:11 the Apostle Paul informs us that the Lord provided for other servants in the church; that, in addition to apostles, he arranged for prophets, evangelists, pastors, and teachers. Peter speaks of the Old Testament writers as God’s “holy prophets.” (II Pet. 3:2) These wrote as they were moved by the Holy Spirit, so the Christian takes their word, even as that of the apostles, as authoritative. (II Pet. 1:21) But when Paul speaks of “prophets” as servants in the church he uses the term in a much broader sense, applying it to public expounders of the Gospel.

These “prophets,” “evangelists,” “pastors,” and “teachers” are all

essential servants in the church, but not inspired as were the twelve apostles. Nor are they appointed in the same miraculous way as were the apostles. Paul instructed Titus to “ordain” elders in every city.—Titus 1:5

The expression in the New Testament, “laying on of hands” is, according to the Greek text, more properly the stretching forth of the hand, as in voting. The clear implication is that by apostolic authority the lesser servants of the church were to be appointed, or elected, by the congregation which they were to serve.

Thus while Jesus is the Head over the whole church, from Pentecost throughout the entire age, and the apostles also its inspired servants for the entire age, all the other servants were to be chosen by the brethren themselves, as they were needed, and as there were opportunities to serve.

The scriptural term “elder” applies generally to all who serve the church along spiritual lines. A pastor, a teacher, an evangelist, or a “prophet” would come under the general designation of “elder.” The Greek word **presbuteros**, from which it is translated, signifies one who is mature. In the church it would describe one who is recognized as being sound in the faith and spiritually mature in experience.

The word “bishop” is also used in the New Testament, and applied to servants elected by the church. The Greek word **episkopos**, from which it is translated means “superintendent” or “overseer.” All

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elders are properly, according to opportunity and ability, overseers in the church; for it is their duty to watch over the flock of God and care for their needs, particularly along spiritual lines.

The word "deacon" appears a few times in connection with the arrangements of the Early Church. It is a translation of a Greek word, **diakonos**, which means to "run errands," or give assistance. The indications are that deacons were appointed to help with the material arrangements of the church. The first of these to be appointed were in the church at Jerusalem. See Acts 6:2-4.

The scriptural qualifications for those who can properly be elected by a congregation to serve as elders, or "bishops," and deacons, are set forth by Paul in I Timothy 3:1-13. In these qualifications the expression "apt to teach" implies a proper understanding of the truth of the divine plan as taught in the Bible. Any group of consecrated brethren, large or small, which has brethren who meet these qualifications, are authorized by the Scriptures to elect them to these services. When this is done, these appointments are recognized by the Lord.

The Scriptures make it clear that no group of Christians needs to look to a parent church for authority to elect servants, hold meetings, and carry on the work of the Lord in its community.

Nor do congregations need to be large in order to exercise their liberty along these lines. The biblical record is that many of the

"churches" or groups of Christians in apostolic times were organized in the homes of believers, and held their regular meetings in these homes.

The same thing is being done today. And now, as in the past, the Lord is richly blessing those who find others with whom they can co-operate as a group—or, within the scriptural meaning, a church. These can elect their own servants by the simple method of stretching forth the hand. No membership roll is needed, nor is such authorized by the Scriptures.

There is not much in the Scriptures to indicate the nature of the meetings held by the various groups in the Early Church. Certainly the apostles, and others, on occasions, gave discourses. But profitable meetings can be held even though there may be no one qualified to preach a sermon.

Meetings for Bible study in which all present have an opportunity to express their thoughts are very helpful. An "elder," if one has been elected, should serve to keep the study orderly. Prayer and testimony meetings are also spiritually profitable to those who are seriously endeavoring to know and do God's will.

The Dawn Bible Students Association, East Rutherford, New Jersey, will gladly render any assistance possible to those who may need help in establishing meetings of this sort. We may even know of others in your area who would rejoice to participate in such an arrangement.

The Mission of the Church

The present mission of the church is the perfecting of the saints for a future work of service; to develop in herself the graces of Christian character; and to be God's witness to the world concerning Christ's kingdom of blessing now so near. And there is also a glorious future work for which the church is now being prepared!

Jesus said to Peter, "Upon this rock I will build my church." (Matt. 16:18) That which is "built" in due time reaches completion. It is not God's design that the "building" of the church shall go on forever. It is not a case of all who will ever obtain salvation through Christ becoming members of the church. The very meaning of the word, "a calling out," is contrary to this concept of God's purpose through the church. The church is called out from the world. It is not God's plan to bring the world into the church.

"Thou art the Christ," Peter testified, "the Son of the living God." This expression identified Jesus with the messianic promises of the Old Testament, and indicates that Peter properly recognized in Jesus the One whom God had sent to fulfil those promises. In order to see clearly the full divine purpose through the church, it is essential to keep in mind the Old Testament promises concerning Christ; for the church is called out from the world to be associated with him in the fulfilment of those promises. God said to Abraham, "In thee, and in thy seed shall all the fami-

lies of the earth be blessed." (Gen. 12:3; 22:18) In Galatians 3:16 Paul informs us that this "seed" of promise is Christ. But Paul gives us additional information concerning the "seed" of promise. In verses 27 and 29 we read, "For as many of you as have been baptized into Christ have put on Christ, . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here is unmistakable proof that those who, through full consecration to do God's will, become members of the church which is the body of Christ are a part of the promised "seed" through which all the families of the earth are to be blessed.

This means that instead of the fulness of God's purpose toward the children of men being represented in the establishing of the church, it is only the beginning of his plan to bless mankind. In James 1:18 we are told that the church is a "kind of firstfruits" of God's creatures. This expression is also used in Revelation 14:4 and applied to those who are associated with the "Lamb" on the symbolic mount Zion.

In the 15th chapter of 1st Corinthians, Paul points out very clearly that the hope of life for both the church and the world depends upon the resurrection of the dead. If there be no resurrection of the dead, he argues, "then they also which are fallen asleep in Christ are perished." (vs. 18) But he gives us assurance of the resurrection, saying, "As in Adam all die, even so in Christ shall all be made alive."—vs. 22

Then Paul shows that there is to be a definite order, or sequence, in the resurrection—"Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming," (vs. 23) The "firstfruits" here referred to includes the church, for as James explains, as we are a "kind of firstfruits" unto God of his creatures."

But "afterward" others are to be resurrected. Who are these? Paul explains, "They that are Christ's at his coming." This is a faulty translation. A proper translation of the Greek text would be, "Those who become Christ's during his presence." This is a reference to the thousand years of his kingdom, when Christ and his church will reign for the purpose of destroying sin and death, and giving all an opportunity to accept the gift of life provided by his shed blood. This is shown by Paul's further statement, which immediately follows:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and all power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (vss. 24-26) Yes, this is the great, the ultimate, purpose of God to be accomplished through Christ and the church—the "afterward" blessing to reach all mankind when the building of the church shall have been completed.

Heavenly and Earthly

In his lesson on the resurrection Paul reveals that some are to receive heavenly bodies, and some human, or earthly bodies, the determining factor in each case being the sort of "seed" or "bare grain" that is sown. (vss. 37, 38) The "it" or "bare grain" to which Paul refers is simply the personality, the sum total of a person's lifetime thoughts, his character.

To those who, through full consecration to do God's will, are buried with Christ in sacrificial death, and throughout the remaining years of their natural lives "walk in newness of life," there will be given a celestial, or a heavenly body. They are prepared for this. During their earthly pilgrimage they continue to "set their affections on things above"; their hopes are heavenly; through faith they are seated together with Christ "in heavenly places," so in death they "sow" spiritual characters. In the resurrection these receive a heavenly reward.

However, the vast majority of people are not interested in spiritual things. This does not mean that they are necessarily wicked. Most of them are not. They love the good things of the earth because they were created human, earthly beings, and God does not condemn them for not aspiring to heavenly things. It is in the very nature of things that these in death "sow" an earthly character, and as a result will be raised from the dead as human beings.

But speaking of "the" resurrec-

nation of the church, described in Revelation 20:6 as the "first resurrection," Paul explains, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."—vss. 42-44

To this Paul adds, "There is a natural body, and there is a spiritual body." In other words, he would have us understand that in describing the change of nature to be experienced by those who participate in the first resurrection, he is not implying that these are the only ones to be raised from the dead, for all mankind are to be resurrected, only they are to receive natural bodies.)

Paul continues his lesson, saying, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy [those who die with human hopes and desires], such are they also that are earthy [in the resurrection]: and as is the heavenly [those who now set their affections on heavenly things], such are they also that are heavenly [in the resurrection].—vss. 47-49

Paul concludes this lesson on the resurrection, saying, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O

grave, where is thy victory?"—vss. 53-55

Thus in a few words Paul presents both the hope of the church and the hope of the world. The resurrection hope of the church is "glory, honor, and immortality." (Rom. 2:7) (No human being possesses immortality by nature.) It is a reward given to those who faithfully follow in the footsteps of Christ unto death. In Revelation 2:10 we read, "Be thou faithful unto death, and I will give thee a crown of life."

The call and preparation of these for the fruition of this glorious hope in the "first resurrection" has been the work of God through the Holy Spirit during the present age. But Paul explains that "when" this is accomplished, and the last member of the "body" of Christ has entered into glory, "then" will be the time for the fulfilment of those glorious promises of the Old Testament concerning the destruction of death—"O death, where is thy sting? O grave, where is thy victory?"

Here Paul is quoting from Isaiah 25:8 and Hosea 13:14. Both texts assure us of the divine purpose to destroy man's great enemy, Death, and the grave—or "sheol," as it is in the Old Testament—and "hades" in the New, the Hebrew and Greek words for "hell." It was this same glorious consummation of the divine purpose toward the human race that Jesus referred to when he said that the "gates of hell" would not prevail against the church.

THE DAWN

What a wonderful assurance! Throughout the reign of sin and death "hell," which is the grave, or tomb, has continued to claim its victims. But in Revelation 1:18 Jesus tells us that he has the "keys" of hell. He purchased these "keys"—that is, the right to unlock hell's gates—by his own death as man's Redeemer. When his church is completely "built" she will be associated with him in bestowing the promised blessings of life upon all mankind.

The fact that meanwhile so many millions continue to go into death, into the Bible hell, will not deprive them of these blessings. The gates of hell did not "prevail" against Christ and they will not prevail against his church; for by divine power they will be swung wide open, and all Death's prisoners released!

This, then, is to be future work of the church. And what a glorious work it will be! What an incentive it should be now to prove faithful to the Lord. Perhaps you are just learning of this glorious purpose of God through Christ and the church. If this knowledge has reached you prior to becoming a Christian, we suggest that you consider well the steps of repentance, belief, and consecration as we have scripturally outlined them; and trusting in the strength of the Lord, and in appreciation of his abundant grace, devote yourself to him and to his cause.

There is no greater peace or joy that anyone can experience than that which results from being at one with the Lord, and in living a

life of full devotion to him. There are trials, yes, but as Paul reminds us, these are in reality "light afflictions," lasting but for a "moment" when compared with the eternal "weight" of glory which the Lord has promised.—II Cor. 4:17, 18

It is surely a blessed privilege to be among the "called out" ones, the church, at the present time; for surely the Lord is blessing his people, especially in revealing to them the beauties of his plan of salvation. And how thankful we are that through Christ and his church the whole world is yet to have an opportunity to rejoice in the blessings the Lord has designed for them—blessings of "restitution," as Peter described them, "which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

In view of God's harmonious and loving plan of salvation for both the church and the world, some of the beauties of which have already been revealed to us through his Word, we can well understand the great Apostle Paul's feelings when he wrote:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out [completely]! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen!"—Romans 11:33-36

Speaking with Tongues

Because the apostle spoke with tongues on the day of Pentecost, do you believe that this is evidence that those who now “speak with tongues,” have this gift as an evidence of the baptism of the Holy Spirit?

NO, WE do not. It is true that among the gifts which the Lord gave to the apostles, and which the apostles conveyed to some devout followers of Christ, was the gift, or ability, to speak in various languages and dialects. There was a necessity for this miraculous gift in apostolic days which does not exist today.

The apostles were Galileans, and therefore spoke the language common to that district; but in Jerusalem at the time of Passover and Pentecost many devout Jews gathered from other countries who did not understand the dialect spoken in Galilee. It was these whom the Lord reached and blessed by giving them the message of salvation through Jesus Christ, in the language which they understood. It was a miracle, and Acts 2:7, 8 records the response of those who witnessed it in these words: “And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every

man in our own tongue, wherein we were born?” The result of this miracle and Peter’s sermon which followed, brought many of the Jews to Christ, for in verse 41 we read, “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

In considering this question, one should keep in mind that at the time this miracle occurred, the New Testament had not yet been written. Now we have the New Testament as part of the Holy Scriptures. It is translated into all languages for the instruction of everyone who wishes to know the way of salvation. II Timothy 3:16, 17 reads, “All scripture . . . given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.”

It is not surprising to learn that when “tongues” were no longer necessary for the edification of the church and the benefit of unbelievers (I Cor. 14:22), this method of instruction would pass away as foretold by the Apostle Paul, who said, “Whether there be tongues, they shall cease.”—I Cor. 13:8

There is a wide distinction between “speaking with tongues” as it was done in apostolic days for the edification of those who heard, and the muttering of unintelligible

sounds which pass for "speaking with tongues" among many earnest people today who are ruled by their emotions and by the powers of error and darkness.

While this "gift" has now passed away as being unnecessary, we have been given something far better—the fruit of the Spirit. The "fruit of the Spirit" is of greater value because it becomes a permanent part of the Christian's character, for it is the result of cultivation and growth as we endeavor to yield the full fruitage of love and devotion to our Father.

We exhort all Christians to seek this fruit of Christian living, as stated by the apostle in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Waiting for Him

Hebrews 9:27, 28 reads as follows: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." How can this text refer to the return of Christ to set up his world-wide kingdom, for it says he appears only "to them that look for him?" Is the world looking for him?

This text has been used by some to teach that the eternal destiny of men is determined immediately following death. They apply the

word "judgment" to the Judgment Day. But those who carefully consult the Bible with reference to the Day of Judgment are bound to take note of the things to be accomplished during that time. They will then realize that it will be a day one thousand years in length, requiring the full time of Christ's righteous reign. (II Pet. 3:8) It is this day that is spoken of in Acts 17:31 which reads, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Some of the blessings of the Judgment Day are beautifully described in Psalm 98:4-9.

"Them that look for him" in the text of our question does not refer to the watching saints of the Gospel age (but to those who will receive salvation during the Day of Judgment.) In this text the word "look" is translated from the Greek "apekdechomau," and according to Young's Concordance means "to wait long": and oh, how long mankind has waited for the appointed day in which our Lord will "judge the world in righteousness"! Bible students will be interested to learn that another text which they have long applied to the waiting world of mankind uses the same Greek word to express the identical condition. The text is Romans 8:19, and reads, "For the earnest expectation of the creature [all creation] waiteth [apekdechomau] for the manifestation of the sons of God."

YOUR QUESTIONS

To those who are dead and who wait for him, even though they do not know for what they are waiting, when the time comes for Christ to establish his kingdom, he will manifest himself, not as a sin-offering—for then the anointed ones will have finished their work of sacrifice—but as the One who is appointed to “judge the world in righteousness.” Thus our text becomes another assurance of future blessings which, as a result of Christ’s redemption work, are in store for those who have gone into the sleep of death.

God's Hand Over Israel

How can you teach that God is dealing with the Jews in Israel while they are killing the Arabs with carnal weapons? Jesus said, “All they that take the sword shall perish with the sword.”

THAT the nation of Israel holds a very unique position in history, past, present, and future, is firmly attested in the Word of God. In Amos 3:2 we read concerning the children of Israel, “You only have I known of all the families of the earth”; and it was the promises which God gave to Israel concerning a Savior to come that found their fulfilment in Jesus of Nazareth. In these “latter times,” also, the hand of God has been manifest in the affairs of the Jewish people. (I Tim. 4:1) While many seemingly strong nations have collapsed in the conflicts of the recent past,

the scattered people of Israel have been gathered to become a sovereign state. To fail to see the providences of God in the establishing of Israel in their Promised Land of Palestine is to fail to recognize the fulfilment of many Bible prophecies. See Jeremiah 31:8-12 and Amos 9:14, 15.

There is to be a new society established on this earth which the Scriptures term the kingdom of God. Some think that the present government of Israel is a part of that kingdom and are disappointed when confronted with their controversies and their godlessness. The fact is that religion is playing a very small part indeed in turning the Jews to their ancient homeland. Bitter persecution in the lands of their birth has forced their exodus to Palestine even as it had been foretold by the prophet in Jeremiah 16:14-16. In accordance with the prophetic statements, for the most part they have returned in unbelief. So, as we view Israel today in its unbelief, we know that it is not now a part of the kingdom of God.

In Romans 11:15-36 the Apostle Paul tells of the Jews losing the favor of God because of their unbelief and their rejection of the Master. He also tells us that their blindness concerning the Messiah will persist until “the fulness of the Gentiles be come in,” that is, until the Gospel church is complete. The work which we see going on now, the returning of the Jews to their homeland, the rebuilding of Palestine, is but one phase of their rehabilitation. It is taking place

before the fulfilment of the prophecies of Ezekiel in chapters 38 and 39.

The time will come when the present government of Israel will give place to the government of the kingdom of God; then the people of Israel will have their blindness removed, will recognize their Savior as the Messiah, and will turn their hearts to God. Today the land of Palestine is ruled by the sword; but under the rulership of the kingdom of God according to the prophecy of Ezekiel 38:8, "They shall dwell safely all of them."

Redeeming the Time

I have been told that it is wrong for a Christian to read newspapers, listen to the radio, or look at television. Is this your opinion?

THE proper use of a Christian's time is a matter of great concern to him. All know the danger of becoming so preoccupied with trivial things that no time remains for the things of God; but to say that it is wrong to read a newspaper, listen to a radio, or look at television is something else. To keep abreast of the events of the day, to see the conditions in the world fulfilling the prophecies that refer to our day, is surely not wrong. And we are also mindful that many who listen to the radio each week hear the message of hope and good cheer that "Frank and Ernest" give from the promises of God's Word.

However, it is true that one can waste time in many ways, and the

waste of time is wrong; for the life of the one who does not properly use his time is shallow and thin. The Apostle Paul, in I Corinthians 13:11 says, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." And so it should be with us, much that formerly was entertainment has become unimportant by comparison with the thrill of our association with the Lord and our understanding of vital truths.

Long before the inventions which have complicated our lives were known, the Bible contained instructions for the people of God, and these instructions are still appropriate. Ephesians 5:15-17 reads, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

It is well not to insist on detailed patterns for others to follow in making their hours count. Each Christian has a personal responsibility to watch carefully how he may wisely use his time to the best possible advantage. If we have time for study, meditation, and service, it is because we "redeem the time," that is, these opportunities for spiritual blessing are ours at the price of properly using our time. The reward is great, for the proper use of our time results in our "understanding what the will of the Lord is." Our days are full, but not too full for the important things of God.

A Joyous Service

THERE is continued and increasing evidence that the proclamation of the true Gospel of the kingdom, by radio and the printed page, is being very richly blessed by the Lord, and this is a cause for great rejoicing. As a result of the "Frank and Ernest" radio ministry, and the widespread distribution of the many different Dawn publications, the number of encouraging letters received at the British Dawn office is increasingly heavy.

We very gratefully thank the Heavenly Father, also all the dear ones in various lands who, by self-denial and self-sacrifice, make it possible for this work to continue here and world-wide, bringing more and more honour and glory to God, and further advancing his great eternal purpose in Christ Jesus.

There is abundant evidence that continued listening to the "Frank and Ernest" ministry, also the careful reading of the literature supplied, is resulting in much joy and blessing, not only to those who are taking advantage of these opportunities, and are regularly listening and reading, but also to those dear ones, in various countries, who are assisting, in one way or another, in making all these services possible. Here are a few of the radio letters received:

"Dear 'Frank and Ernest': Will you please forward to me your booklet, 'Hope Beyond the Grave.' When listening to your programme it awoke an interest inside me to hear you refer to heaven and paradise, and I would like to see the picture more clearly from your booklet, which seems to have many answers to some knotty questions. J. B., England."

"Dear 'Frank and Ernest': Have just listened to another of your wonderful broadcasts, which has given us great pleasure; and oh, what a lot to think about! And will you kindly send us your booklet, 'Hope Beyond the Grave.' G. S., Scotland."

"Dear 'Frank and Ernest': I listened to your radio discussion on Monday, and I thought it wonderful to hear you broadcast the good news over the air. Everyone we meet locally, here in Eire, has your programmes on their tongues; it is sure grand to know that your broadcasts are doing good here in our town. Would you please send me the booklet, 'God and Reason.' L. G., Eire."

"Dear 'Frank and Ernest': Listening to your broadcast on Monday, I was again enthralled by your explanations of Bible subjects. I have already received your booklet, 'God and Reason'; and, seeking after further interpretations of the Bible, will you kindly send me your booklet, 'Hope Beyond the Grave.' I hope God will bless your work in proclaiming the Gospel, and may he richly bless you continually. M. R., Wales."

"Dear 'Frank and Ernest': It is with great pleasure that we here at home listen to your programme on Mondays. We are all Christians and love to hear the message of our Savior which you bring to us so wonderfully each week. I would very much like a copy of 'Our Lord's Return,' as offered. God bless you and your work. P. S., England."

"Dear 'Frank and Ernest': You cannot imagine the thrill I experienced when I happened to tune in to your

programme two nights ago. It was just what I needed, especially as the question of creation had recently cropped up, and I was wondering how best I could present my faith in the biblical account. The 'Creation' book is surely an answer to my prayer—please send me a copy. God bless you and your programme. R. S., France."

Literature Appreciated

BOOKLETS: The printed page in booklet form is also greatly appreciated. Extracts from a few of the many letters received by us are:

"I have found your booklets most helpful and interesting. H. S., England."

"Having read your 'Creation' booklet, I find it very interesting and enlightening. E. D., England."

"I have found your 'Hope Beyond the Grave' booklet of absorbing interest. J. P., Scotland."

"Your booklet on 'Spiritualism' was very helpful to me. J. G., Scotland."

"I cannot speak highly enough of your booklet 'God and Reason.' L. M., Eire."

"I took great pleasure in reading your booklet, 'God's Plan,' which I found of great instructional value. D. H., Eire."

THE DIVINE PLAN OF THE AGES: This volume of Studies in the Scriptures, obtainable as indicated on the closing pages of The Dawn Magazine, is still proving invaluable as a help in studying the Bible. Brethren who were introduced to this volume years ago find much joy, encouragement, and spiritual stimulus in re-reading and studying again this little book—also indeed the other volumes of this set of Studies in the Scriptures. And in their witnessing to the true Gospel of the kingdom, it is found from personal experience that The Divine Plan of

the Ages is still a book which can be very strongly recommended for passing on to newly interested persons.

Those who know this volume best, love it most. It has stood the test of time. It was first published by its author more than fifty years ago, yet for clarity of expression, and ability to harmonize the Scriptures, it still remains in the opinion of thousands the world over, the textbook supreme for aid in Bible study.

It is very gratifying and encouraging to us also that the demand for this very helpful publication is still soaring upward. Newly interested readers have written appreciatively; here are just a few examples:

"Apart from the Bible, it is the most inspiring book I have read."

"I am gaining much knowledge about the good news of Christ's kingdom, with the help of The Divine Plan of the Ages."

"After reading The Divine Plan of the Ages, my spiritual eyes were opened as never before."

THE DAWN MAGAZINE: The circulation of this helpful publication continues to increase. The close interest of regular readers of many years is being maintained, and month by month, the growing number of new subscribers who ask to be regularly supplied with this magazine is very encouraging indeed. There is much evidence from near and far that the Lord's blessing is resting richly also upon this publication. Here is a typical example:

"For some months past a dear sister has given me the joy of reading your

THE BRITISH SECTION

fine magazine, 'The Dawn,' and the Lord has blessed me richly by the many beautiful thoughts and truths expressed in it. I cannot convey in words just how great my joy has been through the reading of your wonderful magazine. Through The Dawn Magazine I have received rich and blessed fellowship, and I would be most grateful if you will send me this publication every month. C. M., Scotland."

Additional Extracts of Letters

From Northern Ireland

"I am writing these lines to thank you for all your kindness, especially for the free literature I have received from you. With regard to the little booklet, 'When Pastor Russell Died,' may I state that it provided quite an adequate answer to all my questions. . . . Your brother (locally) has made contact with me and I would like to say how much I have appreciated his help. We have made arrangements to have a study and attend the meetings which he conducts. Please find enclosed a postal order to cover one year's subscription for The Dawn Magazine. It is really a very helpful book, and I am looking forward to receiving it regularly. Once more may I say thanks for all your kindness. May God bless your work. R. A."

From India (Bombay)

"My loving greetings to you all in our blessed Redemer's name. I am sure you will be interested to receive some news from a fellow brother associated with The Dawn, preaching the glad news of the kingdom in India. Our Heavenly Father was very gracious toward us, in bringing us out of darkness into the marvelous light of truth.

"Everyday as I see world conditions going from bad to worse, I earnestly long to see the glorious rule of our Messiah, in the blessing of all the nations of earth. We have lost all hope in man, or in any man's organization, and I know that the hope centered in God's kingdom is the interest of all the Lord's people.

"While this is 'coronation' year, you in England are doubtless picturing also the spiritual queen, the "bride" of the Lamb, all glorious within, her clothing

of wrought gold, and raiment of needlework, ready to enter the Heavenly King's palace.—Ps. 45:13, 14

"I trust that all of you are continuing in the precious faith, and are offering yourselves as living sacrifices, as 'royal' priests. In this vast country of India, the land of many gods and goddesses; animal and bird gods; many languages and many confusions; the followers of the Lord, though few in number, are trying their best to proclaim the life-giving message as a testimony to all people. 'Egyptians,' the 'Babylonians,' and the 'Ishmaelites,' are even here hating the spiritual Israelites.

"In Bombay, there is no group, or like members of the faith, but weekly I hold four study classes: nearly a hundred are regular attenders, and are very much interested in the careful study of the Scriptures and all The Dawn publications. By the Lord's grace, last night three hundred people came when I showed the pictures, parts one and two, 'God's Hand in the Affairs of Men.' The message about the world to come, the Millennium, the restitution of all things, made them feel happy and reinforced with a fresh hope.

"I came from Bangalore, my native place, and since eight months, I did not go home. Pray for my pilgrim's progressive work, and for the Lord's guidance and strength. Convey my loving greetings to all the dear brothers and sisters. Peace be with you all. Your brother in the King's service in India. S. G."

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. I will speak of the glorious honour of thy majesty, and of thy wondrous works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." —Ps. 145:3, 5, 10, 11, 12

THE DAWN

SPEAKERS' APPOINTMENTS

W. CLARKE		
Guildford	July	19
Eastleigh	August	30
C. A. CORNELL		
Anerley	August	9
C. E. DICKINSON		
Swansea	July	24/26
P. HATGIS		
Doncaster	July	1
Lincoln		2
West Wickham		4/5
Anerley		6
Bearsted		7
Guildford		8
Kettering		12

J. E. HUMPHREY		
Bournemouth	July	12
Ipswich		26
Luton	August	9
W. E. PAMPLING		
Lincoln	July	12
Bearsted	August	9
P. WATTS		
Anerley	July	26
Belfast	August	9
Londonderry		10
Clonelly		11/12
Dublin		13/14
Liverpool		16

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Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

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Liverpool 1

The Growing Radio Interest

JULY marks the beginning of the last quarter of the fourth year of broadcasting the truth of the divine plan over national networks. The Lord continues to answer the prayers of his people on behalf of this united effort to make known the glad tidings of the kingdom, both from the standpoint of being able to keep the programs on the air and also by the extent to which they are reaching and nourishing those who are hungry for a better understanding of God and of his Word than they are able to obtain through the usual religious channels.

Even though the "Frank and Ernest" programs have been on the air in some parts of the country for thirteen years, and on national networks for nearly four years, each broadcast brings requests for literature from those who have heard for the first time. And even more encouraging is the widespread evidence of growth in the truth on the part of regular listeners. The mail response along this line has been particularly encouraging during recent months.

A public meeting in Fort Wayne, Indiana, furnished additional evidence of the extent to which the programs are being heard regularly and appreciated by increasing numbers. There is no ecclesia in Fort Wayne and, as we announced in *The Dawn* several months ago, the ecclesias of Muncie, Indianapolis, and Gary, Indiana; Chicago, Illinois; and Detroit, Michigan, are co-operating in the sponsorship of a series of meetings in Fort Wayne. The first of these was held on Sunday, May 17.

The meeting was announced over the radio in conjunction with the "Frank and Ernest" broadcasts over a Fort Wayne station; and invitations were sent through the mail to those in and around the city who had previously requested literature. There was also a house-to-house distribution of cards, and an advertisement in the local paper. Naturally all who had labored to make this first meeting a success were intensely interested to see what the result would be.

They were not disappointed! The hall was filled to overflowing.

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Extra chairs had to be secured, and even those on the speaker's platform were put into use after the lecture started. Even then, many of the friends had to stand throughout the meeting. Practically every visitor at the meeting was present because of interest in the "Frank and Ernest" broadcast. Several from in and around the city gave evidence of a good understanding of the truth and expressed a desire that regular meetings be held in Fort Wayne.

Fort Wayne is not a large city, but from what happened there in connection with this one public meeting—and we have reports of similar experiences in other parts of the country—it is evident that as a result of these years of broadcasting the kingdom message this same depth of interest in the truth exists in every city, town, and countryside throughout the United States and Canada.

The brethren in the ecclesias participating in the Fort Wayne effort are hopeful that other groups of ecclesias may find it possible to co-operate in a similar manner to reach the interested in still other cities where there are now no ecclesias. The Dawn will surely be glad to render any assistance possible to facilitate such efforts, such as furnishing special letters of invitation and other advertising matter.

But even after the brethren over the country do all they possibly can along the line of public meetings and other methods of following up the interest, there will still be hundreds of cities, towns, and villages which cannot be reached other than by the radio programs themselves. The brethren generally recognize this, which is one reason for the sustained enthusiasm in keeping the programs on the air. It is a ministry of the truth which is reaching thousands every week and giving them an opportunity to learn point after point of God's great plan of salvation.

Being aware of this, we will from time to time arrange to present some of the deeper truths, particularly along the lines of consecration, in order that these many listeners who have no other contact with their brethren, may be assisted in their growth in grace and knowledge. At the same time, however, it is fitting that each of the Lord's consecrated people in every place keep in mind the importance of doing everything possible to contact and encourage more and more of these newly interested ones. It is a blessed service, and one which pays rich dividends in the joy of the Lord.

In this issue we are again publishing the complete schedule of

stations now carrying the "Frank and Ernest" programs. There will be few changes in this schedule until October, when the present contract with the Mutual Broadcasting System expires.

What is done beyond that will depend upon the leadings of the Lord, even as in the past. We believe that the Lord's people everywhere will want to continue to let their light shine to whatever extent and by whatever means divine providences indicate and make possible. How blessed it is to leave all our affairs, individually and collectively, in his hands, knowing that he gives his very best to those who are fully resigned to his will, and determined by his grace to prove faithful to him, even unto death!

Anticipated Convention Blessings

THE program for the 1953 General Convention has now been drawn up, and we are happy to co-operate with the Convention Committee in publishing it. The convention will be held on the campus of the Indiana State University, August 1-7. We are informed that the arrangements are ideal for such a gathering, and it is expected that brethren will attend from practically every state in the union, and from Canada and elsewhere, including England.

All will have rooms in what is known as the Men's Quadrangle, and all the meals will also be served in this building. As a University dormitory it is used exclusively for men, but when, during the summer months, it is used for conventions, both men and women are housed in this large building which, as its name implies, is really four buildings in one. Pictures of the outside of the Men's Quadrangle, and of the lounge room within appear on the back of this issue. These pictures were inadvertently omitted from the June issue.

If you have not been planning to attend the General Convention this year, there is still time to decide, and to send in your application for rooms. You will find an application in the center of *The Dawn*. This is to be mailed direct to the University. For general information, write to the convention secretary, Mr. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

THE DAWN

The convention auditorium is located very close to the Men's Quadrangle. It is rated as one of the leading auditoriums in the United States, and recently was given wide publicity through one of the national news magazines. It is air conditioned so that even though the convention week may be hot, the brethren will be able to enjoy the meetings in comfort.

Reports from many parts of the world indicate that the brethren in these many places who cannot attend the convention receive a blessing from noting the program from day to day as published in The Dawn. In this limited manner at least, as well as by their prayers, they are able to share in the blessings of the convention. Go to the convention if you can, but in any case, may we all join in prayer on behalf of those who attend, as well as those who remain at home, that the Lord may continue to bless his people according to the riches of his grace. The convention program follows:

GENERAL CONVENTION PROGRAM

Bloomington, Indiana, August 1-7

Saturday, August 1

Chairman: Brother Adolph A. Obenland

2:00	Opening Rally	
2:15	Address of Welcome	Brother Raymond J. Krupa Brooklyn, New York
2:30	Discourse	Brother Robert A. Krebs Stockton, California
3:30	Intermission	
4:00	Discourse	Brother Leon H. Norby Brooklyn, New York
5:00	Supper and Fellowship	

TALKING THINGS OVER

6:45	Discourses	
	Ransom	Brother Edmund Jezuit Chicago, Illinois
	Sin-Offering	Brother George B. Clark Washington, D. C.
	Restitution	Brother George O. Jeuck Orlando, Florida
8:15	Intermission	
8:30	"Songs in the Night"	Brother Alvin Raffel Dayton, Ohio



Sunday, August 2

Chairman: Brother D. J. Morehouse

9:00	Morning Devotions	
9:15	Discourse	Brother Irving C. Foss Los Angeles, California
10:15	Intermission	
10:45	Theme Address	Brother C. W. Zahnw Pilgrim
11:45	"Frank and Ernest"	
12:00	Luncheon and Fellowship	

2:00	Praise and Testimony	Brother Gilbert E. Kemp Boston, Massachusetts
3:00	Intermission	
3:30	Discourse	Brother Edward E. Fay Los Angeles, California
4:30	Supper and Fellowship	

6:30	Discourse	Brother J. H. Murray England
7:30	"A City Set on a Hill"	Brother Eugene Burns New Brunswick, New Jersey Brother Kenneth Rawson New Brunswick, New Jersey Brother Albert Sheppelbaum Chicago, Illinois Brother Everett E. Murray Columbus, Indiana
8:45	Intermission	
9:00	"Songs in the Night"	Brother Horace K. Blinn Cincinnati, Ohio

THE DAWN

Monday, August 3

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother E. K. Penrose Columbus, Ohio
10:15	Intermission	
11:00	Discourse	Brother J. A. Meggison Galena, Kansas
12:00	Luncheon and Fellowship	

1:45	Praise and Testimony	Brother Lyle W. Cook Kansas City, Missouri
2:45	Intermission	
3:15	Discourse	Brother Victor E. Samuels Philadelphia, Pennsylvania
4:15	Foreign Report	
5:00	Supper and Fellowship	

6:45	Songs of Praise	
7:00	Heroes of Faith	
	Noah	Brother Wilbur N. Poe Cincinnati, Ohio
	Abraham	Brother Charles M. Chupa Detroit, Michigan
	Moses	Brother Andrew H. Horwood St. John's, Newfoundland
	Gideon	Brother Ernest G. Wylam Salem, Indiana
	David	Brother Chester A. Sundbom Saginaw, Michigan
	Elijah	Brother Shirley C. DeGroot Grand Rapids, Michigan
	Daniel	Brother Alfred L. Smith Washington, D. C.
9:00	Intermission	
9:15	"Songs in the Night"	Brother Roy Poland Indianapolis, Indiana

TALKING THINGS OVER

Tuesday, August 4

Chairman: Brother George M. Wilson

9:00	Morning Devotions	
9:15	Discourse	Brother Arthur B. Newell San Antonio, Texas
10:15	Intermission	
11:00	"Vineyard Echoes" Testimony Meeting	Brother Samuel A. Baker Toronto, Ontario
12:00	Luncheon and Fellowship	-----
1:45	Praise Service	
2:00	Discourse	Brother Don H. Copeland Toronto, Ontario
3:00	Intermission	
3:45	Our Lord's Presence	
	Parousia	Brother Charles W. Janke Tonawanda, New York
	Epiphania	Brother Claude R. Weida Allentown, Pennsylvania
	Apokalupsis	Brother Orlando D. Deifer Allentown, Pennsylvania
5:00	Supper and Fellowship	-----
7:30	Organ Recital	
8:00	Public Discourse	Brother W. Norman Woodworth Brooklyn, New York
9:30	Elders Meeting	

Wednesday, August 5

Chairman: Brother Henry E. Anderson

9:00	Morning Devotions	
9:15	Praise and Testimony	Brother Ludlow P. Loomis Brooklyn, New York
10:15	Intermission	
11:00	Discourse	Brother L. Paul Davis San Luis Obispo, California
12:00	Luncheon and Fellowship	-----

THE DAWN

1:45	Discourses	
	Faith	Brother J. H. L. Trautfelter Baltimore, Maryland
	Works	Brother J. Burton Brown Los Angeles, California
2:45	Foreign Report	
3:30	Intermission	
4:00	Discourse	Brother W. A. Baker Portland, Oregon
5:00	Supper and Fellowship	

6:45	Songs of Praise	
7:00	Convention Business Meeting	
8:30	Intermission	
9:00	"Songs in the Night"	Brother Mitchell Blicharz Paterson, New Jersey



Thursday, August 6

Chairman: Brother Jens Copeland

9:00	Morning Devotions	
9:15	Baptismal Discourse	Brother E. Harry Herrscher Phoenix, Arizona
10:15	Intermission	
10:45	Immersion Service	Brother Martin C. Mitchell Brooklyn, New York
12:00	Luncheon and Fellowship	

1:45	Praise and Testimony	Brother Arthur H. Krumpolt Brooklyn, New York
2:45	Intermission	
3:30	Discourse	Brother Edward Lorenz Los Angeles, California
4:30	Supper and Fellowship	



TALKING THINGS OVER

6:30	Discourse	Brother Michael Stamulas Brooklyn, New York
7:30	Intermission	
8:00	Discourse	Brother J. Y. MacAulay Pilgrim
9:00	Intermission	
9:15	"Songs in the Night"	Brother Charles Zubowsky LaSalle, Illinois



Friday, August 7

Chairman: Brother Raymond J. Krupa

9:30	Morning Devotions	
9:45	Discourse	Brother G. P. Ostrander Pilgrim
10:45	Love Feast and Adjournment	
11:30	Farewell Luncheon	

CHILDREN'S BIBLE CLASSES: Two sessions a day for juvenile group (ages five to seven): mornings at 11 o'clock, and immediately after supper. For intermediate group (eight years and older): three sessions—two as above, and the third immediately after luncheon.

UNDER THE DIRECTION OF:

Juvenile Group	Brother Theodore Hack Chicago, Illinois
Intermediate Group	Brother William Ryba Detroit, Michigan
	Brother Walter Blicharz Detroit, Michigan



"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Andalusia WCTA 1340 9:30 p.m.
Anniston WSFC 1390 12:15 p.m.
Birmingham WILD 850 12:15 p.m.
Brewton WEBJ 1240 10:30 a.m.
Cullman WKUL 1340 10:00 a.m.
Decatur WMSL 1400 10:00 a.m.
Demopolis WXAL 1400 10:00 a.m.
Gadsden WGWD 1270 10:00 a.m.
Haleyville WJBB 1230 10:00 a.m.
Huntsville WBHP 1230 10:00 a.m.
Jackson WPBB 1290 10:00 a.m.
Jasper WWWB 1240 10:00 a.m.
Montgomery WJJJ 1170 10:00 a.m.
Muscle Shoals WLAY 1450 10:00 a.m.
Opelika WJHO 1400 10:00 a.m.
Sylacauga WFEB 1340 10:00 a.m.
Talladega WHTB 1230 10:00 a.m.
Troy WTBF 1490 10:00 a.m.

ARIZONA

Bisbee KSUN 1230 12:30 p.m.
Mesa KTYL 1310 10:30 a.m.
Tucson KTUC 1400 11:30 a.m.
Yuma KYMA 1400 10:45 a.m.

ARKANSAS

Arkadelphia KVRC 1240 10:00 a.m.
Batesville KBTA 1340 10:00 a.m.
Camden KAMD 1450 10:00 a.m.
Fayetteville KGRH 1450 10:45 a.m.
Fort Smith WKHN 1320 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Hope KXAR 1490 10:00 a.m.
Hot Springs KWFC 1340 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Magnolia KVMA 630 10:00 a.m.
Mena KENA 1450 10:00 a.m.
Pine Bluff KOTN 1490 10:00 a.m.
Russellville KXRJ 1490 10:00 a.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.
Chico KHSL 1290 11:00 a.m.
Fresno KYNO 1300 11:00 a.m.
Los Angeles KHJ 930 11:00 a.m.
Marysville KMYC 1450 11:00 a.m.
Merced KYOS 1480 11:00 a.m.
Paso Robles KPRL 1230 12:30 p.m.
Redding KVCV 600 11:00 a.m.
Salinas-Monterey KSBW 1380 11:00 a.m.
San Bernardino KFXM 590 11:00 a.m.

San Diego KGB 1360 11:00 a.m.
San Francisco KFRC 610 4:30 p.m.
San Luis Obispo KVEC 920 12:30 p.m.
Stockton KXOB 1280 11:00 a.m.

COLORADO

Denver KFEL 950 9:15 a.m.
Grand Junction KFJX 920 8:00 a.m.
La Junta KBNZ 1400 10:00 a.m.
Trinidad KCRT 1240 9:00 a.m.

CONNECTICUT

Hartford WONS 1410 1:00 p.m.

DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

FLORIDA

Jacksonville WJHP 1320 12:30 p.m.
Key West WKWF 1600 11:00 a.m.
Lakeland WONN 1230 12:00 noon
Marianna WTYS 1340 11:00 a.m.
Melbourne WMMB 1240 12:15 p.m.
Miami Beach WKAT 1360 12:30 p.m.
Orlando WLOF 950 9:30 a.m.
St. Petersburg WTSP 1380 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WATL 1380 12:45 p.m.
Augusta WBBQ 1340 11:00 a.m.
Bainbridge WMGR 1490 12:30 a.m.
Brunswick WMOG 1490 11:00 a.m.
Cartersville WBHF 1450 12:15 p.m.
Cordele WMJM 1490 3:15 p.m.
Dalton WBLJ 1230 2:00 p.m.
Dublin WMLT 1340 12:00 noon
Elberton WSGG 1400 1:45 p.m.
Fitzgerald WBHB 1240 11:00 a.m.
Griffin WKUJ 1450 10:00 p.m.
Macon WNEX 1400 12:45 p.m.
Milledgeville WMVG 1450 12:15 p.m.
Savannah WCCP 1450 11:00 a.m.
Statesboro WWNS 1490 11:00 a.m.
Tifton WWGS 1340 11:00 a.m.
Valdosta WGOV 950 11:00 a.m.

IDAHO

Boise KFXD 580 10:45 a.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 11:00 a.m.
Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicago WAIT 820 10:15 a.m.
Herrin WJPF 1340 10:00 a.m.

BROADCAST SCHEDULE

INDIANA

Bedford WBIW 1340 10:00 a.m.
 Fort Wayne WKJG 1380 10:00 a.m.
 Lafayette WASK 1450 10:00 a.m.
 Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
 Davenport KSTT 1170 10:00 a.m.
 Des Moines KIOA 940 11:00 a.m.
 Dubuque WDBQ 1490 10:00 a.m.
 Shenandoah KFNF 920 10:00 a.m.
 Sioux City KTRI 1470 10:00 a.m.

KANSAS

Emporia KTSW 1400 12:00 noon
 Independence KING 1010 10:00 a.m.
 Topeka KTOP 1490 10:00 a.m.
 Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 10:00 a.m.
 Cumberland WCPM 1490 10:00 a.m.
 Danville WHIR 1230 10:00 a.m.
 Frankfort WFKY 1490 10:00 a.m.
 Harlan WHLN 1230 11:00 a.m.
 Hazard WKIC 1340 10:00 a.m.
 Louisville WGRG 790 12:00 noon
 Mayfield WKTM 1050 12:00 noon
 Maysville WFTM 1240 12:30 p.m.
 Paintsville WSP1 1490 11:00 a.m.
 Pikeville WPKE 1240 11:00 a.m.
 Princeton WPKY 1580 10:00 a.m.
 Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Lafayette KLFY 1420 10:00 a.m.
 Lake Charles KAOK 1400 10:00 a.m.
 Monroe KLIC 1230 10:00 a.m.
 New Orleans WNOE 1060 10:45 a.m.
 Ruston KRUS 1490 10:00 a.m.
 Shreveport KENT 1550 7:30 p.m.

MAINE

Augusta WFAU 1340 11:00 a.m.
 Lewiston WCOU 1240 11:00 a.m.
 Portland WPOR 1450 11:00 a.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
 Cambridge WCEM 1240 12:45 p.m.
 Cumberland WDKY 1230 10:00 a.m.
 Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.
 W. Yarmouth WOCB 1240 11:00 a.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
 Cadillac WATT 1240 12:45 p.m.
 Detroit CKLW 800 9:30 a.m.
 Iron River WIKB 1230 10:00 a.m.
 Ironwood WJMS 630 10:00 a.m.

Jackson WKHM 970 11:00 a.m.
 Petoskey WMBN 1340 12:45 p.m.
 Port Huron WHLS 1450 12:30 p.m.
 Saginaw WSGW 790 12:45 p.m.
 Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
 Bemidji KBUN 1450 10:00 a.m.
 Brainerd KLIZ 1400 10:00 a.m.
 Minneapolis WLOL 1330 8:15 a.m.
 Wadena KWAD 920 12:15 p.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
 Brookhoven WJMB 1340 10:00 a.m.
 Columbia WCJU 1450 10:00 a.m.
 Corinth WCMA 1230 10:00 a.m.
 Greenville WJPR 1330 10:00 a.m.
 Grenada WNAG 1400 10:00 a.m.
 Jackson WRBC 620 10:00 a.m.
 Vicksburg WQBC 1420 10:00 a.m.
 West Point WROB 1450 10:00 a.m.
 Yazoo City WAZF 1230 10:00 a.m.

MISSOURI

Flat River KFMO 1240 10:00 a.m.
 Hannibal KHMO 1070 10:00 a.m.
 Jefferson City KWOS 1240 10:00 a.m.
 Joplin WMBH 1450 10:15 a.m.
 Kansas City KCMO 810 10:15 a.m.
 Lebanon KLWT 1230 12:00 noon
 Mexico KXEO 1340 10:45 a.m.
 St. Joseph KFEQ 680 10:00 a.m.
 St. Louis KXOK 630 11:45 a.m.
 Sedalia KDRO 1490 10:00 a.m.
 Springfield KICK 1340 10:00 a.m.

MONTANA

Billings KBYM 1240 9:00 a.m.
 Great Falls KMON 560 11:00 a.m.
 Havre KOJM 610 9:00 a.m.
 Helena KCAP 1340 9:00 a.m.
 Lewistown KXLO 1230 9:00 a.m.
 Miles City KRJF 1340 9:00 a.m.
 Shelby KIYI 1230 9:00 a.m.

NEBRASKA

Beatrice KWBE 1450 10:15 a.m.
 Fremont KFGT 1340 10:00 a.m.
 Hastings KHAS 1230 10:00 a.m.
 Kearney KGFV 1340 10:00 a.m.
 McCook KBRL 1450 10:00 a.m.
 Omaha KBON 1490 10:30 a.m.
 Scottsbluff KNEB 960 9:00 a.m.

NEVADA

Elko KELK 1240 8:00 a.m.
 Las Vegas KRAM 920 8:00 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Manchester WMUR 610 10:45 a.m.

THE DAWN

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogordo KAGL 1230 9:00 a.m.
 Albuquerque KABQ 1340 9:00 a.m.
 Artesia KSVF 1450 9:00 a.m.
 Hobbs KWEW 1490 9:00 a.m.
 Las Cruces KOBE 1450 9:00 a.m.
 Las Vegas KFUN 1230 9:00 a.m.
 Raton KRTN 1490 9:00 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:00 noon
 Buffalo WBNY 1400 8:45 a.m.
 Hornell WLEA 1480 11:00 a.m.
 Malone WICY 1490 11:00 a.m.
 New York WOR 710 8:45 a.m.
 Ogdensburg WSLB 1400 12:15 p.m.
 Oneonta WDOS 1400 11:00 a.m.
 Plattsburg WIRY 1340 11:00 a.m.
 Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Boone WATA 1450 1:45 p.m.
 Charlotte WIST 930 12:15 p.m.
 Elizabeth City WCNC 1240 11:00 a.m.
 Elkin WIFM 1540 11:00 a.m.
 Greensboro WGBG 980 12:45 p.m.
 Leaksville WLOE 1490 12:00 noon
 Lumberton WTSB 1340 12:00 noon
 Mt. Airy WSYD 1240 2:45 p.m.
 Raleigh WRAL 1240 1:00 p.m.
 Roanoke Rapids WCBT 1230 12:15 p.m.
 Waynesville WHCC 1400 1:15 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 10:00 a.m.
 Devils Lake KDLR 1240 10:00 a.m.
 Fargo-Moorhead KVOX 1340 10:00 a.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPM 1390 10:00 a.m.
 Valley City KOVC 1490 10:00 a.m.

OHIO

Ashland WATG 1340 11:30 a.m.
 Bellaire WTRF 1290 11:00 a.m.
 Cincinnati WCPO 1230 11:00 a.m.
 Cleveland WHK 1420 10:30 a.m.
 Columbus WHKC 610 12:45 p.m.
 Ironton WIRO 1230 11:00 a.m.
 Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 10:00 a.m.
 Bartlesville KWON 1400 10:00 a.m.
 Chickasha KWCO 1560 10:00 a.m.
 Duncan KRHD 1350 10:00 a.m.
 Elk City KASA 1240 10:00 a.m.
 Enid KGWA 960 10:00 a.m.

Oklahoma City KOCY 1340 10:00 a.m.
 Ponca City WBBZ 1230 10:00 a.m.
 Stillwater KSPI 780 10:00 a.m.
 Tulsa KAKC 970 10:00 a.m.
 Woodward KSIW 1450 10:00 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOJ 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:00 noon
 Huntingdon WHUN 1400 11:00 a.m.
 Lock Haven WBPZ 1230 11:00 a.m.
 Oil City WKRZ 1340 9:30 p.m.
 Pittsburgh WJAS 1320 11:00 a.m.
 Punxsutawney WPKY 1290 11:00 a.m.
 Shamokin WISL 1480 11:00 a.m.
 St. Mary's WKBI 1400 11:00 a.m.
 Washington WJPA 1450 11:00 a.m.
 Wilkes-Barre WBAX 1240 11:45 a.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 11:00 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
 Bennettsville WBSC 1550 11:00 a.m.
 Charleston WUSN 1450 11:00 a.m.
 Columbia WNOK 1230 11:00 a.m.
 Conway WLAT 1490 11:00 a.m.
 Georgetown WGTN 1400 11:00 a.m.
 Greenwood WGSW 1350 11:00 a.m.
 Hartsville WHSC 1450 11:00 a.m.
 Newberry WKDK 1240 11:00 a.m.
 Orangeburg WRHI 1450 11:00 a.m.
 Rock Hill WRHJ 1340 3:15 p.m.
 Walterboro WALD 1490 11:00 a.m.

SOUTH DAKOTA

Deadwood KDSJ 980 9:00 a.m.
 Sioux Falls KIHO 1270 10:00 a.m.
 Watertown KWAT 950 10:15 a.m.

TENNESSEE

Athens WLAR 1450 11:00 a.m.
 Columbia WKRM 1340 10:00 a.m.
 Dyersburg WDSD 1450 10:00 a.m.
 Fayetteville WEKR 1240 10:00 a.m.
 Greeneville WGRV 1340 11:45 a.m.
 Harrimon WHBT 1230 1:00 p.m.
 LaFollette WLAF 1450 12:00 noon
 Lawrenceburg WDDE 1370 10:00 a.m.
 Lewisburg WJMM 1490 10:00 a.m.
 McMinnville WMMT 1230 10:00 a.m.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER		JOHN G. HULL	
Yakima, Wash.	July 2	San Diego, Calif.	July 12
Spokane, Wash.	3-5	EDMUND JEZUIT	
Kalispell, Mont.	6	Phoenix, Ariz.	July 6
Havre, Mont.	8	Dallas, Tex.	7
Minneapolis, Minn.	9, 10, 12	San Antonio, Tex.	8
Withee, Wis. area	13-19	PETER KOLLIMAN	
Wausau, Wis.	20	Baltimore, Md.	July 12
Appleton, Wis.	21	ROBERT A. KREBS	
Milwaukee, Wis.	22	Los Angeles, Calif.	July 3-5
Batavia, Ill.	23	Ogden, Utah	7, 8
Chicago, Ill.	24, 26	Denver, Colo.	9, 10
Gary, Ind.	27, 28	Colorado Springs, Colo.	12
Jackson, Mich.	29	Topeka, Kans.	14
Detroit, Mich.	30	Kansas City, Mo.	15
Ann Arbor, Mich.	31	St. Louis, Mo.	16
Bloomington, Ind.	August 1-7	Indianapolis, Ind.	17
JULIUS BEDNARZ		Muncie, Ind.	19
Detroit, Mich.	July 3-5	Richmond, Ind.	20
FRED A. BRIGHT		Dayton, Ohio	21
Allentown, Pa.	July 26	Piqua, Ohio	22, 23
BURTON BROWN		Columbus, Ohio	24
Stockton, Calif.	July 19	Toledo, Ohio	28
EUGENE BURNS		Bloomington, Ind.	August 1-7
Easton, Pa.	July 26	RAYMOND J. KRUPA	
GEORGE B. CLARK		Detroit, Mich.	July 3-5
Lynchburg, Va.	July 26	ARTHUR H. KRUMPOLT	
ORLANDO D. DEIFER		Groton-New London, Conn.	July 18, 19
Richmond, Va.	July 5	LUDLOW P. LOOMIS	
Roanoke, Va.	6, 7	Paterson, N. J.	July 5
Lynchburg, Va.	8, 9	Albany, N. Y.	12
Washington, D. C.	10	JOHN Y. MAC AULAY	
Pottstown, Pa.	12	North Brookfield, Mass. June 30,	July 1
Wilkes-Barre, Pa.	19	Hartford, Conn.	2
EDWARD FAY		Reading, Pa.	10
Santa Ana, Calif.	July 26	Monessen, Pa.	12
THOMAS FAY		Washington, Pa.	14
Whittier, Calif.	July 19	Pittsburgh, Pa.	15
IRVING C. FOSS		Erie, Pa.	16, 17
Riverside, Calif. (Morning) ...	July 19	Cleveland, Ohio	19
Pomona, Calif. (Afternoon)	19	Toledo, Ohio	20
		Detroit, Mich.	22
		Flint, Mich.	23

SPEAKERS' APPOINTMENTS

<p>Bay City, Mich. 24</p> <p>Saginaw, Mich. 26</p> <p>Grand Rapids, Mich. 27, 28</p> <p>South Bend, Ind. 29</p> <p>Chicago, Ill. 30</p> <p>Bloomington, Ind. August 1-7</p> <p style="text-align: center;">MARTIN C. MITCHELL</p> <p>Wilmington, Del. (Morning) July 5</p> <p>Philadelphia, Pa. (Afternoon) 5</p> <p>Wallingford, Conn. 12</p> <p style="text-align: center;">DANIEL J. MOREHOUSE</p> <p>Detroit, Mich. July 3-5</p> <p style="text-align: center;">EVERETT MURRAY</p> <p>Cincinnati, Ohio July 4, 5</p> <p style="text-align: center;">J. H. MURRAY</p> <p>Phoenix, Ariz. July 1</p> <p>Los Angeles, Calif. 3-5</p> <p>San Luis Obispo, Calif. 6</p> <p>San Francisco, Calif. 7</p> <p>Portland, Ore. 8</p> <p>Seattle, Wash. 9</p> <p>Victoria, B. C., Can. 10</p> <p>Vancouver, B. C., Can. 12</p> <p>Bellingham, Wash. 13</p> <p>Spokane, Wash. 14</p> <p>Havre, Mont. 16</p> <p>Minneapolis, Minn. 18</p> <p>Milwaukee, Wis. 19</p> <p>Chicago, Ill. 20</p> <p>Cleveland, Ohio 21</p> <p>Pittsburgh, Pa. 22</p> <p>Washington, D. C. 23</p> <p>Wilmington, Del. 24</p> <p>Brooklyn, N. Y. (3 p. m.) 26</p> <p>Bloomington, Ind. August 1-7</p> <p style="text-align: center;">LEON H. NORBY</p> <p>Paterson, N. J. July 19</p> <p style="text-align: center;">ADOLPH OBENLAND</p> <p>Jacksonville, Fla. July 13</p> <p>Eastman, Ga. 14</p> <p>Augusta, Ga. 15</p> <p>Greensboro, N. C. 16</p> <p>Richmond, Va. 17</p> <p>Washington, D. C. 19</p> <p>Cleveland, Ohio 26</p> <p style="text-align: center;">HARRY PASSIOS</p> <p>Duquesne, Pa. July 5</p> <p>East Liverpool, Ohio 12</p> <p>Monessen, Pa. 26</p> <p style="text-align: center;">E. K. PENROSE</p> <p>Cincinnati, Ohio July 4, 5</p>	<p style="text-align: center;">ROY E. POLAND</p> <p>Cincinnati, Ohio July 4, 5</p> <p style="text-align: center;">VICTOR E. SAMUELS</p> <p>Detroit, Mich. July 3-5</p> <p>Lincoln University, Pa. 19</p> <p style="text-align: center;">ALFRED L. SMITH</p> <p>Lancaster, Pa. July 12</p> <p style="text-align: center;">CHESTER A. SUNDBOM</p> <p>Minneapolis, Minn. July 19, 20</p> <p>Elkader, Iowa 21</p> <p>Barnes City, Iowa 22</p> <p>St. Joseph, Mo. 23, 24</p> <p>Kansas City, Mo. 26</p> <p>Topeka, Kans. 27, 28</p> <p>Humansville, Mo. 29</p> <p>St. Louis, Mo. 30</p> <p>West Frankfort, Ill. 31</p> <p>Bloomington, Ind. August 1-7</p> <p style="text-align: center;">FELIX S. WASSMANN</p> <p>New Haven, Conn. (Morning) . July 12</p> <p>Waterbury, Conn. (Afternoon) 12</p> <p>New Brunswick, N. J. 19</p> <p style="text-align: center;">CLAUDE R. WEIDA</p> <p>Mahanoy City, Pa. July 26</p> <p style="text-align: center;">GEORGE M. WILSON</p> <p>Detroit, Mich. July 3-5</p> <p>Monessen, Pa. 12</p> <p>Lincoln University, Pa. 19</p> <p style="text-align: center;">W. NORMAN WOODWORTH</p> <p>Sacramento, Calif. July 1</p> <p>Los Angeles, Calif. 3-5</p> <p>Oklahoma City, Okla. 8</p> <p>Lincoln University, Pa. 19</p> <p style="text-align: center;">ERNEST G. WYLAN</p> <p>Cincinnati, Ohio July 4, 5</p> <p style="text-align: center;">H. L. YOUNG</p> <p>Catawissa, Pa. July 18</p> <p style="text-align: center;">CHRISTIAN W. ZAHNOW</p> <p>Detroit, Mich. July 3-5</p> <p>Minneapolis, Minn. 6</p> <p>Winnipeg, Man. 7, 26</p> <p>Tarnopol, Sask., Can. 9-12, 19</p> <p>Saskatoon, Sask., Can. 17</p> <p>St. Brieux, Sask., Can. 20</p> <p>Prince Albert, Sask., Can. 21</p> <p>Star City, Sask., Can. 22</p> <p>Chelan, Sask., Can. 23</p> <p>Porcupine Plain, Sask., Can. 24</p> <p>Cummings, N. D. 28</p> <p>Parker's Prairie, Minn. 29</p> <p>Bloomington, Ind. August 1-7</p>
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CONVENTIONS

For Mutual Fellowship, Edification, and Service

DETROIT, MICH., July 3-5—Convention will be held in the Y. W. C. A. Building, 2230 Witherell. A Baptismal service is being arranged and any desiring to be immersed, will please notify the secretary in advance. The Detroit friends will accommodate as many visiting brethren as possible. For further information write the class secretary, Mr. Charles Chupa, 7751 Patton Street, Detroit 28.

LOS ANGELES, CALIF., July 3-5—This eighteenth annual gathering will be one of the outstanding conventions of the year. All sessions will be held in the spacious and comfortable quarters of the Unitarian Community Center, 2936 West 8th Street, Near Vermont Avenue. Brethren from many parts of the country are scheduled to speak, also Brother J. H. Murray of England. An immersion service is planned for those wishing to symbolize their consecration. Advance room reservations are desirable and should specify length of stay, type of beds, as well as time and mode of arrival, and any other information that will be helpful in providing the kind of accommodations desired. All reservation requests, and communications regarding the convention should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, Calif.

CINCINNATI, OHIO, July 4, 5—Convention will be held at 616 Walnut Street, with the exception of the Sunday afternoon meeting, which will be announced later. For further information write the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

ALBANY, ORE., July 5—Home gathering to be held at 3596 Bernard Street.

TARNOPOL, SASK., CAN., July 9-12—Convention sessions to be held in English, Ukrainian, and Polish languages on the farm of Ignac Stocki, Tarnopol, Sask., telephone Yellow Creek 8 Ring 2-2.

ALBANY, N. Y., July 12—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, July 12—The services will open at 10:00 a. m., in the Woman's Benefit Association, 53 East Gay Street.

MONESSEN, PA., July 12—Convention opens at 9:30 a. m. in Pythian Center, 580 Schoonmaker Avenue. Luncheon will be served.

SAGINAW, MICH., July 12—Woman's Club, 31 N. Jefferson Street. Opens at 10:20 a. m.

BOWIE, TEX., July 19—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CLEVELAND, OHIO, July 19—Convention opens at 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

LINCOLN UNIVERSITY, PA., July 19—"Ritchie Farm," Route 896. Lincoln University is between West Grove and Oxford, Pennsylvania. A convention sign will be posted on main highway.

SALEM, ORE., July 19—Home gathering 2339 State Street.

CHICAGO, ILL., July 26—Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., July 26—Maccabees Building, Woodward Avenue at Putnam.

DUQUESNE, PA., July 26—Convention opens at 11:00 a. m. in regular hall, 71 First Street.

BLOOMINGTON, IND., August 1-7.

GUSTINE, TEX., August 14-16—Meetings will be held in Siloam. For reservations and other information write the secretary, Mrs. C. R. Westmoreland, Route 1, Box 36.

WEATHERFORD, TEX., August 30—Zion Hill Schoolhouse.

LABOR DAY CONVENTIONS—Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich.; San Diego, Calif.; Seattle, Wash.

ST. LOUIS, MO., October 3, 4.

GRAND RAPIDS, MICH., October 10, 11.

NEW LONDON, CONN., October 18.

DAWN PUBLICATIONS

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
Hope for a Fear-filled World—32 pages, 5 cents.
Our Lord's Return—48 pages, 10 cents.
A Royal Nation—32 pages, 10 cents.
God and Reason—96 pages, 10 cents.
"Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
Chasen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

Born of the Spirit—32 pages, 5 cents.
What Can a Man Believe?—32 pages, 5 cents.
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Hope Beyond the Grave—96 pages, 10 cents.
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When a Man Dies—48 pages, 10 cents.
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Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

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GERMAN: "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; Daily Heavenly Manna, 50 cents; The Divine Plan of the Ages, 50 cents.

ITALIAN: God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents; The Divine Plan of the Ages, 50 cents.

FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.

GREEK: God and Reason, 10 cents; Hymns of Dawn, without music, 25 cents.

LITHUANIAN: "Behold Your King," 25 cents.

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Volume III—Thy Kingdom Come, cloth, 50 cents each.

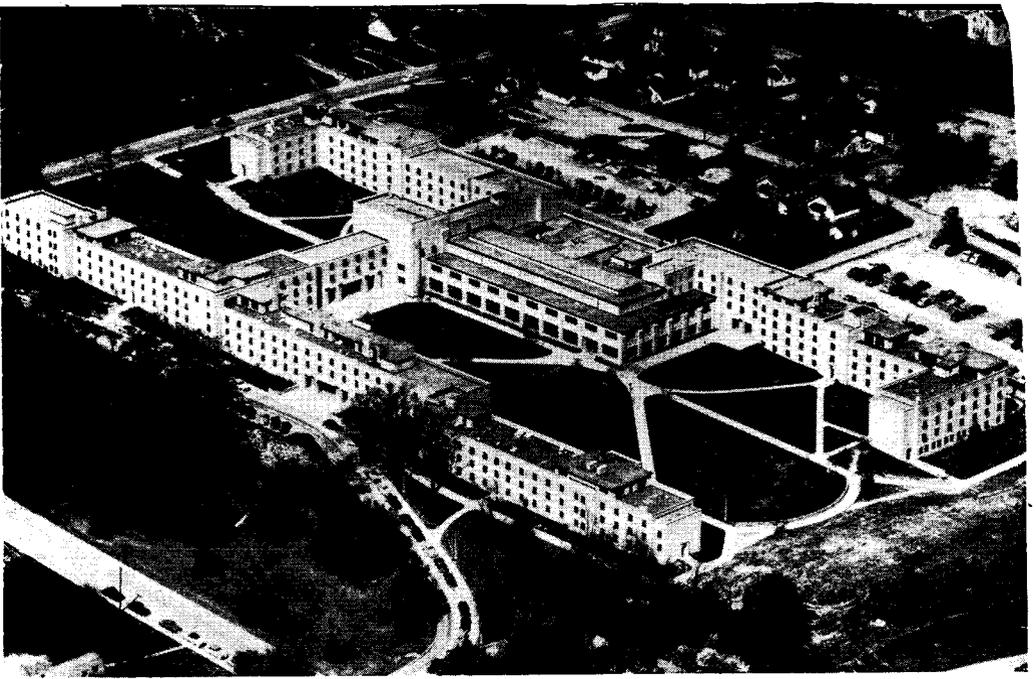
Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents.

Volume VI—The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.



ABOVE—Men's Quadrangle where convention delegates will be housed.
BELOW—Lounge in Men's Quadrangle.

