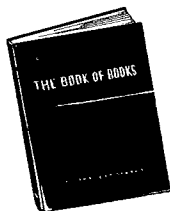


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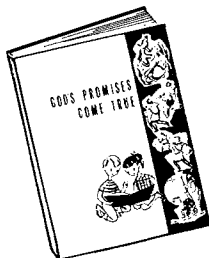
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VOLUME XL

NUMBER 6

JUNE 1972

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Second-class postage paid at Rutherford, N.J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N.J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year.



British Address: 70, Station Road, Gidea Park, Romford, Essex RM2 6DA, England.

Australian Address: Berean Bible Institute, 19 Ermington Place, Kew, Melbourne, Victoria, Australia 3101.

French Address: Publications Aurore, Boite Postale 3066, Boulevard de l'Europe, 68 Mulhouse, France.

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

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i. Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy.

New Zealand Address: P.O. Box 1358, C. P. O. Auckland.



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Highlights of **Dawn**

The Day the World Ends

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—I John 2:15-17

"I HOPE it doesn't come in my day," is sometimes said concerning "the end of the world." This expression is a familiar one to most people living in so-called civilized countries. But in the minds of many the end of the world has frightening connotations. This is due to a traditional concept of this important development of God's great plan of the ages. This tradition of the Dark Ages teaches that the end of the world foretold in the Bible means the destruction of the planet Earth, and that at the time of this destruction all faithful Christians then alive will be caught up bodily to heaven, and that all non-Christians will be consigned to a place of torment. This latter, according to the Protestant understanding, means eternal torture, and to the Catholic, a limited period in what is called purgatory; but even this limited period to most Catholics means many hundreds of years of excruciating pain.

Naturally, with this false concept of the end of the world, most professed Christians do not care to think about it too much. There is a general belief—and a scriptural one also—that the end of the world and the second coming of Christ are in some way associated. But for those holding to the traditional concept of the end of the world rather than the scriptural viewpoint, it is impossible to understand either subject clearly as taught in the Bible.

The Earth Remains

According to the Bible the planet Earth will never be destroyed. Solomon wrote, "One generation passeth away, and another generation cometh, but the earth abideth forever." (Eccl. 1:4) The Prophet Isaiah explains that the reason the earth will abide forever is that God designed that it should be inhabited by man, and that this design is sure, not "vain." We quote: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:18

This promise of the Lord reminds us of the Genesis record of creation where we are informed that God created man in his own image, and commanded him to multiply and fill the earth, and subdue it. In other words, the earth was to be man's eternal home. (Gen. 1:27, 28) The record tells us that God planted a garden eastward in Eden in which was provided every tree that was pleasant to the sight, and good for food. In reality, these were all trees of life; trees, that is, which provided all the life-sustaining nutrients man would need in order to continue living forever.—Gen. 2:8, 9

But, as verse 17 explains, there was also the tree of knowledge of good and evil, and Adam was forbidden to eat of this tree, the penalty for disobedience being death:

"In the day thou eatest thereof thou shalt surely die." We all know what happened. Our first parents did transgress the divine law, and the penalty of death fell upon them, and they were driven out of their garden home into the unsubdued earth to die.

But this did not destroy God's design that the earth should be man's eternal home wherein he might live in perfection throughout the endless ages of eternity. It only means that in the divine arrangement it was not due to reach fruition in the days of Eden. In this divine plan God foresaw the fall of man into sin and death, and provided redemption from what otherwise would have been lasting tragedy. That redemption was through Jesus. "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

In this well-known and wonderful text the word "perish" denotes eternal destruction. While our first parents and all their progeny since have fallen asleep in death, and the human race continues thus to die, this is not eternal death, but is described in the Bible as being like a sleep from which there will be an awakening. This awakening will come about because Jesus gave his humanity in death as a substitute for Adam and his race. Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

This opportunity to gain eternal life will come to the people as a whole after they have been awakened from the sleep of death. So, if we can visualize what would have occurred in human experience had not our first parents transgressed God's law, we can realize what God's grand design has in store for humanity; for because of the death of Jesus as Man's Redeemer, what would have been is yet to be.

Restoration

Both the Old and New Testaments abound with promises and prophecies giving us the assurance that it is God's plan to restore mankind to health and life on the earth. One of the most comprehensive of these is found in the third chapter of the Book of Acts, including the first two verses of chapter 4. This is a record of a sermon preached by the Apostle Peter shortly after Peter and John had healed a man who had been lame from birth. Peter then explained that following Jesus' return there would be "times of restitution of all things." Peter adds that these times of restitution had been spoken by the mouth of all God's holy prophets since the world began.

This implies, if the earth is to be destroyed as a result of Jesus' return, that God's prophets who foretold that then there would be times of restitution were not holy prophets at all, but lying prophets. But we are glad for the assurance of God's Word that restoration is indeed the Creator's grand design for the sin-sick and dying world of mankind.

What Comes to an End?

One of the outstanding teachings of the Bible is that the present world, in God's due time, comes to an end. As we have seen, however, this does not mean the destruction of the literal earth. It is, rather, the present evil social order that is destroyed in what the Prophet Daniel describes as "a time of trouble such as never was since there was a nation."—Dan. 12:1

Sometimes the prophecies pertaining to the end of the world use fire as a symbol of the destructive powers of this prophetic time of trouble, but the prophecies also use other symbols to illustrate, from one standpoint or another, the manner in which the present evil social order is destroyed. In the New Testament the word "world" is fre-

quently used to denote a social order, but in the New Testament the word "earth" is also used, and it is this use that led students of the darker past to conclude that it was the literal earth which was to be destroyed. But the word earth is used many times in the Old Testament in a context from which it is clear that it is not our planet that is referred to.

For example, Jeremiah 22:29 reads, "O earth, earth, earth, hear the word of the Lord." It is clear, we think, that it is not the literal earth that is referred to here, but the people, and the associations of people on this planet.

In one of the prophecies of the end of the world we read, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, 'zeal']" (Zeph. 3:8) This gathering of the nations in connection with the prophetic time of trouble which ultimately will destroy the present evil social order has been taking place for many years.

But note the end result of this. The Lord informs us that it is his determination to destroy the whole earth with the fire of his zeal. This is a very interesting statement, declaring that the earth would be devoured. In Daniel 7:23 this word devour is also used to describe the aggressive propensities of a great "beast" which is said to be a "kingdom." Most students of prophecy believe that this refers to the Old Roman Empire, concerning which Daniel wrote, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." It need not be argued that it is not the literal earth that is referred to here. This is a prophecy which was fulfilled centuries ago, yet the literal earth remains. But a

symbolic earth was devoured by the aggressions of Rome, and the nations involved in it were trodden down and broken to pieces.

God's Name Exalted in the Earth

Psalms 46 contains a very interesting prophecy concerning the end of the world. In the great time of destruction symbolically described, the "earth" is "removed," and also "melted;" yet, after describing the time of war and chaos that brings about this result the Lord says, "Be still, and know that I am God. I will be exalted among the heathen [Hebrew, 'nations'], I will be exalted in the earth." (vs. 10) This latter reference is to the literal earth which abideth forever to be man's eternal home, and it still exists in the prophecy even after the symbolic earth is "removed" and "melted."

Another wonderful statement in this end-of-the-world prophecy is found in verses 8 and 9. We quote: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." War is one of the menacing characteristics of this present evil world, and here the Lord's prophet is assuring us that ultimately, when the Lord says "be still" to the chaotic and raging nations of the earth, war will be a thing of the past, for the destruction of this present evil social structure will lead to the beginning of a new world—God's new world of tomorrow.

Christ's Prophecy

As we have noted, the prophecies of the Bible associate the end of the world with the return of Christ, for he will be the great King in God's new world. Near the close of Jesus' ministry the disciples questioned Jesus concerning the signs of his return. They asked, "What shall be the

sign of thy coming [Greek, 'presence'], and of the end of the world?" (Matt. 24:3) In his reply to this question Jesus mentioned many things which would take place in the earth during the period of his presence, the final one being that those who proved worthy of life during the future judgment day would inherit the kingdom prepared for them from the foundation of the world.—Matt. 25:31-34

But Jesus mentioned much that would precede this ultimate restoration of the obedient to life and their lost paradise. He refers, for example, to Daniel's great prophecy of a time of trouble such as never was since there was a nation, describing it as a great tribulation that would come upon the peoples of the earth. He said that this great tribulation would be so severe and widespread that unless it was cut short no flesh would survive.

It is evident, we think, that we are even now living in the time thus described by Jesus, and what this means is that we are watching a world come to an end. However, Jesus gave us assurance that the period of this tribulation, or destructive trouble, will be cut short before all flesh is destroyed. (Matt. 24:21, 22) We can take comfort in this in view of what is taking place throughout the world today. We know that the destruction of the human race is now threatened by the misuse of nuclear fission. Environmental pollution is also endangering the continued existence of the human race, and contributing to this danger is the much dreaded population explosion. So we are thankful for the Master's assurance that through the Lord's elect there will be divine intervention in the affairs of men in time to prevent what so many now fear.

Three Worlds

The Bible speaks of three worlds, one following the other; and the planet Earth is the location of all of them. There was the world before the Flood, often spoken of as

the antediluvian world. There is the present evil world, as described by the Apostle Paul. (Gal. 1:4) There is also "the world to come."—Heb. 2:5

The Apostle Peter describes these symbolically in their spiritual and material aspects as "the heavens and the earth." Concerning the antediluvian world Peter observed, "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."—II Pet. 3:5, 6

Peter continues, "But the heavens and the earth, which are now [and they are still 'now'], by the same word are kept in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men."

In verse 13 Peter observes, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This new heaven and new earth will be the third world. The first thousand years of that world will be under the rulership of Christ and his glorified church. That will also be the thousand-year Day of Judgment. These are the reasons Peter could refer to the new heavens and earth as representing righteous conditions, although sin will not be completely destroyed until the close of that thousand years.—Rev. 20:4, 6, 11, 12

The Day

The topic of this article is, "The Day the World Ends," pinpointing the time in the outworking of the divine plan when this present evil world will be destroyed, that God's new world of tomorrow might be established. However, this "day" is not one of twenty-four hours, but a period of time the length of which is of course known by the Lord, but is not yet revealed to his people. The period in which the antediluvian world ended is referred to in the Scriptures as "the days of Noah." While it was Jehovah who

caused the waters of the Flood to destroy that world, Noah was closely associated with what took place, in that he was the builder of the ark in which he and his family were brought over into the new world.

Peter speaks of the period in which the present evil world ends as "the day of the Lord," and "the day of God." Other prophecies describe it as the day of Jehovah's wrath upon an evil world to bring about its destruction. In Peter's prophecy the elements of destruction are symbolized by fire. We quote, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Again, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—II Pet. 3:10, 12

In reading this description of the destruction of the present evil world it is important to remember that when the antediluvian world was destroyed, it simply meant the destruction of that social order—not the destruction of the earth—so also now, it is not the destruction of the planet Earth that is involved in the destruction of the present evil world. Fire is one of the most powerful elements of destruction, and is one of the symbols used by the Lord to denote the manner in which the evil world of today is destroyed, both the religious aspects (the "heavens," and the material, "earth").

The Bible also uses storms, earthquakes, and other symbols, even floods, to symbolize what we now see taking place as wars, revolutions, anarchy, famines, economic breakdowns, threatened slavery through communism, etc., all adding up to increasing chaos, which will finally result in the complete disintegration of a world. Yes, this is the

“day” in which the world ends; in fact, this is the day that is bringing about the end of the world.

In his prophecy Peter marks the full extent in time of “the heavens and the earth which are now” when he says that they are “reserved unto fire against the day of judgment.” The Revised Standard Version makes the thought a little clearer. This translation reads, “By the word of God heavens existed long ago, and an earth formed out of water, and by means of water, through which the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men.”—II Pet. 3:5-7

The first world existed until destroyed in the waters of the Flood. The second world still exists, even though on fire, and will continue, “kept until the day of judgment . . . of ungodly men.” While there will be destruction of human life brought about by the symbolic fire of the day of the Lord, none will be singled out for destruction on the basis of their sin, nor will the morally upright, and professed Christians and other religionists be saved from these symbolic fires. The destruction is upon institutions and wicked nations—a world—but not designed for individuals.

But it will be different in the coming Day of Judgment. Then the Lord will be dealing with individuals, the whole world being under the rulership of “that Prophet” foretold by Moses. Then it will be only those who will not hear that Prophet who will be destroyed from among the people. These will be the truly ungodly, the wilful sinners, who will be destroyed in “the second death.”

But how different it will be in the judgment day for the righteous; those who willingly and joyfully rejoice in the true knowledge of the Lord as it will then be revealed to

them. The psalmist describes what a happy time it will be for these. We quote:

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh . . . to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96:11-13

The New Heavens and Earth

After prophesying the destruction of the present heavens and earth in a great time of trouble which he symbolizes by fire and noise, Peter adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) As Peter shows, the first and second symbolic heavens and earth were by, or according to, the "word" of God, and now he is explaining that this is true also of the new heavens and new earth; that these are according to God's word of promise.

Important among these promises is one set forth in Isaiah 65:17, which reads, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Then the prophet changes the symbol to a city, the "new Jerusalem," and continues, "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—vss. 18, 19

Isaiah explains that in this new heavens and new earth "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my

people, and mine elect shall long enjoy the work of their hands." (vss. 21, 22) Notice that these activities are those which take place on God's green earth, which is still here after the symbolic heavens and earth are destroyed.

John the Revelator, in a vision given to him by the Lord on the Isle of Patmos, sees the promised new heavens and earth, and describes what he sees: "And I saw a new heaven and a new earth: for the first [former] heaven and the first [former] earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven [locating what is described in this passage as taking place on the earth], prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." —Rev. 21:1-5

How significant is the promise of God that he will make all things new; and as we have noted, the application of this promise is right here on the earth—the literal earth which abideth forever—the earth which eventually sees God's will done throughout its entire expanse even as it is now done in heaven. It is to this that the end of the present evil world will lead. Shall we not continue to pray for the kingdom which will bring this about?

Important among the all things which will be changed, is the destruction of pain and death. Think of what this will mean in human experience! There will be no more need for hospitals and doctors and nurses and drug stores,

much as these are appreciated now. We thank God for services rendered now by hospitals and doctors and nurses and drug stores, but we are more thankful for the prospect of those blessed conditions in the new heavens and new earth when disease, from whatever causes, and death itself, will be no more!

Isaiah wrote of the coming new world, saying, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isa. 33:22) Verse 24 reads, "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." How wonderful to realize that when the Lord is Judge, Lawgiver and King, he will indeed save the people from pain and death, and that because of this the people will no longer need to say, "I am sick," because they will be forgiven their iniquity.

It is the iniquity of the people, beginning with original sin in the Garden of Eden, that is responsible for sickness and death. But through the death of Jesus, God provided redemption from adamic sin. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." This means that in addition to the abolition of sickness, all those who already have gone down into death will be awakened from their long sleep in the great prison of death. Truly, then, it is a fact that there shall be no more death. The reign of sin and death will at long last be brought to an end.

The Lord's Mountain

A mountain is used in the Bible as one of the symbols of the Lord's kingdom. This is probably because the Lord ruled over ancient Israel from a mountain—Mt. Zion in Jerusalem. One of the wonderful prophecies in which the Lord's future kingdom is symbolized by a mountain is found in Isaiah 25:6-9, which reads:

"In this mountain shall the Lord of hosts make unto all

people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations [preventing them from knowing and serving the true and living God]. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord; . . . we will be glad and rejoice in his salvation."

The Prospect

Wonderful, indeed, is the prospect of God's new world of tomorrow as held out to us by the precious promises of God! Those who are able by faith to lay hold upon these promises will rejoice to see evidences that the present evil world is coming to an end. When we know what the biblical end of the world will ultimately mean for the people of all nations we will want it to come as soon as possible.

While there has been much in "the world that now is" that has been good, on the whole it has been an unrighteous world: a world characterized by sin and selfishness; by sickness and death; by war, revolution, and many times by chaos. It has been a world of crime; a world in which the human race is threatened with destruction by the misuse of nuclear fission and environmental pollution. People of the earth today who are forty years old, or younger, have never read a newspaper that did not report war.

What a world it is, with its starving and poverty-stricken millions, and all its other evils, only a few of which we have mentioned. Who wishes a world like this to continue! Let us rejoice that it will not continue, yea, that even now it is disintegrating, and soon will be completely destroyed, preparatory for God's new world, the "new heavens and a new earth, wherein dwelleth righteousness." □

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El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WBBF 950 10:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Cleveland WHK 1420 8:45 a.m.

Columbus WBNS 1460 10:30 a.m.

Radio Broadcast Schedule

Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TENNESSEE

Clinton WYSH 1380 10:30 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 7:00 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 1570 10:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sat.) WSTX 970 9:00 a.m.

MALDIVE ISLANDS

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

AUSTRALIA

Geelong 3GL 222m 10:00 a.m.

PANAMA

Panama City HOQ 1250

RADIO TOPICS FOR JUNE

4—"The End of the World"	18—"Science and Creation"
11—"Prepare to Meet Thy God"	25—"Fulness of Time"

Bible Study

LESSON FOR JUNE 4

What Is the Devotional Life?

MEMORY VERSE: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."—Psalm 63:1

ACTS 10:1-8, 30-33

THE word "devotion" appears only once in the Bible. (Acts 17:23) The devotional life is usually thought of as the Christian's life of prayer, but it would seem to include more than that. It is also the devout study of the Bible, and the putting into practice of that which is thus learned. Thus when we say that one is a very devoted Christian we are describing his total life's habits as a follower of the Master.

Today's lesson pertains to a man of prayer who had not yet come to know of Jesus as his Redeemer, but in answer to prayer was informed concerning him, and when he received this information, accepted him. This man's name was Cornelius, who lived at Caesarea. Caesarea was on the coast of Palestine, about twenty-three miles south of Mt. Carmel. It was the Roman capital of Palestine. Cor-

nelius was a centurion, an officer in charge of a hundred men attached to the Italian cohort. He was a devout man who had accepted, or at least acknowledged, the God of the Jews. He was not considered as having formally been admitted to Judaism because he had not undergone the rite of circumcision.

Our lesson describes Cornelius as a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." In response to his prayers the Lord sent an angel who said to him, "Thy prayers and thine alms are come up as a memorial before God. And now send men to Joppa, and call for one Simon whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

Cornelius' servants did as they were instructed. Meanwhile the Lord prepared Peter for their visit. As these messengers from Cornelius, in their journey to Joppa [Jaffa, of today], approached the city Peter went up onto the roof of his host's house to pray. While praying he fell asleep, and "fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean."—Acts 10:9-14

"The voice spoke unto him again the second time, What God hath cleansed, that call not thou common." (vs. 15) Peter objected to eating what he saw in his dream because it was ceremonially unclean. But now the Lord indicated that a change had taken place. Peter did not grasp the meaning of the lesson at once, but what it really meant was that from that time forward Gentiles, previously considered unacceptable to the Lord, were to be accepted.

Meanwhile the men whom

Cornelius had sent to Peter had arrived at the home of Simon the tanner. Contact was made with Peter, and after making certain arrangements he returned with them to the home of Cornelius. Cornelius expected him, and had gathered together his household and kinsmen to hear whatever message Peter might have for them.

Peter took in the situation, but was not yet sure just why he was making this unusual visit to the home of a Gentile. Then Cornelius related his experience to Peter—how he had been bidden by an angel to send for him; and forthwith there was no more hesitancy on the part of the apostle.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Peter now understood the lesson of the unclean beasts let down from heaven. Gentiles, if they accepted Jesus and dedicated themselves to the cause of Christ, were just as acceptable as were believing Jews.

QUESTIONS

What is the devotional life?

Relate the story of Cornelius and Peter.

Meeting God Through the Scriptures

MEMORY VERSE: "With my whole heart have I sought thee: O let me not wander from thy commandments."—Psalm 119:10

II TIMOTHY 3:14-17

ONE of the great issues in the church throughout the entire Christian era has been the Word of God versus the opinions and traditions of men. Today, in the Roman Catholic Church, the Bible is not taken as the final word of authority, but is superseded by human traditions and the words of the Pope. Many minds find it easier to take the interpretations and dogmas of others—often a favorite human leader—than to search the Scriptures, as we are instructed to do, in order to ascertain the mind of the Lord on any subject.—John 5:39; Acts 17:11

In our lesson Paul admonishes Timothy to continue in the things which he had learned, and to remember the source of his instructions; that it was the "holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The holy Scriptures lead the way to Jesus, apart from whom there

is no salvation from sin and death. In the Bible the sacrificial work of Jesus as man's Redeemer and Savior is the central theme.

The dedicated followers of the Master and student of the Scriptures must continue to study the Scriptures. We must not assume that because we have become assured that Jesus is our Savior there is no more need to study the Bible. In chapter 2 of this epistle to Timothy, Paul writes, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—vs. 15

The follower of the Master is a co-worker with God, and the Bible is his instruction book concerning the things to be done and how to do them. Thus, in order to be a workman who will be acceptable to the Lord, the Bible must be studied, and rightly divided, according to subject matter, time, etc.

The New English Bible translates verses 16 and 17 of our lesson: "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind."

The King James translation reads "all scripture is given by inspiration of God." This is not true. Scripture is simply writing, and not all writing is inspired by God. The New English Bible gives the right thought in the expression, "Every inspired scripture has its use for teaching the truth and refuting error." The inspired Scriptures, or writings, are assembled for us in the Bible. In the Early Church the brethren had only the Old Testament Scriptures. Gradually the New Testament writings became available, and now we have the whole Bible.

PSALM 119:9-18

This section of our lesson is taken from the longest of the psalms, much of which is devoted to exalting the Word of God and encouraging its use. God's Word is referred to in the psalm as his "commandments," his "word," his "statutes," his "precepts," and his "law." While each of these

words conveys a different shade of meaning, their total meaning is embodied in the expression, Holy Scriptures.

The young brother Timothy was encouraged to adhere to the Word as he had learned, and here verse 9 is related to the young people of God: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The thought in the Hebrew is "keep cleansing." It is not enough to cleanse our way once, or twice. If we are to be pleasing to the Lord we must continue to cleanse our way. It is to be one of our daily tasks.

"With my lips have I declared all the judgments of thy mouth." (vs. 13) The man of God must do more than imbibe the blessings of his Word. In addition, if he has truly learned the lessons which it teaches him concerning God and his love, he will be active in bearing witness to the truth. The psalmist said, "I have declared all the judgments of thy mouth."

QUESTIONS

Are all scriptures given by inspiration of God?

Is it important to continue studying the Bible?

Meeting God Through Prayer

MEMORY VERSE: "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55:6

MATTHEW 6:5-15

PRAYER is communicating with God. We talk to him, through Jesus, and he talks to us, largely through his Word; but God also communicates with us through his providential overruling in our lives. Thus we meet God, and, so to speak, "live" with him. It is a blessed communion which is the privilege of every footstep follower of the Master.

Prayer is also the claiming of the promises of God. Jesus said that those who abide in him, and in whom his words abide, may ask what they will and it will be granted unto them. Those who enjoy this blessed relationship with the Father through prayer in the name of Jesus will ask only for those things which they feel reasonably certain are in harmony with the divine will, and these are the things which God has promised to give to his people. God does not need therefore to change his plans to meet the inappropriate wishes of his people.

Prayer is to God, not to people. Jesus condemned the "hypocrites" who "love to pray standing in the corners of the streets, that they may be seen of men." "They have their reward," Jesus said. They receive the awe of the people. This is what they want, so they have their reward.

The Lord's true people do not pray to one another, but to the Lord. The admonition that we should enter into a closet to pray is merely a figure of speech to emphasize that we pray to the Lord, not to be seen and heard of men. In the gatherings of the Lord's people it is appropriate that someone lead in prayer, but such prayers should be short, and of such a nature that all present can enter into them. And these prayers should not be directed to the audience, but to the Lord.

Jesus gives us an example of a proper prayer, one which embraces all our needs. It opens with reverence to our Heavenly Father: "Our Father which art

in heaven. Hallowed be thy name." This sets the pattern for the prayer, and all our prayers should have as their chief objective the glory and honor of our Heavenly Father, and the sacredness of his name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." This first petition of the prayer is a request for God's blessing upon others, for his kingdom is promised as a means of blessing all the families of the earth through the re-establishment of his will. But if we offer this prayer sincerely we will endeavor to have God's will done even now in our own hearts and lives.

"Give us this day our daily bread." We could think of the word "bread" here as denoting our needs—all our needs, spiritual and material—with God deciding what we really do need.

"Forgive us our debts, as we forgive our debtors." We are not to think of these "debts" as merely misunderstandings. These need no forgiveness—merely clarification. The reference here is to real transgressions against another, which can have forgiveness if the transgressor has similarly forgiven those who have transgressed against him.

"Lead us not into temptation, but deliver us from evil."

This does not at all imply that God intends to lead his people into temptation, and that he will desist only in answer to our prayers. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1:13) This is an assurance, a promise, that God will not tempt us, so when we pray "Lead us not into temptation" we are simply claiming a promise of God, an assurance of something he will not do.

"But deliver us from evil." This is the positive aspect of this couplet of thoughts. God will not lead us into temptation, but he will deliver us from evil—from all evil even now that might injure us as new creatures, and will finally deliver us from this present evil world into the rulership phase of the messianic kingdom.

In the last two verses of the lesson Jesus emphasizes the importance of forgiving those trespassing against us, even as we desire God to forgive us.

QUESTIONS

What is prayer?

Quote the various items in the Lord's prayer, and explain them.

Hunger for Security

MEMORY VERSE: "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, (RSV) shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39

PSALM 57

OUR lesson for today is one of the psalms of David. In this psalm, and in keeping with the topic of the lesson, David, in prayer, seeks security from the Lord. "Be merciful unto me, O God," he petitioned, "be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."—vs. 1

David was a man after God's own heart. The Lord loved and blessed him, yet his life as king of Israel was filled with wars and calamities, and in these severe experiences he invariably sought the help of his God. And David was certain that in due time the Lord would help him. Psalm 3:2-5 reads, "Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of

my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."

During the long period of the reign of sin and death God deals with those who espouse his cause upon an individual basis. He protected and blessed many of his ancient worthies in a very literal way, among them David. But Paul wrote, "Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; (being destitute, afflicted, tormented; of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not [the fulfillment of]

the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 36-40

God promised that his ancient servants would have the honor of being the human representatives of the divine Christ in the messianic kingdom. But in his wisdom, and to provide for their training for this future high position in the kingdom, he permitted many of them to suffer; but he also gave them all strength to endure whatever trials he permitted them to have. This was their security in the Lord.

For the footstep followers of the Master during the present age in the divine plan the situation is the same in principle but somewhat different in detail; for they have covenanted to lay down their lives as Jesus did, and they are being developed as "new creatures" with the hope of living and reigning with him in his kingdom.

Many are the wonderful promises of security to these followers of the Master—not material security, but security as new creatures in Christ Jesus. Paul wrote, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of

God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."—Phil. 4:6, 7, RSV

The Apostle Paul, formerly a lawyer, and Pharisee of the Pharisees, had it within his own ability to provide material security in so far as this is possible in an uncertain world. But he gave this all up, and he wrote, "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead."—Phil. 3:7-11, RSV

QUESTIONS

Did God protect his ancient people from all harm?

In what sense does God protect the followers of Jesus from harm, and does this relieve them from suffering?

Christian Life and Doctrine

"In Like Manner"

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11

MORE than thirty-three years had passed since an angel, addressing a group of shepherds on the hills of Judea, had announced the birth of Jesus and proclaimed him to be the Savior of the world. This One whose coming had been foretold by the prophets, and whom they described as a King who would rule over and bring peace to all nations, was accepted by a few of his day as the foretold Messiah and Prince of Peace. His disciples were convinced that God was with him, for had they not witnessed his miracles? He had healed the sick and raised the dead, yet after a very short period of activity in teaching truths concerning the kingdom of God and illustrating the blessings of that kingdom by the miracles he wrought, Jesus was arrested by his enemies and put to death.

Countless numbers of times in the history of humanity there have been miscarriages of justice due to the unwisdom and prejudice of those whose business it is to judge and punish violators of the law. In most cases these unfortunate experiences are little publicized, and soon for-

gotten by all except the individuals directly concerned. But it was different in the case of the Man of Galilee, who was hung upon a cross until he died—not because he had violated any law of his day, but due to religious prejudice and intolerance. Here, indeed, was a gross miscarriage and travesty of justice, but it was destined to mark the turning point of time, and to introduce the most highly civilizing concepts of religion ever known to man. It was the beginning of the Christian era!

There were a few who did not lose faith in Jesus when the mob cried for his death. Among these was Mary Magdalene. She went to the tomb of her Beloved early in the morning after the sabbath, and found it empty. She notified two of his disciples, Peter and John, who investigated and verified her story. They returned to their home, but Mary tarried at the tomb. Supposing that someone had stolen Jesus' body, heartbroken she peered once more into the empty tomb, as if hoping that her senses had belied her, and that after all her dead Lord was really there. It was then that she saw two angels (who appeared as men). One was at the head and the other at the foot of the stone slab on which the body had lain.

Mary was weeping bitterly, and in answer to questions put to her by these strangers, she explained that the body of the Master had been taken away, and that she knew not where to find it. Outside of the tomb another stranger accosted her, and he also wanted to know the cause of her sadness. Mary thought this man was the gardener, and supposing that he had been in the general vicinity most of the time since Jesus died, she hoped that he could give her some information as to who had taken away the body, and where it had been taken, so she asked him about it.

This stranger who appeared as a gardener did know what had become of Jesus' body, for he was the resurrected Jesus. With the tone of voice and accent with which she

was familiar and which on many occasions, no doubt, had stirred her very soul, he now spoke to her, saying, "Mary." This stranger did not look like Jesus. He was not dressed as Jesus had always dressed. But what Mary heard was the voice of Jesus, and she knew then that he was no longer dead. Yes, Mary knew that she had seen Jesus. But she was keenly aware also that now he was different. He suddenly disappeared from her sight; where he went she did not know.

Later he joined two of his disciples who were en route to Emmaus, and conversed with them. They did not recognize him until he offered thanks at the evening meal. They did not know him from his appearance, but it was evidently the tone of his voice, and his familiar way of expressing thanks, that caused them to identify their guest as the Master.

On another occasion Jesus appeared in an upper room where his eleven apostles were conferring. The door was locked, but Jesus came into the room without opening it. This time he appeared in such a manner that they recognized him by sight.

Mary had seen a stranger. Two of the disciples had seen and conversed with a stranger. The eleven in the upper room saw the Master as he had formerly appeared. Later, a group of his disciples saw Jesus on the lake shore, and thought he was a fisherman. He was with his disciples for forty days following his resurrection, but they saw him only on a few brief occasions. Yes, he was different, so different that they were puzzled to understand him, and to know just how they could continue to be his disciples!

When Jesus was raised from the dead by the power of the Creator, he announced to his disciples that all power had been given to him in heaven and in earth. (Matt. 28: 18) Accepting this as a statement of fact, there is no abstacle to our believing that One who possessed such power

could come and go as the wind, could reveal himself to human eyes in any manner he chose—as a gardener, a stranger, in a locked room, or by the lake shore. Or, if he preferred, such a One could be present with his disciples without their being aware that he was near.

Jesus, who in coming to earth to die for the sin-cursed race, humbled himself and was made a little lower than the angels, had now been rewarded for his faithfulness. His enemies had put him to death in the flesh, but God had made him alive in the Spirit. He was no longer flesh, having sacrificed his humanity for the sins of the world.

Yes, Jesus had been raised from the dead, and for forty days had been with his disciples, but they had seen little of him. His visits with them had been all too brief, and as the circumstances of each short season of communion were different, the disciples were thus given the definite impression that Jesus had taken on qualities and powers which they did not understand. And now he was with them for what proved to be the last time. They were thoroughly convinced that their Master had been raised from the dead; that they were not being deceived by apparitions produced by overstimulated minds.

On occasions before Jesus was crucified, he had hinted to his disciples that the kingdom which they expected him to establish in the earth would not come immediately. He told them that he was going away and would come again, and that following his return the promises of God pertaining to the kingdom would be fulfilled. They were dull of perception, and did not grasp this idea very clearly. They did, however, begin to have misgivings concerning what would happen to their Master, and just a few days before his death they questioned him, asking, "What shall be the sign of thy coming, and of the end of the world?"—Matthew 24:3

(Continued on page 34)

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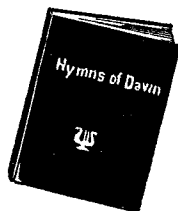
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"IN LIKE MANNER"

(Continued from page 31)

Then he did go away—in death—and while it was only three days before he appeared to them again, he was not the same. In fact, during the forty days following his resurrection he seemed to come and go several times. Certainly they must have wondered about the meaning of it all, so when he was with them for what proved to be the last time, they inquired again concerning the subject which was so close to their hearts—the kingdom. "Wilt thou at this time restore again the kingdom to Israel?" they asked. (Acts 1:6) Possibly they thought that what he had told them about his going away and coming again had taken place, and that now the time had really arrived for him to establish the kingdom foretold by the prophets.

But they were disappointed! Jesus' reply indicated that they were not yet to know the time when the long-promised kingdom of God would actually be established. He explained that previous to its coming there was a work for them to do. He told them to tarry at Jerusalem until they were endued with the power and authority of the Holy Spirit, and that then they were to publicize the Gospel message of the kingdom throughout all the earth. And then, to their growing amazement over the dissimilarity of this Jesus to the One with whom they had lived and worked prior to Calvary, they saw him ascend into the clouds, thus disappearing from their bewildered sight.

While they stood there in consternation, trying to fathom the meaning of that which defied human understanding, two angels appearing as men assured them that this same Jesus—this Jesus whose powers they did not understand—would come again "in like manner." (Acts 1:10, 11) Now they had the answer to at least one of their questions—

Jesus' second coming was still future. What they had just witnessed was the real going away about which he had told them. Now they knew that all the wonderful promises of God relative to the kingdom and its blessings for them and for all mankind must await his return—until "this same Jesus" would come in like manner as they had seen him go.

Yes, Jesus had left his disciples! From this point onward to the end of the age, every true Christian has waited longingly for his return and for the fulfilment of all the glorious promises which were left unfulfilled when he went away. He had come to earth to be a king, but he died as a malefactor. He had come to deliver Israel from the oppressive hand of Gentile misrule, but the religious leaders of Israel had cried, "Crucify him! Crucify him!" Through the prophet, God had promised Jesus the nations as an inheritance, and the uttermost parts of the earth as a possession, but he was killed by the edict of a Roman governor. (Ps. 2:8) He came to heal the sick and to raise the dead. He did heal a few of the ailing ones of his day, and he did awaken some from the sleep of death, but his work was cut short by his enemies, and as his unbelieving persecutors viewed the matter, he who saved others was unable to save himself.

Truly, much had been prophesied for the Messiah to do that Jesus did not accomplish—many promises of blessing which he did not fulfil—so it is no wonder that his followers should anxiously await his return. It is for this reason that the second coming of Christ is such a prominent teaching of the Bible.

Modernist churches largely ignore this teaching of the Word of God, which is in reality the hope of both the true church and the world. They have ceased to look for Christ's coming as a solution to human problems. Instead, they have joined with the worldly-wise and self-sufficient in promoting various man-made remedies for the world's ills.

They no longer believe that the God of heaven, the Creator of the universe, will ever intervene to put a stop to human madness, but insist that all the good which will ever come to the human race will be as a result of their own efforts.

Fundamentalists, on the other hand, still believe in Jesus' second coming, but their conception of what that event will mean for the peoples of the earth is usually far from reassuring. The "orthodox" view is that it will mean the destruction of the earth by fire, and the end of hope for all except believers. Others believe that his coming will usher in a thousand years of grace for those who are still alive, but insist that at the end of that thousand years everything mundane will come to an end.

While the Fundamentalists hold varying views as to what will occur following Christ's coming, they are generally agreed that he will come in a body of flesh, with wounds in his hands, feet, and side, and that he will be suspended in the sky in such a manner that every eye of all human beings living on the earth at that time will see him and thus know of his coming.

We mention these various beliefs and disbeliefs merely to impress the fact that the second coming of Christ as portrayed in the Bible is not only different from all of these views, but much more reasonable and understandable than any of them. Back in the Dark Ages, one could not have been blamed for holding views concerning the return of Christ, which now, in the light of the increased knowledge of our day, are found to be out of harmony with the Bible.

But the plan of God does call for the return of Christ. Jesus himself promised it. So did the prophets and the apostles. It is such an important part of the divine plan that unless he comes the creation of the human race will have been in vain. For this reason, former misconceptions and crude theories concerning this great event should not

be permitted to hinder us now from ascertaining the simplicity of thought concerning it, as set forth in the Word of God.

An important factor in our approach to the subject is to realize that the One who returns to earth to establish the long-promised kingdom of righteousness is not a human; nor should we expect to see him as such. It is, rather, the highly exalted Jesus, the One who, at the time he was raised from the dead, was rewarded with a nature and glory far above angels and principalities and powers and every name which is named. It is the One who is now the "express image" of the Father's person, and who dwells in the light which no man can approach unto; whom no man hath seen nor can see. (Heb. 1:3; I Tim. 6:16) This is in keeping with what Jesus said to his disciples before he was crucified, when he explained that in a little while the world of mankind would see him no more.—John 14:19

It is, then, the divine Christ who returns. This must be taken into consideration as we examine the prophecies relating to this marvelous event in God's plan for human salvation and restoration. Just as the personality and movements of God himself defy description by the limited language designed for the use of human beings, so it is with the divine Christ who, at the time of his resurrection, was exalted to the right hand of the Creator. The language of our stammering tongues is limited in meaning to the material things with which we are surrounded, and which our senses can see and touch and smell and taste and hear. But when these words are applied to things spiritual and invisible, it is little wonder that men have arrived at so many conflicting conclusions as to what is meant.

God said, through the prophet, that his thoughts are as much higher than our thoughts as the heavens are higher than the earth. (Isa. 55:9) How true! And how necessary, therefore, that God used material things with which we are

acquainted to illustrate his thoughts, and this helps us even in a limited way to understand them. One of these illustrations was used by Jesus, when he said to Nicodemus that those who are born of the Spirit can come and go as the wind.—John 3:8

The Scriptures explain that Jesus himself was born of the Spirit at the time of his resurrection, but this does not mean that his movements since have been in every respect like the wind. This is an illustration to convey to our minds some idea of the powers possessed by those in the spirit world. The wind is both powerful and invisible. One cannot tell from whence it comes, nor whither it goes, and Jesus, since his resurrection, is like the wind in this respect. As he explained, Jesus now possesses all power in heaven and in earth. Being both powerful and invisible, marvelous results are accomplished by his presence, yet he is not seen.

Such is the lesson of the wind as applied to Jesus since he was “born again” in the resurrection. But this is only one of the word pictures which the Scriptures give to help us understand the manner and result of his second coming. When the angels said to the amazed disciples who saw the Master ascend into the clouds that he would come again in like manner as they had seen him go, a word picture was thus painted to help us grasp an idea that is almost beyond human comprehension. Yes, he does come “in like manner,” but what does that mean? The manner of his going was quiet and unobserved except by that handful of his disciples. A cloud received him out of their sight.

Jesus said, “Behold, I come as a thief.” (Rev. 16:15) Paul explained that the Master would come with a “shout,” also with the “voice of the archangel,” and with the “trump of God.” (I Thess. 4:16) Certainly thieves do not blow trumpets and shout, nor did Jesus blow a trumpet when he left the disciples. But these are not contradictions. They are

but word pictures to help our finite minds comprehend more clearly some of the great factors involved in the second coming of Christ and what that event will mean to all mankind.

We know something about the manner of a thief's coming. We know a little concerning the purpose of blowing trumpets. We are familiar with shouts of command. We know something of the characteristics of clouds, and what they signify. When we put all these together and add to them the many other illustrations of the Bible pertaining to Christ's second coming, we begin to understand that what we are to look for is not a human being coming down through the literal clouds, setting fire to the earth and toppling over the mountains, but an upheaval of human society, leading to a conversion of mankind from selfishness and hate to love and sympathy; from war and destruction to peace and reconstruction; from sickness and death to health and life; from funeral processions to a great homecoming of the dead.

Just as the people of a nation become conscious of changes of government, not by seeing their new rulers face to face, but by the manner in which their way of life is affected, so the world of mankind will ultimately "see" Jesus, not in a literal sense, but by the evidences all around them of the beneficent results of his rulership of righteousness and love. The prophet refers to Jesus at his second advent as the "Arm of the Lord"—that is, the instrument by which Jehovah's glorious purposes on behalf of mankind will be accomplished—and tells us that this "Arm" will be revealed to all the nations, and that "all the ends of the earth shall see the salvation of our God."—Isa. 52:10

"Oh, I see," is an expression frequently used to denote comprehension. The Scriptures often employ the term "see" in exactly this same manner. It is essential to realize this if we are to find harmony in the many prophetic state-

ments which tell of Christ's second coming. The "Arm of the Lord," which is Jesus, will be revealed in the "eyes" of all the nations, but here the word "eyes" is a symbol of discernment. So when the angels said to the disciples that they would "see" the Master returning in like manner, we should understand this also to signify discernment. He went away in a "cloud," and in Revelation 1:7 we read, "Behold he cometh with clouds; and every eye shall see him." Thus the literal cloud which received him out of the disciples' sight was an illustration of the symbolic clouds which reveal his presence at his return.

Concerning literal sight, Jesus said to his disciples, "Yet a little while, and the world seeth me no more." (John 14: 19) Manifestly, therefore, when we read that every eye shall see him we must understand the meaning to be discernment. Clouds are often used in the Scriptures to symbolize storms of human passion, and the world will first discern the fact of Christ's return, not by seeing him as a man, literally in the sky, but by recognizing him in the clouds of trouble which will destroy "this present evil world" in preparation for the establishment of his kingdom. (Gal. 1:4) Thus will be fulfilled the "like manner" prophecy of the angel to the amazed disciples as they gazed into the clouds which had just received Jesus out of their sight. His disciples now are the first to recognize his return, even as his disciples then were the only ones to see him go.

In the increasing light of these days, an important factor in connection with Christ's return has been revealed by noting the true meaning of the Greek word **parousia** so often used in the New Testament relating to his return. This word means "presence," not coming. It was this word that was used by the disciples when they asked him concerning the sign of his return. Their question was, "What shall be the sign of thy presence?" (Matt. 24:3) This makes

an important difference in the understanding of Jesus' answer to the disciples' question, for it means that the signs which he enumerates betoken the time of his presence rather than a time when his coming would be near.

Jesus not only described numerous signs of his **parousia** or presence, but he also explained several points relative to the manner of his presence, and what the attitude of his people should be in connection therewith. For example, he admonished his disciples to "watch," telling them that the need of watching was because of the fact that they would not know in advance the time of his return. This implies also that those who do not watch are apt not to be aware of the Master's return; that he would be present without their knowledge.

Jesus also explained that there was a possibility that after he returned an unfaithful servant might claim he had not come; that he had delayed his coming. Thus we see that the fact of Jesus' second presence could be a matter of controversy among his followers. This means that the manner in which Christians "see" Jesus at his second coming and know of his presence is by discerning the meaning of the signs of the times. If they could see him in the sky with their physical eyes no one could well deny the fact of his return.

Among the signs which Jesus mentioned as those which would mark the time of his second presence is one which he described as "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21: 25, 26) Describing details of this sign, Jesus said that the distress of nations would be so severe that unless the days of trouble were shortened, no flesh would be saved. (Matt. 24:21, 22) Briefly, the highlights of this sign are distress of nations, fear, and the threatened annihilation of the race. That this is a realistic description of events through which

the present generation has been passing, as well as the fearful foreboding of the people now as they visualize the horrors which might be inflicted upon the human race by the misuse of nuclear fission, and environmental pollution, there can be no doubt.

In outlining this particular sign of his presence, Jesus quotes from the prophecy of Daniel, in which that ancient servant of God foretold that there would be "a time of trouble, such as never was since there was a nation." (Dan. 12:1) It is this time of trouble, Jesus explained, that constitutes the "distress of nations" which marks the end of the age and the time of his second presence. Jesus speaks of certain features of this period of distress as "the beginning of sorrows." (Matt. 24:8; Mark 13:8) The Greek text here translated "sorrows" has reference to spasms of travail, as in childbirth.

The Prophet Isaiah and the Apostle Paul both refer to this same matter. Paul explains that the destruction of man-made institutions in the day of the Lord would be as travail upon a woman with child. Pains of travail come in spasms, with periods of easement between the "sorrows." (Isa. 42:13, 14; I Thess. 5:3) It is exactly in this manner that we have witnessed the development of the great time of distress which has come upon the nations in our generation. The first major spasm of "sorrow" began in 1914. The global war of 1939-45 was another and a more severe birthpang.

Who but one inspired by the Spirit of God could foretell so accurately nineteen centuries in advance what has now become such a tragic reality! No longer can the scoffers say that the events of our day are but a matter of history repeating itself, for surely the world has never before been threatened with a destruction such as is now feared imminent. These are new threats to the human race. The extent of the horrors which now can be inflicted upon the people

in time of war defies imagination. What an outlook! Is it any wonder that the hearts of the people are filled with fear? Surely mere human wisdom could not so accurately foretell this condition of things centuries in advance.

Never before has there been such fear! Never before has the very existence of the race been threatened! Jesus foretold both of these developments, and said that they would mark the time of his presence. There are two important lessons we should learn from this. It should teach us to have unbounded confidence in the inspiration of the Bible; that it is indeed the Word of God. And it should give us great joy to realize that even though the world is now filled with sorrow, and global calamity is threatened, divine intervention is near—that peace on earth, established by the Prince of Peace, is soon to become a reality.

When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times and the seasons." His reply was in keeping with his previous admonition that his followers should "watch" in order that they might know when the time did come. It was only a few moments after he gave this final word to his disciples that Jesus disappeared in the cloud, and the angel explained that he would come again "in like manner." Surely we can now see the foretold symbolic storm clouds of darkness hovering over the fear-stricken and distressed world, just as the prophecies indicate would be the case. As yet, only the watchers can discern the significance of what is occurring. To them it is a cause for rejoicing, not in the world's troubles, but in the fact that the end of all trouble is so near.

Jesus said to his disciples, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) The deliverance of the Master's true disciples means their

exaltation in the "first resurrection," to "live and reign" with Christ "a thousand years." (Rev. 20:4, 6) These are to be made like him, to see him as he is, and to share his glory. Their deliverance and union as his "bride" will mean that the time has come for blessings of life to go out to the world, not heavenly life, but the joy of living forever in a restored earthly paradise.—Rev. 19:7; 22:17

It is for this sunrise of joy and life that the world is now longing and waiting. As yet, however, the world has little real hope that the sun will rise. But just as the natural sun rises irrespective of who may be awake to see it, and regardless of how few or how many may be waiting for its appearance, so the sun of God's returning favor to the people is certain, and its blessings sure.

SCIENCE AND CREATION

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The British Section

Precious Promises

In Psalm 37

DAVID, often referred to as "the sweet singer of Israel," was the author of many of the psalms. (II Sam. 23:1) David was the Lord's anointed, anointed by Samuel to be the king of Israel. He would therefore appropriately typify the Lord's anointed of the Gospel Age, consisting first of our Lord Jesus, and also of his body members. Much in David's psalms is therefore especially appropriate for us who have been baptized into the body of Christ, giving expression to many of our experiences, and putting fitting expressions upon our lips indicative of our confidence and trust in the Lord, and the hopes which inspire us as we endeavor to walk the narrow way in the footsteps of our Lord.

Doing Good

"Trust in the Lord and do good; dwell in the land and follow after righteousness."—vs. 3, R. V.

Those the Lord has been calling during the Gospel Age to be of the anointed company to live and reign with Christ for the blessing of mankind were at one time "children of wrath even as others," putting their trust in the arm of flesh, "in chariots and in horses"—human organizations and human theories and teachings. (Ps. 20:7) The drawing of the Father then led them to repent from a course of unrighteousness, and to turn to the Lord and the gracious provision made for their salvation, described by Paul as "repentance from dead works and faith toward God."—Heb. 6:1

We who have been called, soon come to realize that we are not our own, but have been bought with a price, and that to present ourselves in

full consecration to the Lord is indeed our reasonable service. (Rom. 12:1) Responding thus to this call of the Gospel Age brings to us the anointing of the Holy Spirit, even as the same step of full consecration brought our Lord Jesus the anointing at Jordan. It is from this time forward that the exhortation of verse 3 of the psalmist is specially applicable. The all-important thing now is that in all of our experiences we put our entire trust in Jehovah and his precious promises made to the church.—II Pet. 1:4

Whatever tests of faith may come, God's gracious promises to his anointed will at no time fail. This trust must, as the psalmist suggests, continue alongside our efforts to do good. There are numbers in the world who are seeking to do good in various directions, but each one who comes into Christ has a work to do in the Lord's vineyard.

Using another illustration, as every member of our natural body has some function to perform, so it is with each member of the body of Christ. Hence we would say with our Master, "Lo, I come, . . . to do thy will, O God."

(Ps. 40:6-8; Heb. 10:5-7) Our doing good means seeking daily to know and to do his will, and to endeavor to forward the interests of his kingdom. In this way we may enjoy the blessing of "dwelling in the land," enjoying the present inheritance of the saints typified by the land of Israel, a land flowing with milk and honey, "and follow after [Heb., 'feed on'] faithfulness." Nothing can give greater heart satisfaction than to realize that our greatest desire is to be faithful to the Lord.

"Delight thyself also in the Lord; and he shall give thee the desires [Hebrew, the 'requests,' 'petitions'] of thine heart."—vs. 4

If our desires and petitions are in accord with God's will, we know that such petitions are heard and answered according to his wisdom and in his own time and way. With such a consecrated condition of heart and full confidence that the Lord will grant our petitions, we can indeed commit all our ways and doings to the Father's gracious care and providence. We know that he will make our way spir-

itually prosperous, and bring to pass his gracious assurances that all our experiences shall work together for our good.

"Roll on Yehwah thy way, trust also in him, and he will effectually work."—vs. 5, Rotherham and margin

The assurance of verse 5 leads naturally to a further stage in our experiences in the narrow way as suggested in verse 7, "Rest in the Lord, and wait patiently for him." God's times and seasons are important items in his dealings with his people, and the fulfilment of our petitions may sometimes tarry long. But if this is the case, let us continue to rest in the Lord in full confidence and trust, patiently waiting his time for the fulfilling of his gracious promises toward us.

Just as the Master was peacefully at rest in the storm-tossed ship on the sea of Galilee, even so we may rest in the midst of the severest of the storms of life. And if the things we crave seem to tarry long, let us say with the psalmist, "The Lord knoweth the days of the up-

right: and their inheritance shall be forever. They shall not be ashamed in the evil time [‘the evil day’]: and in the days of famine shall they be satisfied."—Ps. 37:18, 19

If we feel keenly at times the sacrifice of earthly things, may we be able to say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17) The Lord knows all about the unspeakably glorious inheritance provided for the church, hence an important part of our present schooling is for our patience to be exercised until it shall perfect her work.

The Lord's arm will not be shortened, whatever may be the outward circumstances and conditions in which his people find themselves. Even in the days of great shortage in material things of all kinds, "they shall be satisfied." (vs. 19) Hence, whatever the Lord's providences may be, we can "trust," "rest," and even "delight" ourselves in the Lord, knowing that at all times we are surrounded by his infinite wisdom and love.

"The steps of a good man are ordered [margin, established] by the Lord: and he [Jehovah] delighteth in his way."—vs. 23

It is indeed a comfort to know that each and every one called with the high calling of God in Christ Jesus has a clearly marked out course to walk. It is a course that will bring them the experiences and lessons needed to fit them for their place in the kingdom; a course that will bring no trials more than they are able to bear, and which will supply just those transforming influences that will enable them to be conformed to the image of God's dear Son.

The psalmist here seems to suggest the Father's delight at seeing each and all of his children studiously endeavoring to follow the path of life marked out for them. To these, the Spirit through the Word says, "This is the way, walk ye in it"—follow the Lord's leadings through evil report and good report and thus may we continue among his beloved sons in whom he is well pleased.—Isa. 30:21

"Though he fall [temporarily stumble], he shall not be

utterly cast down: for the Lord upholdeth him with his hand."—vs. 24

If we are following to the best of our ability the way the Lord has marked out for us, no trial will come more than we are able to bear, and the promised grace will always be there for us to lay hold of, sufficient for every time of need. Thus we can say with Paul, "Persecuted, but not forsaken; cast down, but not destroyed."—II Cor. 4:9

"For the Lord loveth judgment [justice], and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off."—vs. 28

We may say the Lord loveth judgment, in the sense that he will supply the exact measure of help and encouragement that he sees each one needs. His justice and love and power guarantee that this shall at all times be done. He "forsaketh not his saints; . . . but the seed of the wicked shall be cut off"; that is, any who would become wicked, sinning wilfully after having received a knowledge of the truth.—Heb. 10:26

"The mouth of the righteous talketh of wisdom, and his tongue speaketh judgment."—vs. 30, R. V.

One of the means of grace provided for the members of the anointed body walking in the narrow way is the privilege of meeting together for mutual encouragement and fellowship. And it is in such company that we are most free to tell of the wonders of divine grace—the deep wisdom displayed in the outworking of the divine plan and in the Lord's personal dealings with his people.

"And his tongue speaketh of judgment": specifically of the infinite justice displayed in the great plan of salvation relating to the condemning of all in one man, and the redeeming of all by another perfect man who would give himself a ransom for all to be testified in due time. "The laws of his God is in his heart; none of his steps shall slide."—vs. 31

"The salvation of the righteous [all the foregoing means of grace suggested by the psalmist] is of the Lord: he is their stronghold in the time of trouble."—vs. 39

It is only the righteous who will attain the salvation to be brought unto them at the revelation of Jesus Christ—not merely those who are righteous in the sense of having Christ's righteousness imputed to them, but righteous also on account of having faithfully walked in the light that came to them through consecration and the begetting of the Holy Spirit. "He is their stronghold in the time of trouble." The Lord helps in every trouble which may come to them, and specially in the "time of trouble" in the midst of which they find themselves. (Dan. 12:1)

"The Lord helpeth them and rescueth them: he rescueth them from the wicked, and saveth them, because they have taken refuge in him." (vs. 40, R. V.) Thus does the psalmist helpfully round off these precious promises of blessing and protection for the saints! Truly, as the apostle says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II Cor. 9:8 ☐



Your Questions

Public Prayers

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

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

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

the audience, but the Heavenly Father.

The spirit of reverence in our prayers should influence the nature of our petitions. Too frequently in public prayers there is a tendency to present a message to the audience rather than to direct one's prayers to God. Prayers are sometimes used to correct a wrong impression it is feared has been created by the remarks of another. Sometimes those who have addressed a congregation will use their closing prayer as an opportunity to say to the audience what they overlooked saying in their discourse.

All such prayers would hardly seem pleasing to the Lord. They perhaps even constitute an irreverent use of his holy name. Public prayers should, above all else, be very brief, and should reflect a sincere seeking of God's blessing upon the assembly. Prayers are not designed to be opportunities to outline

God's plan of salvation. So, while we think it is eminently proper to offer prayer in a congregation of the Lord's people, and publicly to seek a blessing upon a gathering where a witness to the truth is to be given, it should never be designed to impress the congregation, but directed to God for the sole purpose of thanking him for his love, and seeking his blessing upon the meeting.

Filling the Earth

In a command God gave to our first parents he said, "Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:28) Does not the word "replenish" suggest that the earth had previously been inhabited by humans, that Adam and Eve were not the first man and woman?

The word "replenish" in this text is an incorrect translation. The proper translation of the Hebrew word here used is "fill," not refill or replenish. There is a theory that the human male and female of the first chapter of Genesis are not the Adam and Eve of the second chapter; but

this is not in harmony with the general testimony of the Bible.

In I Corinthians 15:45 the Apostle Paul refers to "the first man," and gives his name as Adam. This is the man who was made "a living soul." (Gen. 2:7) The first chapter of Genesis presents a brief summary of the work accomplished during the entire six days of creation, including the creation of man. The second chapter begins with the details concerning man's creation, the divine law under which he was placed, and the home provided for him "eastward in Eden."

Continuing, the Bible deals with the fall of man, his redemption through Christ, and his ultimate recovery from sin and death. And it all has to do with "the first man Adam" and his descendants. The earth had not been previously inhabited. This word replenish is listed in the Bagster and Cambridge list of "Obsolete and Ambiguous Words," and its correct meaning given as "to fill," not "to fill again." Dr. Strong also shows this to be the case.

GENERAL CONVENTION BULLETIN

TRAVEL INFORMATION

WESTERN Kentucky University, where this year's General Convention is being held, is located in Bowling Green, Kentucky which is 60 miles north of Nashville, Tennessee and 90 miles south of Louisville, Kentucky. Easily accessible, Bowling Green is a point where several principal highways intersect, including U. S. 31-W and Interstate 65 running north-south and U. S. 68 and U. S. 231 going east-west. The Greyhound Bus Lines and the Louisville-Nashville Railroad serve the community.

American Airlines, from the east and west, serves Louisville and Nashville with connecting flights to Bowling Green via a commuter airline.

BLANKETS

The university does not furnish blankets in the dorms. The committee is endeavoring to arrange for rentals, but to be safe, bring your own blanket, if possible.

THE CONVENTION PROGRAM

The convention committee has furnished us with an outline of the program, which we are glad to print in this issue, beginning on the pages that follow. A report of the convention will appear in the October issue of The Dawn.



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- CONCERNED CITIZENS' GROUPS

- _____

SUNDAY, July 16

Chairman: Brother George M. Jeuck

- 9:00 Morning Devotions
- 9:15 Discourse Brother Stanley Jeuck
Orlando, Fla.
- 9:45 Discourse Brother Emile Herrscher
Phoenix, Arizona
- 10:30 Intermission
- 11:00 Praise Service
- 11:15 Convention Theme Discourse Brother Edward E. Fay
San Francisco, Calif.
- 12:00 Close of Morning Session

- 2:00 Praise Service
- 2:15 Discourse Brother W. N. Woodworth
New York, N. Y.
- 3:00 Intermission
- 3:30 Testimony Meeting Brother R. T. Mottie
Greenfield, Ohio
- 4:15 Discourse Brother John Hull
Los Angeles, Calif.
- 5:00 Close of Afternoon Session

- 7:00 Praise Service
- 7:30 Public Meeting Bible Answers Film
"Life After Death"

MONDAY, July 17

Chairman: Brother Adam Miskawitz

- 9:00 Morning Devotions
- 9:15 Discourse Brother E. K. Penrose
Pilgrim
- 10:00 Intermission
- 10:30 Testimony Meeting Brother W. H. Vrooman
Orlando, Fla.
- 11:15 Discourse Brother G. R. Pollock
Los Angeles, Calif.
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Discourse Brother Andrew Horwood
St. John's, Newfoundland
- 2:45 Discourse Brother W. C. Bertsche
Cincinnati, Ohio
- 3:15 Intermission
- 3:45 Discourse Brother Walter Rozmus
Winnipeg, Canada
- 4:30 Discourse Brother E. G. Wylam
Orlando, Fla.
- 5:00 Close of Afternoon Session
-
- 6:30 Panel Discussion: "Looking Unto Jesus"
Moderator: Brother R. J. Krupa
Panel: Brother John Hull, Brother David Bruce,
Brother Emile Herscher, Brother Kenneth Nail
- 7:30 Close of Session in Auditorium
- 8:00 "Songs in the Night"
-

TUESDAY, July 18

Chairman: Brother Frank Niemczak

9:00	Morning Devotions	
9:15	Discourse	Brother F. S. Wassmann New York, N. Y.
10:00	Intermission	
10:30	Discourse	Brother Mike Balko West Newton, Pa.
11:15	Discourse	Brother Kenneth Nail Pilgrim
12:00	Close of Morning Session	

2:00	Symposium: "Faith that Works"	
	Abraham	Brother I. N. Comparato
	Elijah	Brother John Bacher
	Stephen	Brother Edmund Wachnicki
	Peter	Brother George Passios
3:15	Intermission	
3:45	Testimony Meeting	Brother Thomas Franz Baltimore, Md.
4:30	Discourse	Brother Roy E. Poland Indianapolis, Ind.
5:00	Close of Afternoon Session	

7:00	Elders' Meeting
7:30	"Songs in the Night"

WEDNESDAY, July 19

Chairman: Brother Stanley Koszka

- 9:00 Morning Devotions
- 9:15 Discourse Brother Harry Passios
Pilgrim
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 11:45 Greetings
- 12:00 Close of Morning Session

-
- 2:00 Testimony Meeting Brother William Harp
Cincinnati, Ohio
- 2:45 Discourse Brother A. H. Krumpolt
New York, N. Y.
- 3:15 Intermission
- 3:45 Symposium: "Love that Labors"
- | | |
|------------------|--------------------------|
| For God | Brother Leidy Ruth |
| For the Truth | Brother Alonzo Jarmon |
| For the Brethren | Brother Weston Thornberg |
| For the World | Brother M. C. Mitchell |

- 5:00 Close of Afternoon Session

-
- 6:30 Baptismal Discourse Brother Leo B. Post
New York, N. Y.
- 7:15 Intermission
- 7:45 Immersion Service
- 8:30 "Songs in the Night"
-

THURSDAY, July 20

Chairman: Brother Lloyd Hagensick

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother H. J. Tiemeyer
New York, N. Y.
- 10:00 Discourse Brother Stephen Roskiewicz
Grand Rapids, Mich.
- 10:45 Intermission
- 11:15 Discourse Brother Charles M. Chupa
Detroit, Mich.
- 12:00 Close of Morning Session

2:00 Symposium: "Patience of Hope"

Early Church Brother O. D. Deifer

During the Age Brother Charles Zubowsky

At the End of the Age Brother Timothy Krupa

3:00 Intermission

3:30 Melodies of Praise

4:00 Discourse Brother R. J. Krupa
New York, N. Y.

4:45 Love Feast

Encouraging Letters

Appreciates "Hope"

Dear Friends: Thank you so much for the beautiful booklet, "Hope." It was a great help to me after my husband's death. I have reread it many times when I get down.—Michigan

Like Old Friends

Gentlemen: Accidentally I picked up a portion of your program of this date. I was surprised, and pleasantly so, I might add, at what I heard. It has been my sad experience that very few Christians are oriented in the direction that your words pointed. From the few minutes that I was able to enjoy your comments, it would appear that my theology is a very close parallel to yours. Although I have never heard of "Frank and Ernest," nor of the Dawn Bible Students, I felt that I had been blessed with a visit from some old friends.—California

Thanks God for Dawn

Dawn Publications: I would like to say that The Dawn has helped me a lot. I used to read and read and read yet I could not understand. But now I can, and can even explain my Sunday School lesson better. Truly, I

thank God for letting me find The Dawn. Pray for me to learn each time I read the Word.—Illinois

Dreaming of Bowling Green

Dear Brethren of The Dawn: Loving greetings in our precious Savior's name! Another issue of The Dawn reached us and has been read with much pleasure. The report of the General Convention is wonderful. We were discussing it during our bi-weekly class meeting today. Then we started dreaming about coming to the General Convention in Bowling Green. God bless you all for your continuing service to the Lord, the truth, and the brethren. Our prayers join those of countless others for your continued welfare in this great time of preparation for the kingdom we all long for. Yours in the most holy faith.—The Pueblo, Colorado, Ecclesia

Makes Bible Believable

Dear Sir: I have just finished watching your program and enjoyed it very much. It has helped to give me new insight into God's Word, and the pages of the Bible become very clear and believable. Keep up the good work.—Georgia

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER		Stigler, Okla.	21
Catawissa, Pa.	June 11	Oklahoma City, Okla.	22
		Fayetteville, Ark.	23
G. M. JEUCK		Joplin, Mo.	24
New Haven, Conn.	June 25	Kansas City, Mo.	25
		La Salle, Ill.	27

A. H. KRUMPOLT		GEORGE PASSIOS	
York, Pa.	June 18	Pottstown, Pa.	June 18

M. C. MITCHELL		HARRY PASSIOS	
Baltimore, Md.	June 18	Los Angeles, Calif.	June 1-4
Philadelphia, Pa.	18	San Luis Obispo, Calif.	6
		San Francisco, Calif.	7, 8
K. M. NAIL		Chico, Calif.	9

Fresno, Calif.	June 6	Sacramento, Calif.	11
San Luis Obispo, Calif.	7	Portland, Ore.	14
Los Angeles, Calif.	8	The Dalles, Ore.	15
San Diego, Calif.	9	Wenatchee, Wash.	16
Phoenix, Ariz.	11	Seattle, Wash.	18
Tucson, Ariz.	12, 13	Bremerton, Wash.	19-20
Lamesa, Tex.	14	Tacoma, Wash.	21
Sunset, Tex.	15	Victoria, B. C.	23
Weatherford, Tex.	15	Vancouver, B. C.	25
Gustine, Tex.	16	Los Angeles, Calif.	30
Houston, Tex.	18		

Lake Charles, La.	19	L. B. POST	
Shreveport, La.	20	Allentown, Pa.	June 18

H. W. PRICE		F. S. WASSMANN	
Sacramento, Calif.	June 1	Sayville, N. Y.	June 4
Chico, Calif.	2, 3		
Boise, Ida.	5, 6		
Clarkston, Wash.	7, 8		
The Dalles, Ore.	9		
Salem, Ore.	11, 12		
Portland, Ore.	13		
Tacoma, Wash.	15		
Seattle, Wash.	16		
RICHARD SURACI		W. N. WOODWORTH	
Hartford, Conn.	June 18	San Francisco, Calif.	June 4
		E. G. WYLAM	
		Estil, S. C.	June 13
		Knoxville, Tenn.	15
		Cincinnati, Ohio	18
		Columbus, Ind.	26
		Indianapolis, Ind.	27

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Liverpool	June 18	Dewsbury	June 24
		Latchford	July 15
E. T. NADAL		W. F. READER	
Newport	June 17	Latchford	June 25

Weekly Prayer Meeting Texts

JUNE 1—"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—John 14:21 (Z. '95-75 Hymn 165)

JUNE 8—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multi-

tude of sins."—James 5:20 (Z. 95-203 Hymn 312 A)

JUNE 15—"And I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3 (Z. '96-29 Hymn 178)

JUNE 22—"It is required in stewards, that a man be found faithful. . . . Every man according to his several ability."—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 277)

Conventions

JACKSON, MICH., June 3, 4—IOOF Hall, 789 Woodworth Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

MINNEAPOLIS, MINN., June 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418

COLUMBUS, OHIO, June 11—N. W. Gardens, Independence Hall, N. W. Blvd. and N. Star Rd. Mrs. Lois Smith, 5489-A Livingston Ave. 43227

WATERBURY, CONN., June 11—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Wilow St., 06710

CINCINNATI, OHIO, June 18—2850 Dunaway. Mr. John Slavich, 126 S. 22nd St. Richmond, Ind. 47374

GARY, IND., June 18—Highland High School, Highland, Ind. Mrs. Esther Ledwinka, 5825 Nicholson Rd., Merrillville, Ind. 46410

CHICAGO, ILL., June 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

DETROIT, MICH., July 1, 2—Mr. Henry Kwolek, 38231 Richland, Livonia, Mich. 48150

LOS ANGELES, CALIF., July 1-4—Downey Community Theatre, 8441 E. Firestone Blvd., Downey, Calif. (between Lakewood & Downey Rd.) Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., Apt. 207, Los Angeles, Calif. 90005

PRINCE ALBERT, SASK., July 7-11—Canadian Mid-West Bible Students Convention. Coronet Motor Hotel, Fred Yasinchuk, Box 52, Tarnopol, Sask., SOK 4G0

NEW YORK, N. Y., Sept. 2-4

SAN DIEGO, CALIF. Sept. 2-4

SEATTLE, WASH., Sept. 2-4

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Bowling Green, Kentucky
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Western Kentucky University

Bowling Green, Kentucky

JULY 15-20, 1972

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JULY 14	JULY 15	JULY 16	JULY 17	JULY 18	JULY 19	JULY 20
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Meals will be paid for on a "pay as you go" basis in the university cafeteria. You will only pay for the food that you order. There will be no fixed daily rate for meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all of the other persons included in this reservation:
(Give age if 3 through 18 years of age.)

Total number of persons for which reservations are being made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

ADVANCE PAYMENT SUGGESTED BEFORE JUNE 17

This year it is requested that, if possible, those attending the convention pay for their rooms in advance. This will greatly facilitate the checking in process. Please make payment before June 17, so that the university will know how to plan for food.

Payment should be made to:

Bible Students General Convention
P. O. Box 96
Marne, Mich. 49435

RATES

The rate for lodging is \$3.00 per night, per person, two to a room. Single rate is \$3.50 per night.

MEALS

Meals will be served in the cafeteria on a "pay as you go" basis. You will pay for only those meals which you eat. There is no fixed daily rate for meals.

SPECIAL RATE FOR CHILDREN

The Convention will pay the room rate for children 3 through 18 years of age. Parents will pay for children's food as they go through the cafeteria.

FIGURE YOUR ADVANCE PAYMENT HERE

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Times no. of nights _____

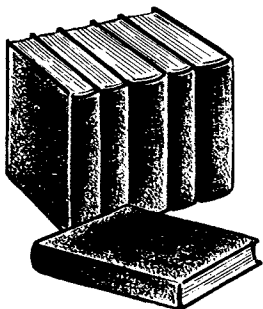
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(over 18 years of age) _____

Total Payment _____

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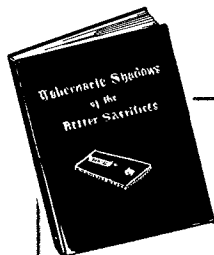
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To us the SCRIPTURES CLEARLY TEACH...

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35