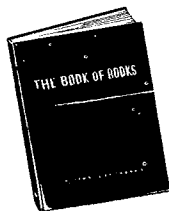


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Highlights of Dawn

"Times of Refreshing"

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

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

Even before Pentecost they had been assured that their Lord would return. The angel had said that "this same"

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

Acts, Chapter Three

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

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

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

The people addressed by Peter when speaking of the times of refreshing were, for the time being, very much outside of the smiling countenance of God, but he assured them that if they would repent they would be refreshed by the return of his favor to them. But Peter did not stop with this good news of forgiveness through Christ, for he continued, "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things."—Acts 3:20, 21

Peter then explains that this foretold "times of restitution of all things" had been spoken by the mouth of all God's holy prophets since the world began. Peter continued: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning everyone of you from his iniquities."—Acts 3:24-26

How meaningful is Peter's explanation of the meaning of God's promises. He wants his hearers to know that through repentance they could enjoy the smile of God's countenance, even though they had crucified the Lord of Glory. But, as he explains in verse 26, they were merely the first to receive this blessing, that at the second presence of Christ there would be "times of restitution of all things." Then the Lord would raise up a prophet like unto Moses, and hearing and obeying him would be mandatory upon all who would live, for any who should fail to obey would be destroyed from among the people.—Acts 3:23

The word refreshing here translated from the Greek includes connotations of life, and repentant and consecrated believers of the present age do receive life upon the basis of faith in the shed blood, and they receive this life

for the purpose of laying it down in divine service. These are begotten to a spiritual life, whereas those who "hear that prophet" during the Millennium and are faithful to the laws of the kingdom will be restored to the perfection of human life.

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

And with the lack of God's favor came sickness, sorrow, and weeping. Thus, as the prophet declares, weeping has continued throughout this long nighttime of sin and death. And how pitch dark the night has been! The light and warmth experienced by those upon whom God causes his face to shine has been unknown except by the comparatively few throughout the ages who, by faith, have sought the Lord and have been taken into his confidence and shown his plan.

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

But the bitterness which followed in the wake of transgression, when God turned his back upon his human crea-

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

And this is exactly what Peter meant when he said that "times of refreshing shall come" from the presence of the Lord. That refreshing came through faith to those who have repented throughout the present age; and during the Millennium God is to cause his face to shine upon all who then will hear "that prophet." This will be on a global basis, and will dispel the darkness of the world's night of weeping, and the light of his countenance will refresh and bless all who in that daytime of divine favor accept the provisions of God's grace, and obey the laws of the kingdom of Christ then operating throughout the earth.

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

World Knows Not God

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

Groping through the darkness in an endeavor to find some word of comfort, some assurance that out of all the welter of uncertainty and affliction, sometime, somewhere,

there will come a happy tomorrow, man has laid hold upon the poisoned waters of error and superstition, the drinking of which, instead of refreshing the soul, has filled his mind with hallucinations which plague him all the days of his unhappy life. Satan, the great deceiver, has ever been ready to offer the unsuspecting, one or another of his concoctions, mixed for the express purpose of poisoning the mind against the good God of love.

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

Other Famine Conditions

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

There as always been a shortage of commodities, less material, but nevertheless essential, to human well-being and happiness. How scarce indeed has been the commodity of peace and good will! And how unhappy the world has been without it! Only a few of all the thousands of years of recorded history have been free from the blight of war. And there have been wars other than those precipitated by nations. There have been community wars, and family wars. And even worse than all of these has been the lack of peace in human hearts—a lack that cannot be remedied while man is estranged from his Maker.

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

God's Countenance Lifted Up

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

“Times of refreshing”! How encouraging, indeed, are these words! Peter told his audience, some of whom had even crucified Jesus, they could through repentance be refreshed by faith in God's grace. But these were only the “first” (Acts 3:26) to benefit from the redemption which is in Christ Jesus. Eventually, all mankind will have the

opportunity of similarly being refreshed, and without this refreshment the human race ultimately would perish. The famine resulting from the loss of God's favor would continue to spread its blight of death. Mental and physical starvation would continue to fasten their fangs upon the dying race. But thank God for the assurance that he will lift up his countenance upon the people and that thus they will be refreshed and blessed.

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

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

It is a truth of such magnitude that it defies description and complete understanding. It is not mysterious, or vague, or visionary, or beyond the human realm, but it involves the fulfilment of God's promises to bless all the families of the earth with life; and our imperfect minds are unable to grasp the full meaning of perfect life and full peace with God.

"Restitution"

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

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

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

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

Jeremiah described the great change that will come in human experience, assuring us that it will no longer be true that men and women will die because of inherited sins and weaknesses. He declares that the people will not

then say, "The fathers have eaten the sour grape, and the children's teeth are set on edge."—Jer. 31:29

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

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

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

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

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

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

lifts up his countenance upon them and they contrast the good they will then enjoy with the evil that plagued them unto death. Even Job will then see God much more clearly than was possible during the time when death was reigning in the earth.

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

The "Sun of Righteousness"

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

Malachi explains that "unto you that fear [reverence] my name shall the Sun of righteousness arise." This is in keeping with Peter's admonition when he said, "Repent ye therefore, and be converted, that your sins may be blotted

out.” (Acts 3:19) Neither of these statements should be misconstrued to limit the grace of God to those who repent and accept Christ in this life. They do indicate, however, that those who are blessed with a knowledge of God’s plan and are so in harmony with its principle of righteousness which it reveals that they long for the kingdom of Christ, will be among the first to receive its blessings—indeed, those who have dedicated their lives to following in his footsteps, and are faithful even unto death, come forth in the “first resurrection” to live and reign with him.—Rev. 20:4, 6

Time Required

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

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

It will require the entire Millennial reign of Christ and his church before all the dark corners of the earth and of human minds and hearts and bodies are reached, and thereby blessed and refreshed. Even then, the only ones to

be blessed eternally by the life-giving rays of that "Sun of righteousness" will be those who respond in belief and in loving obedience. Those who close their minds and shut up their hearts to the light, refusing to respond in obedience to the divine will then made known, "shall be destroyed from among the people." (Acts 3:23) But for all others there will be "times of refreshing from the presence of the Lord." □

HEARING AID SERVICE AT THE GENERAL CONVENTION

The brethren in charge of tape recording at the General Convention will have provisions to help those with hearing problems to hear better during the sessions of the convention.

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

AUGUST TOPIC: On Sunday, August 20, "Frank and Ernest" will discuss the subject "The Judgment Day." This topic will be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

GENERAL CONVENTION BULLETIN

BLANKETS

PLEASE bring your own blankets. A limited number will be available, on a rental basis, for those using public transportation. Bed linens and towels will be furnished by the university.

YOUNG PEOPLE'S BIBLE CLASSES

Bible study classes will be held for the Juvenile Group (ages 5-7), Intermediate Group (ages 8-12), Senior Group (ages 13-15), and the Young Adults (for the unconsecrated 16 years and older).

Ten study lessons on the Creator will be held for the Senior Group. These are part of the booklet "Three Keys to the Bible."

The Young Adults will have discussion sessions on various Bible topics, including the true meaning of consecration.

"SONGS IN THE NIGHT"

Each evening the reading of "Songs in the Night" will be part of the vesper service. These sessions will be held in the lower level of Downing Center, just below the auditorium.

RESERVATIONS

If you have not sent in a reservation for accommodations, but can attend the convention, you may register upon arrival. Don't miss this spiritual feast at Western Kentucky University, Bowling Green, Ky. ☐

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Sundays, 7:30 a.m.
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Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

NEBRASKA

Hastings KHAS-TV Channel 5
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NEVADA

Las Vegas KSHO-TV Channel 13
Sundays, 10:00 a.m.

NORTH CAROLINA

Asheville WANC-TV Channel 62
Charlotte WCCB-TV Channel 18

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Cambridge WHIZ-TV Channel 80
Sundays, 8:30 a.m.

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Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 8:30 a.m.

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Marietta WCMO-TV

Zanesville WHIZ-TV Channel 18
Sundays, 8:30 a.m.

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SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

SOUTH DAKOTA

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Lubbock KLBK-TV Channel 13
San Angelo KCTV Channel 8
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Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

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Tacoma KTVW-TV Channel 13
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Bridgeport WDTV
Charleston WCHS-TV Channel 8
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Oak Hill WOAY-TV Channel 4

WISCONSIN

Eau Claire WEAU-TV Channel 13
Fridays, 6:30 a.m.
La Crosse WXOW
Madison WKOW-TV Channel 27
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St. Kitts ZIZ-TV Channel 5

—oOo—

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URUGUAY

Montevideo Radio El Espectador
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Sheffield WSHF 1290 1:30 p.m.

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CALIFORNIA

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.

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Montrose KUBC 580 8:15 a.m.

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Wilmington WTUX 1290 10:15 a.m.

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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.

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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 8:15 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.

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.

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

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
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.

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

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RADIO TOPICS FOR JULY

2—"How Old Is Man?"

9—"The Ransomed of the Lord"

16—"Divine Healing"

23—"New Heavens and

New Earth"

30—"The Wages of Sin"

Bible Study

LESSON FOR JULY 2

Discovering a Meaningful Faith

MEMORY VERSE: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."—Job 42:5

JOB 23:1-4, 16, 17

JAMES wrote, "Ye have heard of the patience of Job." (James 5:11) Job needed patience. Not a great deal of information is given in the Bible concerning him, but from what it does give, we know he was a rich man who owned much cattle, sheep, and camels. He had a wife, and a family of sons and daughters; he was well-respected in his community, and apparently was looked up to as being a religious comforter.

God permitted calamity to come upon Job. His family was destroyed; he lost his flocks and herds; his home burned down, and finally his wife comforters had the wrong viewpoint, saying, "Curse God and die." (Job 2:9) In addition to all this Job lost his health, breaking out with a loathsome skin disease from head to foot.

Then three of Job's friends visited him, as comforters. They

expressed the religious viewpoint of those in the circle within which they moved; namely, that the truly righteous prosper, and maintain good health, while calamity and ill health were an indication that one was out of harmony with God, either outwardly or secretly. They forthwith accused Job of having secretly committed some gross sin which he failed to acknowledge, claiming this was the reason for all his trouble. Eliphaz, one of his comforters, said to him, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."—Job 22:21

We know that these viewpoint, for later the Lord said to them, "Ye have not spoken of me the thing that is right, as my servant Job hath." (Job 42:7) Job knew that he had not knowingly transgressed against God, so the false viewpoint of his comforters merely served as a further test of his pa-

tience and his faith. Job knew that if he could find an explanation, he would be satisfied.

"O that I knew where I might find him," said Job: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me I shall come forth as gold."—Job 23:3, 8-10

To put this in other words, Job is saying that while he could not find God, he believed God was trying, or testing him, and when this test was over he would come forth approved, as gold which is tried in the fire.

JOB 42:1-6

In due time God began to reveal himself to Job. First it was through a series of questions. (chs. 38-41) Many of these questions pertained to God's creation, and all of them were designed to impress Job with how little he really knew concerning God. They were questions for which he did not know the full answer. Since this was true, how could he expect to understand fully God's dealings with him?

Job answered the Lord: "I know that thou canst do everything, and that no thought can be withholden from thee." (vs. 2) Job continues, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee, Wherefore I abhor myself, and repent in dust and ashes." (vss. 5,6) All that Job's three comforters said to him did not cause him to feel the need of repentance, for he had not willfully sinned against the Lord.

But when the Lord spoke, it was different. He realized then that although he had done his best to serve the Lord he had come short of the perfect standard of righteousness, and thus felt the need of repentance. The power of God, through his Word, will yet bring all mankind to repentance, except those who are willfully opposed to him.

Through the centuries of history there have been millions who have heard about the Lord, and many who have served him without truly knowing him. These will, even as Job, in the future kingdom of the Messiah "see" God.

QUESTIONS

How were Job's faith and patience displayed? What was the viewpoint of Job's comforters, and why was it wrong?

Finding God's Guidance

MEMORY VERSE: "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me."—Psalm 25:4, 5

I KINGS 19:9-18

THIS lesson is based upon some of the experiences of the Prophet Elijah, whom James refers to as being a man "subject to like passions as we are." He was a man of great faith, as were all those ancient servants of God. He prayed that it might not rain on the earth for three and one-half years, and this prayer was answered. And then he prayed again, "and the heaven gave rain, and the earth brought forth her fruit."—James 5:17, 18

He was used by the Lord to awaken the son of a widow from the sleep of death. Then, by the direction of the Lord, he challenged the priests of Baal, was victorious over them, and they were slain—four hundred and fifty of them. Queen Jezebel, whom these slain priests had served, upon learning of what had occurred, vowed that she would have Elijah slain, and he fled from her.

While he had shown great faith, and had much evidence of the Lord's protecting care,

now he became frustrated and fearful. Perhaps this is why James speaks of him as being a man of like passions as we. When he received the word concerning Jezebel's intentions "he arose and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die."—I Kings 19:4

Here Elijah displays a little uncertainty. He was running to escape Jezebel, for she had threatened to kill him, but at the same time he was asking the Lord to let him die. In this state of mind he fell asleep, and when rested, an angel awakened him and supplied him with enough food to journey on to Mt. Horeb (probably Mt. Sinai).

The desert country in this area was very inhospitable and dangerous, and almost the only means of escape from death was usually a cave, and here we find Elijah. But the Lord

found his prophet in the cave and said, "What doest thou here, Elijah? And he said, I have been very jealous [zealous] for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

The Lord then instructed him to go forth from the cave and to stand on the mount before him, and when he did, he witnessed three miraculous demonstrations of divine power "which rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."

The implication here is that the Lord did speak to Elijah through the "still small voice." Some scholars explain that this expression translates what the Hebrew literally describes as a "voice of stillness." The thought would be that after the earthquake, the wind, and the fire there was a great silence. The prophet recognized this as God speaking to him, so he wrapped his face in his mantle to keep from seeing God, which, to the ancients, meant death; and in-

deed, the Bible says that no one can look upon God and live.

Again the Lord asked Elijah what he was doing there, and again he told God how faithful he had been, and that now he was the only one left in the land who served Him. The Lord corrected this by explaining that there were more than seven thousand who had not bowed the knee to Baal.

Then he commissioned Elijah to re-enter his service, directing him to go to Damascus and anoint Hazael king over Syria, and to anoint Jehu to be king over Israel. And he was also to anoint Elisha to succeed him as prophet. The anointing of the two kings mentioned was probably a follow-through of Elijah's work of reformation.

It was the custom in those days to anoint kings, but not prophets; but for some reason the Lord wanted Elisha to be anointed as Elijah's successor. We may not always know the Lord's reasons for what he does, but we know that they are wise, and in the best interests of his people.

QUESTIONS

Relate some of the outstanding experiences of Elijah as a prophet of God.

How did the Lord direct him?

Praising the Lord

MEMORY VERSE: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being."

—Psalm 104:33

PSALM 104:1, 5-8, 14-17

ALL those who worship the Lord will want to praise him for his wonderful works of creation and for the many other manifestations of his favor. The first section of today's lesson reminds us particularly of God's creative works, and of the wonderful provisions God has made for all his earthly creatures, including the lower animals.

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

We are awed by the greatness of the Lord as displayed in his creative works, but when we think of the sin, suffering, and death that is in the world

we properly wonder about his loving-kindness. How can God's loving-kindness be displayed in the death of a baby, or in the suffering and death of any human?

The answer to this question is to be found in God's written Word. It is through his written Word that he reveals his grand design for the ultimate restoration of all to health and life—the young and the old—and then there will be adequate compensation for the hardships of today. That will be the time when the smile of God's countenance will be upon all who seek to know and to do his will.

David wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3, 4) David goes on to explain that when man was created he was given dominion over the earth, and God's lower creation on the earth. However,

Paul writes, "But now we see not yet all things put under him."—Heb. 2:8

Through sin man forfeited life and his dominion over the earth, so that today he is a fallen creature. But David speaks of God "visiting" his human creatures, and this is a reference to the coming of Jesus as the world's Savior, and to the subsequent establishment of his kingdom. So Paul while reminding us that we see not yet all things put under man, we "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:9

From this it is evident that God's original purpose concerning man is yet to be accomplished through Jesus and his redemptive and kingdom work.

PSALM 103:1-5

The Hebrew word here translated "bless" means "to kneel in adoration." The expression, "O my soul," is properly used, for the word "soul" in the Bible denotes the entire being. When we remember the Lord's benefits our whole being will naturally respond in praise to God for all that he has done for us.

One of the greatest of the Lord's benefits is the fact that

he forgiveth all our iniquities, and "healeth all thy diseases." Here again we are reminded that the world of mankind, made up of God's human creation, is in a fallen, dying condition. None of us can stand before God in our own righteousness, but need his forgiveness of our iniquities. Nor does his forgiveness imply necessarily that he will at the present time heal all our diseases. This work of healing in the plan of God is reserved for a future age.

Verse 4 indicates the basis for forgiveness and of the promised healing: "Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." This work of redemption was accomplished by Jesus when he died as the Redeemer and savior of the world. This again reminds us that man is fallen, and under condemnation to death. Faithful believers of the present age are redeemed from destruction, and exalted to live and reign with Christ. In the next age the world will be restored to life on the earth.

QUESTIONS

Is God's loving-kindness displayed everywhere today?

Upon what basis will mankind be restored to life during the kingdom age?

Receiving God's Forgiveness

MEMORY VERSE: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9

PSALM 51:1-12

PSALM 51 is associated with David's condemnation by the Prophet Nathan because of his sin with Bath-sheba. However, the essence of the psalm is appropriate for any confession or search for forgiveness by God. Few of God's servants throughout the age have stood in greater need of forgiveness than did David. But according to the Lord's own testimony David was a man after his own heart, and God loved him despite his imperfection. He continued to use and bless him as the king of Israel, and as head of the royal house of kings which foreshadowed the royal house of sons of the Millennial Age.

Indeed, so beloved was David that according to the Scriptures the throne of the messianic kingdom is referred to as the throne of David which would be occupied by Jesus. The scriptural expression "sure mercies of David" is based upon God's merciful dealings with

him as head of his typical royal family despite his imperfections.

In verse 5 David expresses a basic truth in connection with the experiences of the human race: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This expresses the scriptural view that all mankind is born in sin because of the original transgression of Adam. The only way to receive full forgiveness in the sense of freedom from the condemnation to death that has resulted from sin, is through the merit of the shed blood of Christ whom God gave to be man's Redeemer, that whosoever believeth on him should not perish, but have everlasting life.—John 3:16

Paul put it in other words when he wrote, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:19) And again, "The wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord.”—Rom. 6:23

I Corinthians 15:21,22 reads, “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” To this Paul adds, “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming,” or during his presence.

Paul carries this thought through to its conclusion, saying, “Then cometh the end [of the messianic kingdom reign], when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:24-26

To obtain forgiveness from sin would be of no lasting benefit unless there is release from the “wages of sin.” As we have noted, Paul assures us that this is the divine plan. Those who die in Adam are made alive in Christ through the resurrection of the dead. The extent of the awakening from the sleep of death will be just as inclusive as death itself has been.

In the order of the resurrection Paul speaks of “Christ the firstfruits.” This is a reference to Christ and his dedicated followers who take part with him in the “first resurrection” to

live and reign with him a thousand years. In the resurrection these will be exalted to heavenly glory, while mankind in general will be restored to life as humans here on the earth, which God provided to be man’s eternal home.

David, the man after God’s own heart, was beautifully expressive in his request for forgiveness, and for help to do God’s will more perfectly: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” “Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.”—Ps. 51:7, 10, 11

God’s ancient servants were blessed with the Holy Spirit as an inspirational power in their lives, but in the present age, it is to the followers of Jesus the Spirit of sonship; and we are begotten, anointed, and sealed by this Holy power of God; and eventually—in the resurrection—will be born of the spirit to glory, honor, and immortality.

QUESTIONS

In what manner has God provided for the full and lasting blotting out of sins, and a restoration to life for the condemned world of mankind?

Deepening Our Relationship with God

MEMORY VERSE: "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20

I JOHN 4:13-19

THE Christian's relationship with God can be deepened through prayer, through Bible study, and through faithfulness in his service. The Holy Spirit, which is the holy power of God, is available to us as a guide and helper in every time of need. We rejoice in the hope of a new life in the kingdom with Christ through the help of the Holy Spirit in opening the eyes of our understanding to discern the meaning of the many promises which are given to us, whereby we are made partakers of the divine nature.—II Pet. 1:4

If the Heavenly Father has taken us into his confidence and revealed his plan of salvation to us, we are able to appreciate the fact that he sent his Son into the world to be a Redeemer and Savior. There is little in the Bible in the way of "confessions of faith," but in verse 15 we have such a "confession": "Whosoever shall con-

fess that Jesus is the Son of God, God dwelleth in him, and he in God."

How simply stated is this great truth of the Bible, yet many have failed to grasp its meaning! Even while confessing that Jesus is the Son of God they are confused with the error that the Father and the Son are one and the same person—that Jesus was his own Father, and the Father his own Son. How thankful we should be that the Holy Spirit has revealed to us the truth on this subject, so that we can testify with Paul that to us there is but one God, the Father, by whom are all things, and one Lord Jesus Christ, through whom are all things.

Those who dwell in love, the apostle explains, dwell in God: "In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out

fear. For fear has to do with punishment, and he who fears is not perfected in love.”—vss. 17, 18, RSV

In these few words the Apostle John strikes directly at one of the foundations of false religion. The Christian’s “judgment day” is during the present age, and the present life of the individual. It is described by Peter as a time of fiery trial and testing. (I Pet. 4:12)

The Christian religion that is presented in the Bible does not use fear of punishment as a means of making or keeping converts. God does not want anyone to serve him because they are afraid of him, and afraid of the punishment he may inflict upon them if they are not wholly pleasing to him. Neither a hell of torment nor purgatory have any rightful place in the heart and mind of a true follower of Jesus.

EPHESIANS 3:14-21

“For this cause I bow my knees unto the Father of our Lord Jesus Christ.” (vs. 14) Here again the Scriptures stress the fact that our Lord Jesus Christ is the Son of the Heavenly Father, not the Father himself. “Of whom the whole family in heaven and earth is named,” Paul continues, “that he would grant you, according to the riches of his glory, to be strengthened with might by his

Spirit in the inner man.”—vss. 15, 16

Verse 17 emphasizes the importance of Christ dwelling in us by faith: “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—vss. 16-19

Our memory verse presents an interesting truth concerning the Christian life. We know that Christians, although justified to life through faith in the shed blood, will die apparently the same as other people. But actually we die, not because of condemnation, but because by yielding ourselves in sacrifice we are planted together in the likeness of Christ’s death. (II Tim. 2:13) The life we now live is upon the basis of our faith in the blood of Christ, so when we give up our lives in sacrifice we have the assurance that we will be acceptable to the Lord.

QUESTIONS

Are the Heavenly Father and Jesus one and the same person?

Is fear of punishment a Christian motive for serving the Lord?

Christian Life and Doctrine

The Prayers of the Righteous

"If you abide in Me, and My words abide in you, ask whatever you will, and it shall be done for you. By this My Father is glorified, that ye bear much fruit, and so prove to be My disciples."—John 15:7, 8, RSV

PRAYER is one of the prominent subjects of the Bible. The people of God throughout Bible times were people of prayer, and they depended upon prayer as one of the means by which they kept in contact with God, and received the blessing of his guidance and help. And the Bible reveals that God answers the prayers of his people when their prayers are in harmony with his will and plan. This was true in olden times, and it is just as true today.

There are two main types of prayer, one being prayers of praise and thanksgiving. A humble servant of God should, and will, always be thankful to God for the many blessings which are daily bestowed upon him. He will be thankful for the measure of knowledge that has been given to him by the Lord by which he understands, at least in a limited manner, some of the main features of his great plan of salvation. As the servant of the Lord takes these blessings into consideration the spirit of gratitude will well up in his heart, and he will turn to God in the spirit of thanksgiving. He will realize how true are the words, "O

give thanks unto the Lord; for he is good: for his mercy endureth forever.”—Ps. 136:1

And then there are those prayers which are petitions to God for blessings which we desire. A prayer might well express our thanks to the Lord, and also ask for blessings. Indeed, in most cases this is true. In a single approach to the throne of God we both thank him for his blessings and seek a continued outpouring of these. Among the blessings most frequently sought is divine forgiveness for our shortcomings.

Prayers Which God Answers

God does not favorably answer all the prayers of his people, but only those which are in harmony with his will and plan. James commented on this, saying, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [margin, pleasures].” (James 4:3) How simply James states it! If our prayers are of a selfish nature they are out of harmony with the will of God, and we will “receive not.”

This is rather an exacting test, for so often we find ourselves petitioning the Lord for blessings which could be of benefit to no one except ourselves, and along lines which are not related to the will of God and the outworking of his plan. True, we might well pray for health to enable us to accomplish more in the service of God, but perhaps the Lord is testing our faith and patience along this line, so it is best to offer such petitions with the proviso that his will be done.

While it is proper to make every item of life a matter of prayer, the chief burden of all our prayers should be the spiritual prosperity of God's people, and grace that we may be able to do more—if it be God's will—to build them up in the most holy faith. Paul wrote to the brethren at

(Continued on page 34)

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THE PRAYERS OF THE RIGHTEOUS

(Continued from page 31)

Rome, saying, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. 1:8-12

Fully Answered

In this outline of prayer which he offered in connection with his great desire to visit the brethren in Rome Paul indicates that he was motivated by the desire to fellowship with them in the Gospel and to further establish them in the faith. There was nothing selfish in this, and he felt sure that the will of the Lord would be done in the matter.

Included in this petition he also asked that he might "have a prosperous journey by the will of God to come unto you." Notice that in connection with this point in his request he added the proviso concerning the will of God. It was the will of God that Paul go to Rome. This assurance was given to him following his apprehension in Jerusalem and while in the protective custody of the Roman army. That night the Lord appeared to Paul in a vision and assured him that it was his will for him to go to Rome.

But it could hardly be said that he enjoyed a prosperous journey, as stated in the Common Version. The RSV gives the thought of succeeding in getting to Rome. It was a

journey attended by many hardships. On his way to Rome, after being taken out of Jerusalem, and kept in various prisons for a considerable time that he appealed his case to Rome and was put on a ship, still under guard, and accompanied by other prisoners. The ship was wrecked, and he was obliged to remain through the winter on the island of Melita from which, in the spring, he was taken aboard another ship which took him to Italy.

With the stopovers, this part of the journey took several months. When they finally were nearing Rome, Paul and those who accompanied him discovered that brethren had come out from the city to meet them, "whom when Paul saw, he thanked God, and took courage." (Acts, chapter 27 through 28:15) Yes, God answered Paul's prayer and overruled in his experiences to get him there, but he did not give him a prosperous journey, as indicated by the Common Version, but an extremely difficult one. It was, of course, doubtless prosperous to Paul spiritually, but according to the flesh, a weary journey, and we can well understand what the historian, Luke, meant when he said that upon seeing the brethren who had come out from Rome to meet him, Paul took courage. His courage at that point might well have been at a low ebb.

For the Corinthian Brethren

Another indication of a proper prayer, one which the Lord would be pleased to answer, is also given to us by Paul in his letter to the brethren at Corinth. He wrote, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Jesus Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—I Cor. 1:4-8

In this explanation by Paul of the nature of his prayers on behalf of the brethren at Corinth we note again the element of thanksgiving, and also that he was petitioning the Father that they might be enriched spiritually. He was not praying for their material prosperity, but that they might be enriched by him, in all utterance, and in all knowledge. As this was the nature of Paul's prayer on behalf of the brethren, it should also be ours, not only for our brethren, but for ourselves as followers of the Master.

"Fruitful"

In Paul's letter to the Colossian brethren he also mentions his prayers for them, and indicates the nature of his petitions. He says that he had given thanks to God on their behalf, "since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel."—Col. 1:3-5

Paul had learned through Epaphras concerning the love of the Colossian brethren "in the Spirit," and writes, "For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:9-12

Here again we find that Paul's great desire for the brethren was their spiritual prosperity, and it was for this that he prayed. He wanted them to be filled with the knowledge of God's will; he wanted them to be fruitful in every good work; he wanted them to exhibit patience and long-

suffering with joyfulness. Prayers of this sort, on our own behalf, and on behalf of the brethren, are sure to be answered for those whose hearts are perfect toward the Lord.

Increase of Love

Paul also prayed for the brethren at Philippi. Concerning this he wrote: "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, . . . unto the glory and praise of God." (Phil. 1:9-11) Note here again the emphasis on spiritual growth, especially in love, a knowledgeable love which, while merciful and benevolent would be able to discern that which was excellent, and by implication those things which are not excellent; a love which would not cover up evil which could and should be corrected.

"Fruitful"

It will be noted that Paul, in his prayers, both for the Philippian brethren and for those at Colosse, mentions the importance of their being fruitful—the fruits of righteousness. This seems to be the point stressed in our text, that well-known text in which Jesus said that those who abide in him, and in whom his Word abides, may ask what they will and it shall be done unto them. This statement by Jesus is a part of the Parable of the Vine and the Branches. The thrust of this parable is the necessity of bearing fruit. This is accomplished only by the branch abiding in the vine, the vine being Jesus.

Note the emphasis on this point: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." (vs. 4) "I am the vine, ye are the branches: he that abideth

in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (vs. 5) "If a man abide not in me, he is cast forth as a branch."—vs. 6

Then follows the text in question, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—vss. 7, 8

The implication seems to be that those who abide in Christ, the Vine, will have the bearing of much fruit as their chief object in life, and that anything they ask along this line will be favorably answered by the "Husbandman."

These know that their Heavenly Father, the Husbandman, is glorified by the fruitbearing of the branches, for he is the Vinedresser. Their great desire is that they might glorify their Father. Indeed, this is the true motive prompting every sincere prayer of those who dwell in Christ as a branch in the Vine, and whose lives are guided by his words. Prayer is not designed to promote our own honor, but the Lord's glory.

Heavenly Wisdom

James wrote, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1:2-7

James' exhortation to endure patiently the trials which come to us as Christians reminds us of the Parable of the

Vine and Branches, in which the branches which bear fruit are purged, or pruned, that they may bring forth more fruit. This purging suggests experiences which are not pleasant to the flesh—tests of patience and endurance; and to endure these necessary experiences it is proper that we go to the throne of grace to obtain strength.

And not only strength, but wisdom to meet our trials in the proper manner and learn truly important lessons from them. If we lack wisdom we are to ask God for it, with the assurance that he will give it to us liberally, and will not be displeased with such requests. But we are to ask in faith, not in a wavering sort of way as if we wondered whether or not God would actually answer our prayers.

The wisdom for which we properly ask in prayer is not the wisdom which the world seeks, but the wisdom which is from above—heavenly wisdom. Concerning it, James wrote, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:17, 18) From this it is clear that when we ask God for wisdom we are asking for those blessings which will build us up in the graces of the Spirit. Thus again it is emphasized that true Christian prayers are not for the material blessings of life, which we have laid on the altar of sacrifice, but for the necessary experiences which will contribute to our spiritual growth as new creatures in Christ Jesus.

Continuing in Prayer

Luke 18:1 states that Jesus "spake a parable unto them to this end, that men ought always to pray, and not to faint." This refers to the Parable of the Importunate Widow. Jesus' explanation as to the lesson of the parable is important to us in our life of prayer. As those who have

denied ourselves and taken up our cross to follow Jesus there will be much hardship and experiences which might well tend to discouragement and cause us to become weary in well-doing.

But when we find ourselves in the midst of trials, with the storms of life raging violently around us, instead of fainting, or lamenting our lot, we should pray—not for the safety or prosperity of the flesh, but for strength to bear up under the trials. This may well require persistence in prayer. It is not a case of praying once or twice in a given circumstance, but daily, and even hourly, if need be. If we are thus instant in prayer we are sure to realize the Lord's everlasting arms around us to hold us up and to bring us off victorious at the end of the way.

Jesus' Prayer

Near the close of his ministry Jesus offered a prayer on behalf of his disciples, which indicates further those things for which we may properly approach the throne of heavenly grace. In his prayer Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they be one, as we are." "I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—John 17:9-11, 14, 15

Here the Master requests that his disciples may be made one with him and with the Father; which, of course implies that they will be at one with each other. From this it is clear that a prayer for the oneness of the brethren is a

proper prayer. We know also that a prayer like this will receive a favorable answer, if not this side, then on the other side of the veil, and that that answer will be experienced by all those who have kept in their hearts the desire to be at one with the Lord's people even now.

"I pray not that thou shouldest take them out of the world," Jesus continued, "but that thou shouldest keep them from the evil." (vs. 15) The Lord's people need the tests and trials which come upon them in their daily affairs of life in the world. They are in the world, but not of it, and it is a real test of their zeal for God and for righteousness to keep themselves separate from the evil with which the world is filled. But in this as with all the spiritual needs of the Christian, prayer is a great source of strength and encouragement.

"Sanctify them through thy truth: thy Word is truth," Jesus prayed. We also have received the same "Word" of truth, and we are to allow its sanctifying power to work in our lives. "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." Later in his prayer, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—vss. 20, 21

Jesus said in his prayer, "As thou hast sent me into the world, even so have I also sent them into the world." (vs. 18) Participating in the ministry of the Gospel which Jesus proclaimed is a very definite part of our sanctification. And how encouraging it is to be assured by Jesus that the oneness which is brought about by the sanctifying power of the truth in our lives will eventually convince the world that Jesus truly was sent of God to be the Savior and Redeemer of the world. That will be when all the saints are

actually at one with Jesus beyond the veil and sharing with him that kingdom reign which will cause the knowledge of the Lord to fill the earth as the waters cover the sea.

Our Lord's Prayer

Jesus' model prayer embodies the things for which it is proper for a Christian to pray. The opening salutation, "Our Father which art in heaven hallowed be thy name," emphasizes the fact we have already noted; namely, that the principle motive prompting all our prayers is the desire that the Lord's name might be glorified.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." This is an unselfish prayer, and shows our interest in the blessing of all mankind, even as our Heavenly Father has promised.

"Give us this day our daily bread." We might think of this as a request that our Heavenly Father supply all our needs—principally along spiritual lines; but the Lord will take care of our material needs also, according to his own wisdom, not necessarily according to what we think we need.

"Forgive us our debts, as we forgive our debtors." The Lord has promised to forgive us through Christ, so in this as in the other items of the prayer we are merely requesting what our Heavenly Father has promised to give, hence we can be sure of a favorable answer.

"Lead us not into temptation, but deliver us from evil." (Matt. 6:9-13) This in no way implies that God has any intention of leading us into temptation. In fact, James tells us that God tempteth no man, so this portion of the prayer is, in reality, merely the claiming of another of our Heavenly Father's assurances. "But deliver us from evil." Not only will God not lead us into temptation, but he will deliver us from evil—evil that would harm us as new creatures now, and complete deliverance in the first resurrection. □

The British Section

A Man of Like Passions

IT IS clearly stated in Scripture that the things written aforetime were written for our learning, to help to establish our hope in the Gospel and the promises of God contained therein. We are told this in Romans 15:4, and in I Corinthians 10 we read of happenings which can be considered with profit by those who are walking in the footsteps of our Lord, and seeking to make their calling and election sure.

In this chapter it is the children of Israel who are held up as "ensamples," and we are warned not to make the same mistakes they made. Verse 6 says we should not lust after evil things, as they lusted. It is easy to think, "I am not likely to do that. I shall not get sidetracked."

But Paul warns in verse 12, "Let him that thinketh he standeth take heed lest he fall."

In the previous chapter Paul expresses his own determination—not to run "uncertainly" or "fight" as one who "beateth the air," to no purpose. He adds, lest, "when I have preached to others, I myself should be a castaway." (I Cor. 9:27) Paul saw the possibility of failure, hence the need of diligence for himself, and in giving wholesome warning to the brethren at Corinth.

In the Scriptures great men of faith, power, and prayer are many times brought to our attention. Hebrews 11 contains a list of those who "obtained a good report." And what an honored list it is! The apostle calls these ancient worthies a "great cloud of witnesses," and points out that they should be an incentive for us to run with patience the race set before us.—Heb. 12:1

One who is not mentioned by name in this list is Elijah; but he is probably included in verse 38, for he was certainly one "of whom the world was not worthy," who "wandered in deserts, and in dens and caves of the earth." Perhaps it is fitting that he is not specifically mentioned, as apart from his work little is known of this great man. He is somewhat like Melchizedek: without father, without mother, without descent.

Elijah is first introduced to us in I Kings 17:1, saying, "As the Lord God of Israel liveth, before whom I stand." He may have been without genealogy but he was not without God. All we have about him is that he was a Tishbite of the inhabitants of Gilead. One writer has said,

"He came to discover to us the horrible abominations in which Israel, during those melancholy times, was so deeply immersed. Clouds and thick darkness cover the whole land; the images of Baalim and Ashtaroth fearfully gleam on every side; idolatrous temples and heathen altars occupy the sacred soil; every hill smokes with their sacrifices, every vale resounds

with the blasphemous yells of a cruel priesthood. The people drink in iniquity like water and sport in shameless rites around their idols."

How true it was that the glory of Israel had departed. The seed of Abraham was no longer discernible. Their light had become darkness. The salt had lost its savor. The fine gold had become dim.

The name Elijah means "my God is Jehovah," or "Jehovah is God." The prophet came in the strength and power of the Lord, declaring with faith and confidence that the people were to be shaken into the acknowledgment that there was a God in Israel. "There shall not be dew nor rain these years, but according to my word."—I Kings 17:1

For three and one-half years that sun baked land was without rain. We in the western world sometimes complain because we think we are getting too much rain, but think of the desolation caused by a land being without rain for such a long time. All vegetation became parched and burned up. Man and beast were reduced to skele-

tons, and all flesh faded like the grass.

This sorry plight was forced upon the attention of King Ahab. In I Kings 16:30 it is recorded of this king that he "did evil in the sight of the Lord above all that were before him." His wife, Jezebel, was the daughter of a Zidonian king. He should never have married her, for one evil step leads to another, and it follows as night follows day that, having taken this idolatrous woman, they both "served Baal, and worshiped him."

How necessary it is that we make straight paths for our feet, and catch the first approach to sin, and quench the kindling fire. Later, when this wicked king was brought face to face with Elijah, he said, "Art thou he that troubleth Israel?" To this the prophet answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—I Kings 18:17, 18

Then the test was arranged to prove whether Jehovah or Baal is the true God. In this we see Elijah very strong and

bold. The terrors of punishment or death did not prevent him from telling the king the truth. He stood before God, whose glory was his chief concern. We think of others who spoke courageously for the glory of God.

We are familiar with the test that was made to determine who was the true God. The prophets of Baal cried, raved, and danced; they cut themselves and muttered horrible incantations in their endeavors to obtain a reply from their God, but there was no voice, or any that answered.

How different with Elijah! A deep silence prevailed. Then at the time of the evening sacrifice, he prayed: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy Word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."—I Kings 18:36, 37

Then came the fire from the Lord. The Lord God once again visited his erring people.

Many times they turned away after strange gods, and he sent his prophets to restore them, until, as told by Jesus in the parable of the vineyard, "last of all he sent unto them his Son." (Matt. 21:37) But they would not hear, and the vineyard had to pass to others who would render to the Master the fruits in their season.

When the people saw the answer of God in the fire, they fell on their faces and said, "The Lord, he is the God; the Lord, he is the God." After this Elijah commanded that all the prophets of Baal be destroyed. Elijah's faith was crowned, the foolish priests put to shame, and all the false gods were confounded and annihilated.

One part of Elijah's mission was now ended. It was time for the rain to come again upon the land. We are told in I Kings 18:41 how the prophet dismissed Ahab from his presence as he prepared to commune with God in prayer. It appears that Ahab had remained with the people by the brook Kishon and witnessed everything, even the slaying of the priests, with a partial assent, for he was a

weak, capricious tyrant, destitute of character, and governed and moulded by present circumstances.

The miracle on Carmel, and the enthusiastic cry of the people, "The Lord, he is the God," had made a momentary impression upon him, so that he may even have thought for a time, "Be it so, Jehovah is the God," but his heart was not changed. No true faith had taken possession of it.

Here is represented a principle well taught in the Scriptures: Many receive impressions from what is taking place around them, and for the time are moved by these circumstances; but soon they revert to their former state of mind as if nothing had happened. This is how our Lord explains the matter in a parable recorded in Mark 4:15: "These are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

From I Kings 18:41, margin, we learn that Elijah said to Ahab, "Get thee up, eat and drink; for there is a

sound of a noise of rain." This might have implied, "Your fleshly comforts are your principal care; take them, for they will not be disturbed much longer by drought and famine." The king's presence was not wanted while Elijah was about to converse with his God. In what way he heard the rain at this stage we may not know. Probably it was by the ear of faith, for he knew it would surely come.

"And Elijah went up to the top of Carmel," to a secret chamber, as it were, where no unbidden guest could follow." "He cast himself down upon the earth, and put his face between his knees." (vs. 42) His whole demeanor expressed abasement and consciousness of his littleness and unworthiness. He humbled himself in the dust under the feeling of his own poverty and weakness.

It is for our admonition that we are given this glimpse of Elijah in his humility, for it teaches us where his strength lay, and we feel the force of those encouraging words of the Apostle James, "Elijah was a man subject to like passions as we are, . . .

and he prayed earnestly." (James 5:17, 18) James uses this to teach the lesson that "the effectual fervent prayer of a righteous man availeth much."—vs. 16

When Elijah had wrestled a while with God in prayer and in humility, he said to his servant, "Go up now, look toward the sea." It was as though he placed him on a watchtower to see when his prayer was beginning to be answered by a sign of rain becoming visible on the distant horizon. He had no doubt that his prayer would be answered, for God had said to him, "Go show thyself unto Ahab; and I will send rain upon the earth." (I Kings 18: 1) The servant went to look out over the sea for evidence of rain, but the sky was perfectly clear and he reported, "There is nothing."—verse 43

Here is a lesson for us, for the answer to our prayers does not always come immediately. We are sometimes kept waiting so that we, too, have to say, "I see nothing." But Elijah did not despair, he told his servant to go again, seven times.

To obtain a quick answer to

prayer is much more agreeable to our natural feelings, but waiting long is more beneficial to us. It increases our fervency and perseverance in prayer. In this connection our Lord spake a parable about an importunate widow, to teach "that men [R. V. and Diag., 'they,' the disciples of ch. 17] ought always to pray, and not to faint." (Luke 18: 1-3) This widow was heard because she did not give up when her plea was at first unanswered.

When the servant returned the seventh time he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." (I Kings 18:44) Elijah knew that his prayer was answered. True, it was only a little cloud at first, but when God gives the first-fruits, he always gives the harvest in due time. Then Elijah told his servant to say to Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not." Thus was literally fulfilled what Elijah had said, "There shall not be dew nor rain these years, but according to my word."

The Lord did not let the full force of the rain come

suddenly, but first sent the little cloud that was no bigger than a man's hand, that Elijah might have time to announce the approaching rain to the king, so it might be fully apparent that Jehovah was the God of Elijah as he had said. This rain was not coming by chance, but "by his word."

Probably to the king the prospect seemed to promise anything but rain, but he was urgently told to prepare his chariot so he would not be caught by the rain, and it seems that even while they were speaking, dark thunder-clouds came up out of the sea, and "the heaven was black with clouds." Then a violent storm poured down upon the parched earth. Mendelssohn in his oratorio, "Elijah," beautifully describes this scene:

"Thanks be to God! He laveth the thirsty land! The waters gather, they rush along; they are lifting their voices. The stormy billows are high, their fury is mighty. But the Lord is above them and Almighty."

Ahab rode in his chariot and went to Jezreel. The hand

of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel. (I Kings 18:45, 46) This seems to suggest that the Lord invested him with supernatural power which enabled him to keep up with Ahab's chariot, which would no doubt be traveling at considerable speed on account of the deluging rain. This would impress deeply on the king's mind the great things that God had done through his prophet.

"And Elias," says the Apostle James, "was a man subject to like passions as we are, and he prayed earnestly." (chapter 5, verse 17) This word "earnestly" seems to be the key word, for the previous verse says, "The effectual fervent prayer of a righteous man availeth much." The word "effectual" is not the best translation here. The Diaglott puts it, "the earnest supplication of a righteous man is very powerful." The Greek used here would be better represented by the word energetic, giving the thought of strength or power. It is, then, this strong, powerful, fervent prayer that prevails with God.

Elijah prayed earnestly. There was strength and purpose in his prayers, and he had no doubt that they would be answered. We, too, have the assurance that our God will answer prayer, but we have to realize that sometimes it is necessary for our highest welfare that God answers, "No." We need to recognize also when God has answered our prayer. Too often we make a request and then forget about it. How often do we thank the Lord for answered prayer? How often we fail to notice the Lord's hand in our daily affairs.

There are many instances in both the Old and New Testaments of strong and earnest prayer prevailing with God. Through prayer Moses turned away the anger of the Lord from Israel. Through prayer Samuel brought about the defeat of the Philistines. The three Hebrew children were preserved from the burning fiery furnace. To Daniel it was said by Gabriel, "I am come because of thy words." At the prayer of the brethren on the day of Pentecost the heavens were opened, and later, after they had prayed, the place where they were

was shaken and they were all filled with the Holy Spirit. (Acts 4:31) Prayer burst the fetters of Peter and broke open the doors of his prison. The Scriptures are full of instances of the power of prayer.

We know that Elijah was an outstanding prophet of God and was specially used

to perform mighty works. But James says he was a man like as we are, and surely his purpose in bringing before us this instance of Elijah's success in prayer was to encourage us to persevere in prayer, and to believe that we also shall be answered if only we pray in faith and in harmony with the Lord's will. □

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Your Questions

Given As a Covenant

Isaiah 49:8 reads, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." What is meant in this text by the expression, "give thee as a covenant of the people"?

In II Corinthians 6:1, 2 Paul quotes from this text and applies it to the followers of the Master as "workers together" with the Lord, the ambassadors of Christ. In II Corinthians 3:6 Paul informs us that the followers of Christ are made "able ministers" of the New Covenant. This is the covenant promised in Jeremiah 31:31-34, which is to be made with Israel and extended eventually to the whole world of mankind.

In II Corinthians 3:3 Paul draws a lesson from the making of the Law Covenant with

Israel by Moses, and applies it to the establishing of the New Covenant under Christ and the "able ministers" of that covenant who will be associated with him. He says, "Ye are manifestly declared to be the epistles [spokesmen] of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone [as was the Law Covenant ministered by Moses], but in fleshy tables of the heart."

Moses was up in the mountain for a considerable time, and when he came down to the people he brought with him the tables of the Law and presented them to the Israelites as the basis of the Law Covenant, and they said, all these things will we do. When Moses returned from the mountain his face was aglow, and so bright that the people could not look upon him. Paul tells us about this. We quote:

"But if the ministration of death, written and engraven in stones, was glorious, so that

the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech."—II Cor. 3:7-12

The lesson here is clear. It is telling us that the glory on the countenance of Moses when he came down from the mountain bearing the tables of the Law was an illustration of a still greater glory which will be manifested in connection with the inauguration of the New Covenant—the covenant which will give life to the people. The true followers of Jesus, as "able ministers" of that New Covenant will share that glory with Jesus, the antitypical Moses. Paul wrote, "When Christ, who is

our life shall appear, then shall ye also appear with him in glory."—Col. 3:4

In that future establishing of the New Covenant, Christ and his church will not bear tables of stone containing the terms of the New Covenant; but as "able ministers" of that covenant they will be the spiritual instructors of the people, and the law will be written in the hearts of the people instead of on tables of stone.

So it is with this background of illustration that the Lord said, "I will give thee as a covenant of the people." Just as Moses presented the tables of the Law as a covenant, so now the Christ, Head and body, will present themselves as the instructors of the people. The Bible uses Mount Zion as a symbol of the spiritual phase of the kingdom, and we read that "the law [of the New Covenant] shall go forth of Zion." (Micah 4:2) Jerusalem, in this context, symbolizes the earthly ruling phase of the kingdom, composed of the Ancient Worthies; and "the word of the Lord," interpreting the Law of the Lord shall go forth from these. This wonderful

arrangement will result in the law of the New Covenant being written in the hearts of all who accept its conditions.

Born of the Spirit

Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." (John 3:8) I hear earnest Christians say that they are "born of the Spirit," but they seem unable to go and come as the wind. How do you explain this matter?

The difficulty is in connection with the word "born." In the Greek language the word that is here translated born is also properly translated "begotten," or "beget." It is the word **Gennao**. This Greek word is translated "be-gat" many times in the first chapter of Matthew where the genealogy of Jesus is given. It is properly translated either begat, begotten, or born, and the subject matter in the context where it appears needs to be taken into consideration in order to determine whether the refer-

ence is to the beginning of a new life or the birth of that life.

From the beginning of his dedication to the Lord a Christian is begotten to a new life, a heavenly life. He has new hopes, new aims, new ambitions. These are based upon the promises of God which are recorded in his Word under the inspiration of the Holy Spirit. Thus the Christian is properly spoken of as begotten by the Holy Spirit, meaning that in his mind and heart a new life has begun.

Then, through the years of his Christian experience, this new life is nourished by the Word of God. Finally, in the resurrection, that begotten new life is "born" a glorious spirit being, invisible to human eyes, and able to go and come as the wind, unobserved. It is obvious, therefore, that when Jesus used the wind to illustrate the powers of one who is born of the Spirit, he had reference, not to those in whom the new life had only begun, but to those who, having proved faithful unto death, are brought forth into heavenly glory in the resurrection.

The Mountain; the Plain

As an introduction to Jesus' Sermon on the Mount, we read, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." (Matt. 5:1, 2) Introducing what would seem to be the same sermon, Luke states, "And when it was day, he called unto him his disciples, . . . And he came down with them, and stood in the plain." (Luke 6:13-17) How do you harmonize these two accounts, one of which puts Jesus on a mountain to preach his sermon, and the other "in the plain"?

The harmony in these two records is in the fact that apparently Jesus preached a similar sermon on more than one occasion. It is true that many of the same things are said in the sermon which Luke records, although the sermon he records is much shorter than "The Sermon on the Mount." It is not surprising that Jesus preached essentially the same sermon on more than one occasion. Lecturers throughout the ages

have followed the same custom.

The Fulness Of the Gentiles

Romans 11:25 reads, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." What is meant here by "the fulness of the Gentiles"?

In this chapter Paul uses the branches of an olive tree to symbolize the people of Israel; and those of the Jews who did not accept Jesus as their Messiah and Redeemer as branches which were broken off. He explains that Gentile believers were being grafted into the places of these broken off branches, and the full number of these to be grafted in, according to the divine arrangement, are referred to as "the fulness of the Gentiles."

Paul further explains that we would be able to know when the fulness of the Gentiles had been grafted into the symbolic olive tree, for

then the spiritual blindness which came upon Israel because of their rejection of Jesus would be removed. Two facts are apparent today: one of them is that Gentiles are still being accepted by the Lord and grafted into the "olive tree." The other is that natural Israel is still blind to the truth concerning the Messiah.

What this means is that the age in the divine plan which began with the first advent of Jesus is not yet ended, for the work of this age continues. Peter said when testi-

fying concerning Cornelius, the first Gentile convert, that "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) When this work is completed, then the Jewish believers who were not broken off the symbolic olive tree, together with the Gentiles who, throughout the age, have been grafted in, will, together with Jesus, become God's royal, ruling house of sons, and it is for the manifestation of these in power and great glory that the whole creation is now waiting. —Rom. 8:19



Weekly Prayer Meeting Texts

JULY 6—"What man is he that feareth the Lord? him shall He teach in the way that he shall choose."—Psalm 25:12 (Z. '99-13 Hymn 110)

JULY 13—"Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—II Corinthians 11:14, 15 (Z. '99-62 Hymn 294)

JULY 20—"I am the true light, and My Father is the Husbandman . . . every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."—John 15:1, 2 (Z. '99-109 Hymn 93)

JULY 27—"We shall not find occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5 (Z. '99-167 Hymn 272)

Vineyard Echoes

The Harvest Work Continues

THE Lord commissioned his followers to "teach all nations," spreading the good news that salvation was provided for the world of mankind, and that through a coming kingdom all the families of the earth would be blessed. The Lord also taught that those who faithfully followed him would have the privilege of reigning with him. First, however, they would be called out of darkness into God's marvelous light.

God's method of reaching those who would eventually be his special treasure was to "sow" seeds of truth. As these seeds fell upon "good ground" they would bring forth fruitage. The fruitage includes the desire to tell others about the greatness of God's character and the vastness of his plan.

Every consecrated child of God who appreciates his privileges, and who is begotten and anointed by God's Holy Spirit, realizes that he is commissioned to "tell the whole world these blessed tidings." So throughout the Gospel Age the Lord's people have served as messengers spreading the truth of God's Word. It was the Lord who said that there would be a gathering time, or harvest, at the end of the age.—Matt. 13:39

The message of the coming kingdom has been put in such form that everyone who possesses the Master's spirit may use it for his own blessing and for the blessing of others. Our full consecration to the Lord means that everything we have, our time, our strength, our material means—everything—is devoted to his cause. It is this service to the Lord that has united his people in a common effort during the harvest.

Although the harvest has been in progress for many years it still continues, and we know of no Bible teaching that would enable us to determine when it will end. However, one reasonable conclusion is that it will not end until the last member of the body of Christ has made his calling and election sure.

We know it continues because we learn of "one here and one there" still coming into the truth and making a full consecration. This was made evident recently at a convention held in Allentown, Pennsylvania. Those attending that blessed gathering of the Lord's people realized that the drawing power of God during the Gospel Age is still going on. There were two families there who were attending their first convention simply because a brother "let his light shine" during his lunch period at work. A third family, also relatively new, came into a knowledge of the truth by the same means—personal witnessing.

A sister also attended the convention who first saw one of our ads in a magazine, sent for the booklet offered, then more literature, and attended her first convention last Fall. There was just one truth family in the small town where she lived, but they soon got together. Additionally, the Lord recently drew two others to them and now they meet together each week—and how they rejoice!

The public meeting during the convention—which was advertised in the newspaper, by the distribution of tracts,

and by sending letters of invitation to the class mailing list—was attended by nine visitors. Two of these drove many miles to attend. They became interested in the message when they received a consolation folder sent to them by a brother who “sows” seeds of truth by this means. After the meeting they met brethren from a small class that is nearest to them, The Dawn having given them the address of the secretary of the class. Soon this little group was discussing when the meetings were held and what they were studying, and when they could all get together again.

Another family who attended the Allentown Convention also first came in contact with the truth by receiving a consolation folder, and then the “Hope” booklet.

The brethren in Allentown serve as a mailing center for a number of small classes and individuals in their area. The various classes send their addressed envelopes to the Allentown class because they have a mailing permit. There a “retired” brother fills the envelopes with folders and return cards, sorts out the envelopes into zip-code order, ties them into bundles, and then delivers them to the post office. The convention in Allentown proved what an effective means of witnessing this is.

A class in Canada recently wrote that “we find more response from the obituary work than from any other. No doubt at this time of sorrow people are grasping for comfort from any source, and our message does bring comfort.” Not long ago a lady in California ordered literature and wrote, “I have found solace and comfort, since the accidental death of my son, in your booklet, ‘Life After Death,’ which I saw advertised in a magazine.”

So the harvest work goes on! The Lord’s people continue to proclaim the good news in many ways: through personal witnessing, mailing consolation folders, passing tracts, handing out booklets, holding public meetings,

sponsoring radio broadcasts, helping make possible television programs, and placing ads in magazines. But it is the united effort of all the workers in the harvest that makes it all possible on a wider scale than any of us as individuals, or single classes, could do. Occasionally we are blessed by seeing some of the fruits of our labors, but for the most part ours is a work of faith because we do not see the great amount of comfort and joy our witnessing brings to the brokenhearted and fearful in the world.

Let us continue to let our light shine. Let us do what we can to tell God's message of truth to those who will listen while we are still in the harvest, for in so doing we will not only bring blessings to others but will be greatly blessed ourselves! □

The Creator's Grand Design

Beginning with the Creator, creation, and man's fall into sin and death, this book presents the basic doctrines of the divine plan, including the truth about death, the soul, hell, and the Holy Spirit. This should be an excellent book for use in your witness work. But don't take our word for it—get one and read it for yourself! Two hundred and forty pages, bound in cloth.

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Encouraging Letters

Appreciation

Dear Friends: We want to thank you for your kind expression of sympathy when our beloved son passed away. We also want to thank you for sending us the little book, "Hope." We have received a great blessing and comfort from reading it. We would like to place an order for twelve of these little booklets to give to relatives and friends.—Ohio

Greatly Helped

I lost my only sister. It was such a shock that I could not even cry—I was just numb. Your booklet, "Life After Death," has helped me more than anything.—Minnesota

Rejoices with Brother Weida

Dear Ones in Christ: Loving greetings in the name of our Redeemer! We just could not send our Dawn renewal without writing to express our love and deepest appreciation for all your labors of love in giving us this very rich blessing in the Lord. The Dawn is a great blessing to us, and just seems to get better with each issue. We thank and praise the Lord for it. We rejoice with our

dearly beloved Brother Weida as we realize he has heard those precious words, "Well done," and is forever with his dear Lord whom he loved so dearly and served so faithfully. May we all prove faithful! God is so faithful! God bless and keep you all.—Ohio

Accident?

Dear Sirs: By pure accident I picked up a copy of your periodical in the doctor's office today. I enjoyed it immensely. I am sending one dollar for a year's subscription. It will be a great help to me in teaching my Sunday School lessons. God bless you all, and thank you for putting out such a helpful little book.—Ohio

Using an Opportunity

Dear Friends: Several months ago a young man twenty years old killed himself. His parents just didn't seem to be able to rally from extreme grief, so one day I went to see them and gave them one of the little "Hope" booklets. The mother opened and read a little in it while I was there. She noticed the statement that the dead are peacefully sleeping. She noted

this with such exhilaration that I knew she would be comforted by the booklet. Since then we have noticed these parents have become their old cheerful selves again.—Colorado

Needs Help

Dear "Frank and Ernest": I listen to your programme each Sunday morning. Kindly send me the booklet, "When a Man Dies." Thank you for the earnest conversation. These days we are very confused with men's thinking. God bless you.—British West Indies

Thrilled

Dear Sirs: I heard you on television this Sunday morning, and I was just thrilled to death. I do not know if it was your first time on, but I sure hope it won't be your last. I found the truth about two years ago, I already have the little booklet you offered, and everything else I can get my hands on.—North Carolina

The Harmony of God's Plan

Dear Friends: I believe one of the secrets of knowing the Bible better is to study along the lines set forth in The Dawn. Please renew my subscription. Thank you! When I recall from time to time how The Dawn has inspired this

heart of mine, I find myself inclined to pray, God bless you all, this very day. Respectfully.—Wisconsin

Gave More Strength

Dear Sirs: My husband and I heard the wonderful talk you gave over television on the Bible on man living in the last days. We were so elated over the revelation that we could not resist writing you for the additional information which you offered to those who were interested. The information you gave truly fed our souls, and gave us strength to stand for righteousness in this world of turmoil and wickedness.—Ohio

Enjoys Bible Answers

Dear Sirs: Words cannot express how very much I enjoy your television program every Thursday night. I never retire for the night until I have heard what you have to say. Tonight you talked about the illustrated plan booklet. Please may I have one? And I would also appreciate it if you would send one for my friend. We are both widows, and pretty much alone, and our main source of comfort is the Bible. Both of us have a hard time understanding much of what we read, and since so many of your booklets have helped us, I want them to help my friend also. Thank you.—Ohio

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.

A. H. KRUMPOLT

Baltimore, Md. July 9
Philadelphia, Pa. 9

R. J. KRUPA

Detroit, Mich. July 1, 2

M. C. MITCHELL

New Haven, Conn. July 30

K. M. NAIL

Detroit, Mich. July 1, 2
Pontiac, Mich. 5
Saginaw, Mich. 6
Grand Rapids, Mich. 7, 9
Columbus, Ohio 11
Cincinnati, Ohio 12
Bowling Green, Ky. 15-20
Nashville, Tenn. 21
Muscle Shoals, Ala. 23
Birmingham, Ala. 24
Louisville, Ala. 25
Tallahassee, Fla. 27
St. Petersburg, Fla. 28
Orlando, Fla. 30

GEORGE PASSIOS

Allentown, Pa. July 9

HARRY PASSIOS

Los Angeles, Calif. July 1-4
Phoenix, Ariz. 6
Oklahoma City, Okla. 10
Kansas City, Mo. 12
Bowling Green, Ky. 15-20

E. K. PENROSE

Detroit, Mich. July 1, 2

H. W. PRICE

Kelowna, B. C. July 8, 9
Regina, Sask. 12, 13
Conora, Sask. 14-16
Porcupine Plain, Sask. 18-19
Star City, Sask. 20
Melfort, Sask. 21
Prince Albert, Sask. 23, 24
Middle Lake, Sask. 25, 26
Tarnapol, Sask. 27, 28
Luseland, Sask. 30

H. J. TIEMEYER

Sayville, N. Y. July 9

F. S. WASSMANN		E. G. WYLAM	
York, Pa.	July 30	Gary, Ind.	July 3
		La Salle, Ill.	10
W. N. WOODWORTH		Rockford, Ill.	11
Los Angeles, Calif.	July 1-4	Clinton, Iowa	12

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL		E. T. NADAL	
Dewsbury	Aug. 12		
Latchford	13	Latchford	July 15

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Conventions

DETROIT, MICH., July 1, 2—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Daniel Kaziak, 17559 Annchester Road 48219

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

NEW BRUNSWICK, N. J., July 1, 2—Douglass College, N. J. Mrs. R. E. Gray, 81 Braeton Way, Freehold, N. J. 07728

MINNEAPOLIS, MINN., July 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418

PRINCE ALBERT, SASK., July 7-11—Canadian Mid-West Bible Students Convention. Coronet Motor Hotel,

Fred Yasinchuk, Box 52, Tarnopol, Sask., SOK 4G0

CINCINNATI, OHIO, July 16—2850 Dunaway. Mr. John Slavich, 126 S. 22nd St. Richmond, Ind. 47374

CLEVELAND, OHIO, July 16—Masonic Temple, 3615 Euclid Avenue. Mrs. I. M. Cipperley, 911 Roanoke Rd., 44121

CHICAGO, ILL., July 23—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

BUFFALO, N. Y., July 30—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

LOS ANGELES, CALIF., July 30—Masonic Temple, 933 South Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., Apt. 207, 90005

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

SAN DIEGO, CALIF. Sept. 2-4

SEATTLE, WASH., Sept. 2-4

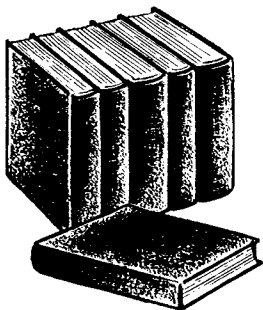
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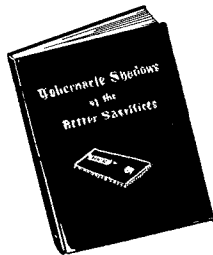
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To us the SCRIPTURES CLEARLY TEACH...

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