

# THE DAWN



A HERALD OF  
CHRIST'S PRESENCE

JULY  
1949

## 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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35

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## Our Cover Pictures

**FRONT COVER—Administration Building, Bowling Green University.** The auditorium in which all the sessions of the 1949 General Convention will be held is located in this building. See "Talking Things Over," page 51, for full details concerning the convention.

**BACK COVER—Kohl Hall, Bowling Green University.** This is one of the dormitories in which those attending the convention will be housed. See page 57 for information concerning rooms and meals.

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**BIBLE STUDENTS NEWS—**There will be an issue to report the Bowling Green Convention. How many copies can you use? They will be free.

### *Who Can Be Saved?*

IN THIS world of economic warfare, when varied phases of the struggle between capital and labor are spread before us as a substantial part of our daily news diet, it is neither novel nor startling to read of factories and other industrial establishments being picketed. But when we read of pickets marching before six Roman Catholic Churches, carrying placards on which is boldly displayed the pronouncement that there is "no salvation outside of the church," well, that is something new!

This occurred in Massachusetts, and was in the nature of a protest against what is alleged to be the opposite teachings of a Jesuit institution—the Boston College. The incident grew out of the dismissal of three lay instructors from the faculty of the College. These teachers made it known, and protested to the head of the college, that heresy was being taught, specifically on the following points:

"(1) That there may be salvation outside of the Catholic Church; (2) that a man may be saved without admitting the Roman Catholic Church to be supreme among all churches; (3) that a man may be saved without submission to the Pope."

They appealed to the head of the eastern division of the Jesuit order and to the Pope, to stop this dangerous drift toward liberalism. The president of the college does not deny the charge of teaching that it is possible to obtain salvation outside of the church, but insists that this is not contrary to the tradition of the church. He insists that any other view would lead to "bigotry and intolerance." The official Catholic viewpoint is, of course, quite cleverly worded. As the *Christian Century* has stated the matter:

"It would be very bad Catholic theology to state that 'the Catholic Church is supreme among all churches'; for the Catholic teaching is that there are no other churches, that there is only one church, and the Catholic Church is it."

Right in the midst of this controversy in Boston College, announcement was made of a new Catholic Catechism, just pub-

lished by the St. Anthony Guild Press, in which it is set forth that any person who does not know that the Catholic Church is the true church can be saved outside of the church. This, of course, showed up the lay teachers of Boston College, who had leveled the charge of heresy against those who taught theology in the college, as being wrong.

It is well that this question has come into the open, for it has revealed a weakness in the armor plate of the Catholic Church which probably few Catholics knew existed. The Catholic theologians who drew up the new catechism are to be congratulated on having yielded a point to public sentiment and progress. They knew that nothing could be more damaging to the Catholic cause in America than to insist that there is no salvation outside of the Catholic Church, yet to admit that under any circumstance one could obtain salvation outside of the Catholic Church is certainly conceding an important point to Protestantism.

As a matter of fact, it is also making an important concession to the spirit of liberalism and unbelief that is so generally prevalent today in most religious circles. It is saying in effect, that if one lives a good life, yet doesn't know that the Catholic Church is the true church, he will be saved anyway. It tends to imply that it doesn't make so much difference what one believes so long as he lives a good life. To bring this right down to its basic meaning, it suggests that one church is as good as another; and if this really be true, then there would seem to be little reason for the Catholic Church even to try to maintain its claims of superiority over other denominations.

Besides, the principle involved here leads inevitably to another conclusion, more serious in its implications than that already mentioned. It is this: If a person can be saved outside of the church because he doesn't know about the church, or cannot be convinced that it is the only true church, why try to enlighten anyone at all? Why not simply leave all in their ignorance, encourage them to be good, and let it go at that; then they all would be saved?

Many years ago this was a serious question among Protestant churches with respect to their missionary work in heathen lands. With most Protestant churches, even as with the Catholic Church, their creeds strongly imply that there is in reality no salvation outside of their organizations. Years ago, when asked about the millions of heathen who died without even hearing of Christ, the

reply usually was that they will be saved in their ignorance. If this be true, the wisest course to pursue would be to leave them all in their ignorance, then they would all be saved. Strange, isn't it, that the Catholic Church in America should now be backed into the same position?

Fundamentally, and scripturally, what forces all of the denominations ultimately to adopt the viewpoint that salvation is obtainable outside of their group, is the mistaken understanding that God is now *trying* to convert the world, and that this is the only age in which salvation will be available. Hence, in view of their *own* failure, they hope God will save people in their ignorance. But even the use of the word "trying" is in a sense dishonoring to God, for he never *tries* to do anything. When God gets ready to do something, he does it. Through the Prophet Isaiah God declares, "My Word . . . that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:11

The fact that the world has not been converted during the present age, and that the professed Christian church is divided into many fragments as a result of their disagreements; plus the fact that now, more than ever, paganism and unbelief are sweeping over the earth, should be ample proof that this was not God's due time for the conversion of the world—and this is also just what the Scriptures teach.

Early in the experience of the church, a conference of Christians was held at Jerusalem, attended by the Apostle Peter, and other outstanding leaders of the Early Church. The issue at that conference concerned the Gentile converts then coming into the church. The chairman of the conference summed up the findings of those present, and speaking under the inspiration of the Holy Spirit, said:

"Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."  
—Acts 15:13-18

## HIGHLIGHTS OF DAWN

It should be noted from this quotation that God's purpose in having the Gospel preached to the Gentiles, was not to convert them all during this age, but simply to take out from among them "a people for his name"—that is, a people to become members of his immediate family in association with Jesus his beloved Son, in order that they might reign with him in his thousand-year kingdom. This purpose of true Gospel preaching has been gloriously successful, although the work has progressed unknown to the world, and for the most part unknown to the great religious bodies of the earth.

Those called out from the world by the Gospel, and prepared under its influence to live and reign with Christ in his future kingdom, have not been identified either as Catholics or Protestants, although as individuals doubtless many of them have been in these various denominations. They have been known by God, and blessed by him, and this has been the important consideration.

With this, the real work of God during the present age, complete, then will follow other features of the divine plan. There comes the regathering of the Israelites from among all nations, and their re-establishment in the Promised Land. Then, as the apostle declares, all the Gentiles will be given an opportunity to call upon the name of the Lord, not upon the basis of ignorance, however, for the purpose of God is to enlighten all mankind. This work of enlightening the nations will be accomplished through the instrumentality of the glorified Christ, made up of Jesus, and the members of his body, the church.

God performed a miracle to raise Jesus from the dead at the beginning of the age. At the close of the age he performs another miracle to raise the true church from the dead; and, together with Jesus, these will rule the world for a thousand years, filling the earth with God's glory, offering blessings of life to all mankind, even raising the dead that they too may have an opportunity to share in the blessings of that new kingdom. How thankful we are when we understand that the salvation of the world does not depend upon the weak and misguided efforts of denominationalism, but upon Jesus, and that his church, after being raised from the dead, will live and reign with him for this very purpose!

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# BIBLE STUDY

LESSON FOR JULY 3—

## *The Songbook of the Bible*

**PSALM 1**—The Book of Psalms opens with the word “blessed,” which in this instance is a translation of a Hebrew word meaning happiness, or “how happy!” It conveys essentially the same thought as in the Beatitudes; and, logically enough, this much desired asset is shown, both in the Psalms and in our Lord’s Beatitudes, to be the possession of those who are conformed to the principles of divine righteousness—to those whose “delight is in the law of the Lord.”

There is an old adage to the effect that one can be judged by the company he keeps. This is largely true, for in most cases people choose the company they most prefer. So in this Psalm, the ones whose “delight is in the law of the Lord” are shown to be those who walk “not in the counsel of the ungodly,” nor stand “in the way of sinners,” nor sit “in the seat of the scornful.” Associations such as this indicates would certainly be offensive to all who love the Lord and whose chief delight is to do his will.

We need not limit the application of these words to association with gross sinners, or those willfully scornful of God and his ways of righteousness. A fully conse-

crated Christian would experience no great difficulty in parting company with such. Where we need to be watchful is in the matter of our fellowship with those who are outwardly moral and professedly godly, yet by word and deed—although often very subtly—reveal themselves to be opposed to one or more features of God’s truth, and scornful of some of its important phases.

Our fleshly minds might well reason that we should associate with halfhearted believers of this kind, with the thought of helping them see the way of the Lord more perfectly. But this isn’t the Lord’s way of helping them. Such association is liable to be more detrimental to us than beneficial to them. The only right way to help those who are straying is to remain in the right way ourselves, and call to the erring ones to come with us.

It is significant that the Psalm should speak of those whose “delight” is in the law of the Lord. God’s law to us is the truth of the Gospel, the great divine plan of the ages. Do we experience “delight” in that truth? Here is a word that denotes more than merely an acceptance of the truth. It means to be enthusiastic believers—so

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enthusiastic that it becomes our meditation day and night.

In almost any group of the Lord's consecrated people there are those who "delight" in the truth as well as some who, although they are believers professing full consecration, just seem to take the Lord and his precious truth for granted and seldom show any enthusiasm over the fact that they have been called out of darkness into his marvelous light. Where do we stand? Are we so delighted with the Lord and his truth that they are our daily meditation; or are we like those described by someone, who go to church once in a while with the thought of paying a sort of courtesy call on God?

Speaking of the truly righteous, the Psalm continues, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The primary lesson here is that of stability, or abiding qualities. By contrast, the next verse states, "The ungodly are not so: but are like the chaff which the wind driveth away."

In the expression "rivers of water" a Hebrew word is used which seems to describe, not a large, natural river; but irrigating ditches in an Eastern garden. This thought is borne out by the fact that the tree in this illustration is one that is "planted" rather than one which has grown wild from a seed blown by chance from some distant point.

It is a comforting thought to realize that the righteous, the true

servants of God, are not so by chance, but because they are of his planting, and as such are "trees of righteousness." (Isa. 61:3) True, the Lord uses his servants to represent him in this planting work, yet fundamentally it is his work. This means that any who have been called out of darkness into his marvelous light, and have been constrained by his love to present themselves in full consecration to him, have been selected by the Lord to be one of his "trees."

That the "rivers" of water by which these trees are planted are specially prepared streams and not the natural rivers which flow through the country, suggests that the Lord has made special provision to invigorate his "trees" by the waters of truth which he has made available through the Holy Spirit. This "water" is supernaturally provided, hence in every way suitable to promote life and growth in the "trees of righteousness" which have been planted by the Lord.

It seems proper to carry the illustration a little further by reminding ourselves that trees do not produce fruit for themselves but for the blessing of others. So may it not be that these are the "trees" of life which the Lord is planting now, preparatory to giving life to the world during the Millennium? In any case, we know that the Lord has "planted" us with the objective in view of our growing and eventually bearing fruit. Let us then delight in all those provisions of divine grace by which we will be able to stand, and to bring forth fruit to his glory.

The ungodly do not stand. They "are like the chaff which the wind driveth away." These, the Psalm states, "shall not stand in the judgment." This might well be a reference to those who profess to be the Lord's people at the present time, but do not stand up under the fiery trials to which all the consecrated are subjected. Peter speaks of those who add to their faith all the various fruits and graces of the Spirit, and says of them that they shall "never fall," and that they will be given an abundant entrance into the kingdom. (II Pet. 1:4-11) How different it is with those who do not "stand."

Nor do sinners "stand . . . in the congregation of the righteous." They may enter the congregation, and remain there for a while, but only those who "delight in the law of the Lord" will stand, or remain there—only of these is it true that they "shall never fall." It is not our responsibility, of course, to determine who these may be. "The Lord knoweth the way of the righteous," and we can safely leave that knowledge with him, knowing that his unerring judgment will make no mistakes.

**PSALM 67**—Viewed in the light of the divine plan of the ages, there is a wonderful sequence of thought in the First Psalm and this one in that the former has to do primarily with the development of the righteous and their preparation for the great kingdom work of the future, while this Psalm outlines to some extent what the nature of our future work will be.

"God be merciful unto us, and

bless us," the Psalm begins. This could be paraphrased to read, "God be merciful unto us, and grant that we may be among those who are blessed." Blessed, or happy, indeed are we if the Lord causes "his face to shine upon us." It is a blessed experience, one which each one of us should cherish individually, to have the "Lord lift up his countenance upon" us, but the joy of thus having the Lord's smile of approval is greatly enhanced when we remember that his dealing with us now is in order that he may use us as channels through which to bless the world later.

In this connection notice the sequence of thought in verses one and two. The Lord causes his face to shine upon his people now in order that his "way may be known upon the earth," and his "saving health among all nations." With nothing but the creeds of the Dark Ages to guide us in our understanding of the Word, how meaningless this passage would be, for in those creeds no suggestion is even hinted that the Lord will give "saving health among all nations" through the "trees of righteousness" which he is now planting. Only the divine plan reveals this great truth.

What is "saving health"? Health is the opposite of sickness. Sickness leads to death—it is the dying process. Health means life, and "saving health" therefore would denote salvation from death. And it is exactly this that will be offered to the people—all nations—through the provisions of the river of life, for the Spirit and the bride will

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say, "Come, . . . and take the water of life freely."—Rev. 22:17

"Let the people praise thee, O God." To praise the Lord will be the only logical thing for the people of the world to do when, in the Millennium, the benefits of "saving health" are freely offered to them. And the people will praise the Lord when the knowledge of his glory is caused to fill the earth as the waters cover the sea.

And the people will be "glad" then, too. They will rejoice in the fact that the Lord is the Judge, and that he will "govern the nations upon earth." This should end all argument as to the purpose of the thousand-year reign of Christ. At no time in the past has the Lord been the ruler of the nations, but here we are told of a time when he will be their Governor, and that he will govern them "upon the earth." No, they won't be transferred to a heavenly abode for the Lord to rule over them; nor will they be dead and in their graves during the time of his judgment and reign. They will be alive on the earth, and rejoicing in the blessings which he has so abundantly provided for them.

Another great cause which the people will then have for praising the Lord is the fact that the earth will "yield her increase." Today it is becoming a matter of serious concern to world economists as to how the increasing population of earth is to be fed. Here we have a solution to this problem—the earth is to "yield her increase."

And then, in the Psalm, the church class again speaks, saying, "God shall bless us; and all the

ends of the earth shall fear him." It is because God blesses "us" that all the restitution blessings described in this Psalm will reach the world. And because the world will receive these blessings, and see in them an evidence of God's abounding love, the people will fear, or reverence him. What a glorious prospect the Lord thus holds before us for our encouragement! It was undoubtedly these same joys which were set before Jesus—the joys which enabled him to endure the cross and despise the shame incidental to carrying out the terms of his covenant of sacrifice. (Psa. 50:5) May they inspire us similarly to be faithful, that we may be found worthy to share in the glory of his kingdom and in the privilege of showering blessings of health and life upon all the families of the earth.

### QUESTIONS:

What is the meaning of the word "blessed" in the opening verse of Psalm One?

Are the unrighteous and the scorners of this Psalm necessarily the grossly wicked?

What does it mean to "delight in the law of the Lord"?

What is the primary lesson of the "tree planted by the rivers of waters"?

Why is the word "rivers" in the plural?

By whom are the "trees of righteousness" planted?

For what will the fruit of these trees be used?

What sequence of thought is there in the First Psalm and the Sixty-seventh Psalm?

What is the meaning of the expression, "saving health"?

When will the Lord judge and reign over the nations?

What problem will be solved by the fact that the earth shall yield her increase?

## *The House and the City of the Lord*

**P**SALM 122—"I was glad," wrote David, "when they said unto me, Let us go into the house of the Lord." To the Psalmist, the "house" of the Lord was Israel's tabernacle. He was very desirous of building a more substantial house than this for the Lord, but was not permitted to do so. His son, and successor to the throne, Solomon, did, however, build the temple, and this took the place of the tabernacle as the center of Israel's worship.

"How amiable are thy tabernacles," wrote David in the 84th Psalm, and in this expression the thought is emphasized that the house of the Lord is where he dwells. This means that when David went into the house of the Lord it was with the thought of meeting the Lord there, and enjoying blessed fellowship with him. No wonder he wrote that he was glad when the opportunity offered of thus going into the Lord's house.

All of God's dealings with ancient Israel were typical of "good things to come"—that is, of the substance of which they were but the illustrations. (Heb. 10:1) So the "house" of the Lord back there—first the tabernacle and later the temple—represented for this present age not a literal building, but a spiritual arrangement in and through which the people of God worship and serve him, and find fellowship with him. In the typi-

cal tabernacle, for example, there were two compartments, the "holy" and the "most holy." Paul indicates that the most holy pictured heaven itself, "whither the Forerunner hath for us entered, even Jesus."—Heb. 6:20; 9:24

In the type, none but a priest had the privilege of entering into the most holy of the tabernacle, and this is also true in the antitype; but the New Testament emphasizes the fact that the Lord's people of this age are called to be priests, hence we may entertain the hope of entering into that which is within the veil. (Heb. 6:19) In the fullest sense of the word, therefore, the invitation during this Gospel age to go into the house of the Lord is a call to enter into the actual presence of God as his heirs, and as joint-heirs with Jesus Christ.

Our response to this call is not so much represented in the occasional, or even regular attendance at church services, but rather in our daily and continuous efforts, through faithfulness in doing God's will, to attain unto that for which the "high calling of God" has encouraged us to aspire. (Phil. 3:14) In other words, our going into the house of the Lord is a lifetime journey, involving all the many opportunities that are given us to offer sacrifice, and in every way to devote ourselves wholly to this "one thing."—Phil. 3:13

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The end of this journey is that which was symbolized by the most holy of the tabernacle. In the type, in order to enter into the most holy one had to pass through the "court" surrounding the tabernacle, and then on through the "holy" or first compartment of the tabernacle. In the court was the "laver," or basin of water where the priests washed, and also the brazen altar on which they offered sacrifice. In the "holy" were the table of shewbread, the golden lampstand, and the golden incense altar.

All of these furnishings typified the various privileges and responsibilities of those who are partakers of the "heavenly calling." (Heb. 3:1) In one sense of the word, these have entered the house of the Lord as soon as they pass through the gate into the court of the antitypical tabernacle, but before they can enter the "holiest of all" they must wash at the antitypical laver, and offer sacrifice, as represented by the brazen altar in the court. (Heb. 9:3) They must also partake of the shewbread in the holy, be guided by the light of the golden candlestick, and offer incense of praise at the golden altar in the holy.

Jesus is the "way, the truth, and the life." (John 14:6) It is through faith in him, therefore, that we enter into the "house of the Lord." Full faith in Jesus implies obedience, and the acceptance of the terms of discipleship. This means that we become co-sacrificers with him, as typified by the brazen altar in the court. It means also, as pictured by the laver, that we cleanse

ourselves by washing with the "water by the word."—Eph. 5:26

We must also feed upon the Word of God, as foreshadowed by the shewbread in the holy, and also hold forth the word of life for the blessings of others. We are to be guided by the light of the truth, and also let our light shine for the blessing of others. In the strength of the antitypical shewbread, and guided by the light foreshadowed by the golden candlestick, we are to offer "the sacrifice of praise." (Heb. 13:15) By all these means do we finally enter into the innermost chamber of the house of God as typed by the most holy, there to dwell in the Lord's presence forever. Should we not, indeed, be glad for the invitation that has reached us through the Word to go into this wonderful house of the Lord!

There is also an antitypical Jerusalem—the "holy Jerusalem." (Rev. 21:9, 10) The typical house of the Lord was the center of Israel's worship, while Jerusalem was the seat of their government in civil affairs. As the temple was in Jerusalem, we are presented with a sort of double symbolism emphasizing that The Christ, Head and body, inherits, antitypically, the high position of honor in the divine government that is to rule all nations which Jerusalem and the temple meant to natural Israel.

As all the tribes went up to Jerusalem to worship, so all mankind will recognize the authority of the kingdom of Christ. After mentioning the tribes of Israel, the Psalm states that there are set in Jerusalem thrones of judgment. Jesus

may have had this prophecy in mind when he said to his disciples that if they gave up all and followed him, in the "regeneration" they would "sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28

Just as the entire church of this age are represented in the Scriptures as spiritual Israelites—although many of them were originally Gentiles—so the whole world of mankind—those who attain to everlasting life—will be counted as the natural seed of Abraham; and it may be that they will be divided according to the twelve-tribe division of natural Israel. In any case, we know that natural Israel and the world will be judged by Christ and the church as is clearly indicated in this Psalm.

The admonition to pray for the peace and prosperity of Jerusalem indicates one's interest in the kingdom of God. The thought is very much akin to the Christian's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven." (Matt. 6:10) Those who have heard the call to go up to the house of the Lord and have responded to it, will surely take delight in praying for the peace of Jerusalem.

**PSALM 134**—This Psalm is an invitation to those who served in the temple at night to praise the Lord. There were no temple services during the night, nor offerings of sacrifice, but historians explain that those who kept watch during the night chanted hymns of praise as they made their rounds. Thus, praise to God did not actually cease in the temple at any time.

While we have pointed out the larger symbolism of the temple as it relates to the great antitypical temple of God, the New Testament suggests another picture, one that applies to Christians as individuals. In this illustration, each follower of the Master is looked upon by God as his temple, a place where he dwells.—I Cor. 3:16

With this thought in mind, there is a beautiful picture in this Psalm, a picture which reminds us that we are to give praise to God continually. We all have nighttime experiences, times when we seem to be quite alone in our walk with God. But even at such times we are to bless the Lord knowing that he is abundantly able to care for us during these dark periods of our pilgrimage, just as he does when we can see the sunshine of his favor more clearly.

Verse three reminds us that the Lord blesses his people "out of Zion." The Lord takes a personal interest in each one of his people, but the channel through which his blessings flow is largely the temple class, the Zion class. They edify one another, and thus they are all built up in their most holy faith.

**QUESTIONS:**

What did the Psalmist mean by the house of the Lord?

What is the house of the Lord during the Gospel age, and how do the Lord's people enter it and remain therein?

Is there any difference in the symbolisms of the temple and the city of Jerusalem?

What are the "thrones of judgment" mentioned in Psalm 122:5?

How do we pray for the peace of Jerusalem?

To whom is Psalm 134 addressed, and what is its meaning to us?

## *Songs of the Temple*

**P**SALM 84:1-4—"How amiable," or how lovely "are thy tabernacles, O Lord of hosts!" The extent to which the Psalmist respected and revered the house of the Lord—his tabernacle—is indicated by the beautiful words of Psalm 27:4—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

The use of the term "tabernacles" in the plural may be a reference, first to the tabernacle in the wilderness, erected according to God's design under the direction of Moses; and second, to the tabernacle erected by David on the occasion of the return of the ark from the hands of Israel's enemies. As we saw in a previous study, both the tabernacle and the temple of that ancient time were considered the house of the Lord, and were typical of the greater temple that is being built during the Gospel age—that glorious spiritual temple which will become the center of worship for all mankind.

The Psalmist declared that his soul—his being—longed, yea, even fainted, for the "courts of the Lord." This is a general statement evidently intended to include all that holy ground within the typical temple walls, or within the great white curtains that surrounded the tabernacle. The main lesson of the

Psalm is for spiritual Israel of the Gospel age—those who have set their affections on things above, having separated themselves from the things of the world.

One of the evidences that we are of this class is the fact that we long for the things of the Spirit. Paul uses a slightly different illustration when he speaks of being "at home in the body," and, by contrast, of being "present with the Lord." (II Cor. 5:6-8) If we are contented with the flesh, and with the things of the world with which we are surrounded, then our souls will not be longing for the "courts of the Lord," that is, to be "present with the Lord."

Our Common Version translates verse three in a way to suggest that sparrows and swallows make their nests in the courts of the Lord, and round about his altars. But this apparently is quite the wrong thought and is not supported by the original text. The real thought is that just as the sparrows and the swallows find a home for themselves, so the Lord's people who long to be present with him, to dwell in his house, have the longing of their souls satisfied. Leeser's translation of the text reads: "Even as the sparrow hath found a house and the swallow a nest for herself, where she may lay her young:—[so] (have I found) thy altars, O Lord of hosts, my King, and my God."

The Lord's altars, in the type, were in his house, and for one to dwell in his house implied the offering of sacrifice on these altars. So it is in the antitype. The way into the most holy is the way of sacrifice even unto death. Thus, to be present with the Lord now by faith, and to enter into his actual presence beyond the veil, is more than an emotional experience; for it means the denial of self and taking up our cross and following the Master, being symbolically crucified with him.

**PSALM 95:1-7**—Singing unto the Lord, and making a "joyful noise" to the rock, or foundation, of our salvation, should be a normal expression of the heart attitude of every true Christian. While the Lord's people should always deport themselves with proper dignity and reverence, this does not imply chronic sadness. One doesn't need to be "long-faced" in order to be reverent before the Lord.

Joy and rejoicing is the normal state of all God's intelligent creatures. God wants his people to be happy. Even Jesus—although because of the world's sin, a "man of sorrows and acquainted with grief," possessed a heritage of joy to bequeath to his followers. While we cannot think of Jesus as being hilarious, yet the traditional pictures of him probably portray a great deal more sadness in his countenance than was actually there.

The greatest cause of the Christian's joy is his knowledge of the Heavenly Father, and the most appropriate way of expressing that joy is in singing praise to him, not by the chanting of dirges, but by

making a "joyful noise to the rock of our salvation." Our "joyful noise" should be in the nature of thanksgiving, expressed by "psalms, and hymns, and spiritual songs."—Eph. 5:19; Col. 3:16

Jesus said that we should worship the Lord in "spirit and in truth," and this is also suggested in the Psalm. (John 4:23, 24) After bidding us to make a joyful noise unto the Lord, the Psalmist continues, "For the Lord is a great God, and a great King above all gods." In other words, we are to worship and praise God because of our knowledge of the glorious attributes of his character, not because we feel compelled to render blind obedience to an unknown deity.

"In his hand are the deep places of the earth," continues the Psalmist, "the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land." Our adoration and praise of God is based on our knowledge of his omnipotence. To thus know him depends upon an understanding of the divine plan for human redemption and salvation, which, in turn, reveals the divine purpose in the permission of evil. If we did not understand that God has permitted evil for a wise purpose it would often be difficult to believe that he is love and at the same time have confidence that he is all powerful, able to control all the affairs of the entire universe.

Let us "bow down," and let us "kneel before the Lord our maker," writes the Psalmist. The position of the body when offering prayer is important only in the sense that

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it indicates the attitude of one's heart. The act of bowing down, or kneeling, has throughout the centuries been indicative of humiliation, of humbling one's self before another. But it would be quite possible for a slave, for example, under compulsion, to bow down before his master in a bodily sense, yet not do so in his heart.

So it is important for a Christian, in approaching the throne of heavenly grace, to do so in humility of heart. Where it is at all possible, the prostration of the body in keeping with the sentiments of the heart not only helps to put one in the proper attitude of prayer, but is undoubtedly very pleasing to our Heavenly Father.

"For he is our God; and we are the people of his pasture, and the sheep of his hand." (Verse 7) The best comment ever written to enlarge upon the thought here suggested is the Twenty-third Psalm. We are the sheep of his "hand." There may be a connection between this and the statement of verse four that "in his hand are

the deep places of the earth," and that "the strength of the hills is his also." The deep ravines and high hills in the mountainous sections of Palestine were potentially dangerous for sheep, hence, the illustration is that since the Lord is our Shepherd and we are in his hands, no evil can befall us; for those things which might prove disastrous are all under his control. Surely, as the sheep of his pasture, we have every reason to come before him with praise and to "make a joyful noise to the rock of our salvation."

### QUESTIONS:

What are the "courts of the Lord," and how may spiritual Israelites dwell therein?

Suggest a text in the New Testament which expresses a thought similar to that of longing to dwell in the courts of the Lord.

What was symbolized by the altars which were located in the tabernacle and later in the temple?

Is sadness of countenance an indication of special nearness to the Lord?

Why should the Lord's people be happy?

What is signified by bowing down before the Lord?

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## LESSON FOR JULY 24—

### *Prayers of Confession*

**P**SALM 32:1-5—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) Thus does the apostle assure the Lord's people that if they confess their sins to God they will be forgiven. David wrote,

"Blessed is he whose transgression is forgiven, whose sin is covered." Here the term "blessed" has much the same meaning as in the Beatitudes, that is, "Oh, how happy."

And what joy there is in the realization that our sins are forgiven, for if we are honest with

ourselves we will realize that every day we stand in need of forgiveness, that every day we come far short of that perfection of thought, word, and deed which would commend us to God upon the basis of our own righteousness. And when we realize the consequences of sin, that it alienates us from God, and brings condemnation which leads to death, how gloomy indeed would be the outlook did we not have the assurance of forgiveness.

David speaks of our sins being covered. Other scriptures speak of this covering as a "robe," a "robe of righteousness." (Isa. 61:10) And while the Scriptures do not use the expression, "robe of Christ's righteousness," it is, nevertheless, the merit of his righteousness that covers our imperfections and makes us acceptable to the Heavenly Father. Thus we have forgiveness of sin and are acceptable to God through the merit of Jesus' shed blood. It is his blood that cleanses us from all unrighteousness.

"Blessed is the man to whom the Lord imputeth not iniquity," continues the Psalmist. The Hebrew word here translated "imputeth" has the thought of weaving together, or, symbolically speaking, reckoning, or adding up. The thought is that the Lord, in exercising his mercy toward his people, does not reckon up the penalties that ordinarily might be attached to their sins, and demand payment. If he did this, the sum of all our sins would be too great for us to pay.

David says that the hand of the Lord was heavy upon him until he

acknowledged his sin and sought forgiveness. The blessing of divine forgiveness of sin, like all other blessings which our Heavenly Father bestows so lavishly upon his people, is made dependent upon our asking for it. And, in our Lord's prayer, we have the further thought that it is essential that we comport ourselves toward others as we would that God deal with us in the matter of forgiveness—"forgive us our trespasses as we forgive those who trespass against us."

**PSALM 51:1, 2, 7-13**—In these verses we are reminded that divine forgiveness is an expression of divine mercy. We have no just right to expect forgiveness, but because of God's loving-kindness we are assured that it will be forthcoming if we earnestly seek after it through the acknowledging of our sins, and our petitions for mercy.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin," continues David. The laver of water in the court of the tabernacle was a symbol of God's provision for the "washing" of his people, their cleansing from sin. While it is proper to ask the Lord to cleanse us, it is essential also that we do all we can to cleanse ourselves by the proper application of the truth in our lives. This is spoken of by the apostle as a washing of "water by the Word."—Eph. 5:26

David asked to be purged with hyssop. Antotypically, this seems to picture the bitter trials which the Lord permits to come into the lives of his people in order that

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they might be made purer, and brought closer to him. At times it requires unusually severe trials to call our attention to imperfections which should be put away in order to enjoy the full favor of God, to hear his voice of "joy and gladness."

"Create in me a clean heart, O God; and renew a right spirit within me." There are unwilling imperfections which do not imply a wrong heart condition, while some transgressions may indicate a partially wrong condition of the heart; that is, that we have had an improper motive in doing certain things. Probably it is sins of this sort that require "hyssop" experiences in order that we be cleansed. But how great is the mercy of God in making it possible that even sins of this nature may be forgiven, and that we may look to him for a heart-cleansing in order to return to his favor!

What a calamity it would be for anyone who once enjoyed the sunshine of God's smile to be cast away from his presence! David prayed that the Holy Spirit be not taken from him. He did not possess the Holy Spirit in the same sense as we do in the Gospel age; but evidently he did enjoy a sense of divine power and love overshadowing him and caring for all his needs. And he realized what a great calamity it would be if this were withdrawn.

In this age, the Lord's people are given the Holy Spirit of begetting to sonship in the divine family; and by the same Spirit they are anointed to be the servants of God, to be co-workers with him. For us to lose the Holy Spirit would mean the loss of everything, even life itself. How earnestly therefore we should seek the Lord's forgiveness and endeavor to make use of all the provisions of divine grace whereby we are kept from falling. It is appropriate, indeed, that we should pray, "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins," for if we are sincere in thus seeking the Lord's strength and his forgiveness, then we shall be "innocent from the great transgression."—Psalm 19:13

### QUESTIONS:

What New Testament writer gives us a definite assurance of God's forgiveness of our sins, and upon what basis?

In what way does the Lord cover our sins?

In what sense does the Lord refrain from imputing our transgressions to us?

Do we have a just right to expect God to forgive our transgressions?

Is there any way in which we can cleanse ourselves?

What is symbolized by the use of the term "hyssop"?

Explain the difference in the operation of the Holy Spirit in the life of David and the lives of all true Christians.



## *Psalms of Trust*

ONE of the most beautiful and reassuring expressions of trust in the Lord is that of Psalm 91:2—"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." These words are even more meaningful when we take into consideration the preceding verse, which reads, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." While this is a comforting statement concerning God's protecting care over his people, it nevertheless indicates that there is a condition attached thereto, which is that we dwell in the secret place of the most High.

From the typical standpoint, this is an allusion to the first holy of the tabernacle, which antitypically is the condition of full consecration to God and to the doing of his will. We could not enter this condition unless called of God, and having heard this invitation through the Word, and accepted it by presenting ourselves unreservedly to him, it then remains for us to abide in this secret place of his love and protection. As long as we do so abide, we can have confidence that he will be our refuge and our fortress.

**PSALM 34:3-8**—In this Psalm, David ascribes as one of the reasons we should praise the Lord, the fact that he delivers us from all our fears. And how appropriate,

as here stated, that all the Lord's people should magnify him together, for certainly there is none of us who has not been delivered from one sort of fear or another. Fear hath torment, or restraint, the apostle declares. There can be little peace or joy in the heart that is filled with fear.—I John 4:18

"They looked unto him and were lightened," David continues, "and their faces were not ashamed." The force of the expression, "They looked unto him" is strengthened by contrasting it with the idea of looking within, that is, to our own sources of strength; or, by looking around us and noting the confusion and uncertainty that is everywhere apparent.

There is little point in looking to self, for we are too weak. If we have a proper estimate of our own strength we will tremble when we think of self. It is only when we look to the Lord that we are strong. How correct, indeed, is the admonition, "Be strong in the Lord, and in the power of his might." (Eph. 6:10) Yes, it is only in his strength that we can hope to be overcomers. If we continue to look to the Lord, we shall never be ashamed; that is, we shall not be disappointed. The Apostle Paul writes that we have a hope "that maketh not ashamed, because the love of God is shed abroad in our hearts."—Rom. 5:5

The Psalmist speaks of a "poor

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man" who cried unto the Lord, and tells us that he was saved out of all his troubles. We might think of a poor man as one who has great need of help. Jesus speaks of those who are poor in spirit, and in reality it is only these to whom the Lord gives his strength and blessing. One could be very poor indeed along material lines, yet be proud in spirit and haughty; but those who are in this attitude do not enjoy the sunshine of God's favor and blessing.

"The angel of the Lord encampeth round about them that fear him, and delivereth them," writes David. (Verse 7) Jesus, speaking of the Lord's true people, his little ones, said, "their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) The Apostle Paul, speaking of the holy angels, wrote, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) From these texts it seems altogether likely that each one of the Lord's faithful people is under the special care of one or more of the holy angels.

The angel of the Lord "encampeth" round about us. It is not an intermittent care which they exercise, but a constant vigilance. They watch over us every minute of the day and night, not to deliver us from trials which are good for us as new creatures in Christ Jesus, but to make sure that nothing befalls us but that which will contribute to our development in Christ Jesus, hence will be the best for our eternal welfare.

Nor need we limit this promise

to the watchcare exercised by spirit beings. The term, angel, as used in the Scriptures, is broad enough in meaning to include any and every agency which the Lord may use for our blessing. Even inanimate things, or the circumstances of life, may be utilized by the Lord as messengers for our good. Indeed, we have the promise that "all things" work together for good to those who love the Lord and who are the called according to his purpose.—Rom. 8:28

"O taste and see that the Lord is good: blessed is the man that trusteth in him." (Verse 8) David seemed to realize that not all, even of Israel, had really discovered the goodness of the Lord, so he extends an invitation to "taste and see." This is, of course, symbolic language. It means that we should place ourselves in the position of trust wherein we can experience the Lord's care over us; and that place, that position, is the "secret place of the most High." Only those who are devoting their all to the Lord, daily presenting their bodies a living sacrifice, offering the incense of praise to him continually, are in a position to know by experience, to "taste," that the Lord is good. Yes, blessed indeed are those who put their trust in him!

**PSALM 37:1-6**—Not all of the Psalms are written for the express benefit of the church, although the entire Old Testament was designed for the guidance and blessing of the Lord's people of this Gospel age. (Rom. 15:4; II Tim. 3:16, 17) In the Old Testament, as well as in the New, there are promises

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which will have their fulfilment in God's dealing with mankind during the Millennium, but even these serve to admonish the Gospel church because they help to reveal the plan of God, and it is essential that we know his plan in order to proclaim the glad tidings to others.

In the Psalm now under consideration, the promises are not altogether to the sacrificing class of this age. Notice the introduction: "Fret not thyself because of evil-doers, . . . for they shall soon be cut down like the grass, and wither as the green herb." "For they shall soon"—this indicates that the Psalmist is speaking from the standpoint of one living just prior to the establishment of Christ's kingdom, the time when the "evil-doers shall be cut off."—Verse 9

Then follows the promise to those of that time who will not continue wilfully to be wicked. To these the statement is made, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." It would probably be correct to say that the first application of this promise was to natural Israel, and that the "land" referred to would be the Promised Land. But there will be a larger fulfilment of the promise during the thousand years of Christ's reign, when all who trust in the Lord and do good will dwell in the land—the earth—forever.—Verse 27, 29

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Verse 4) The "desire of all nations shall come," writes another prophet. (Haggai 2:7) It is true, of course, that the

Lord gives to spiritual Israel the desires of their hearts, that is, if we think of the matter from the standpoint of their spiritual desires. But in this text the main application seems to be to the legitimate earthly desires of the world of mankind during the time when they are being restored to human perfection.

In order to participate in the Lord's blessings during the next age the people will have to devote themselves to the doing of his will, even as the called ones now, hence the admonition, "Commit thy way unto the Lord." No one will ever obtain everlasting life upon any other basis than that of committing his way wholly to the Lord in the spirit of full consecration. Those who take this step during the Millennium, and who continue faithfully to serve the Lord, will discover that the Lord will indeed "bring it to pass," that is to say, he will grant them the desires of their hearts.

Their righteousness shall be brought forth "as the light." This thought seems to be in contrast to the experiences of the Lord's people during this present evil world. Now the godly are persecuted, and according to the standards of this world, their conduct is often unappreciated. While they let their light shine, it is hated by those who dwell in darkness. But it will be different in the Millennium. Then the righteousness of those who commit their way unto the Lord shall be "as the light." It will be seen, and respected by all who are walking on the highway that leads to holiness.

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**PSALM 46:1-3**—This is another reassuring Psalm of trust, and one that has a special application to the Lord's people at this particular time—this transition period when the present evil world is passing away, and God's new world is soon to be established for the blessing of all the families of the earth. "God is our refuge and strength, a very present help in trouble," writes the Psalmist, and the following verses clearly indicate that the "trouble" referred to is that which the Prophet Daniel describes as a "time of trouble such as never was since there was a nation."—Dan. 12:1

It is true, of course, that the Lord is a very present help to his people in all their troubles. He guides and strengthens and comforts them in their every time of need. But during this transition period, when everything is being shaken that can be shaken (Heb. 12:26, 27), they are in special need of his protection and care, and this Psalm vouchsafes to them that this need will be supplied.

It is because this is true that the words of the next verse are so appropriate—"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." This is highly symbolic language, and is descriptive of the removal, or the destruction, of this "present evil world." (Gal. 1:4) Jesus foretold the trouble incidental to this in similar language. He said that there would be upon the earth "distress of nations, with perplexity," and that men's hearts would "fail them for fear," as they looked

forward to the things coming upon the earth. (Luke 21:25, 26) Jesus also illustrated this time of distress and fear by the symbol of the roaring waves and sea. The mountains (or kingdoms) are carried into the midst of this roaring sea—that is, the turbulent, discontented masses of mankind.—Isaiah 17:12, 13

The unbelieving world of mankind, not knowing the meaning of events, and having no assurance of a happy outcome, are filled with fear, but "we will not fear though the [symbolic] earth be removed, and though the mountains be carried into the midst of the sea." Instead of fearing, our hearts rejoice—not because of the trouble, but because we know from the promises of God's Word that this great "time of trouble" is ushering in an age during which all the suffering of mankind will be eliminated, and that then there shall be no more sorrow, no more pain, no more death, for the former things shall have passed away.—Rev. 21:4

### QUESTIONS:

What is the condition upon which we may confidently trust in the Lord's loving care over us?

In what way may the Lord's people be delivered from all their fears?

In what sense must all of the Lord's people be poor?

What is meant by the promise that the angel of the Lord encampeth round about his people?

How may we "taste" that the Lord is good?

To whom is the promise made that those "who trust in the Lord and do good, shall dwell in the land for ever"?

When does the promise of the Forty-sixth Psalm have its principal application?

# Sodom and Gomorrah Destroyed

## GOD'S PLAN IN THE BOOK OF GENESIS

### CHAPTER NINETEEN

**19:1-3** Chapter eighteen tells of Abraham's efforts to have the cities of Sodom and Gomorrah saved from destruction, evidently because of his interest in Lot and his family. These efforts failed, and now two angels of the Lord visit Sodom, not to save the city, but to warn Lot and thus give him an opportunity to escape. While the Lord was not willing to spare the cities for Lot's sake, he did favor Abraham to the extent of showing mercy toward his nephew and his family.

"Lot sat in the gate of Sodom," and this is where the angels found him when they entered the city. By comparing this statement with Genesis 23:10, 18; 34:20, 24; and Ruth 4:1, it becomes apparent that it has reference to the fact that Lot was an important citizen, and was occupying a sort of judgment seat.

Exercising discernment which one in such a position should possess, he recognized that these were no ordinary visitors, and quickly bowed himself humbly and addressed them as "lords," inviting them to spend the night in his home. They at first demurred, indicating that they were planning to spend the night in the street. But Lot pressed his invitation and they accepted, whereupon a feast was prepared for his guests, including unleavened bread. Evi-

dently Lot recognized that his visitors were righteous persons, hence the use of unleavened bread.

**19:4-11** These two angels—who appeared as human beings, and were probably two of the three who just previously had visited Abraham—must have been outstanding in appearance, for they attracted the attention of many in the city as they entered. Some had doubtless seen them enter Lot's home, and being wicked of heart themselves they surmised that these strangers were not particularly friendly toward the city. If Lot was assuming the position of judge over the people, they may have decided that a plot was being formed against them.

In any event, before the two distinguished visitors had retired for the night a mob gathered in front of Lot's residence demanding that he produce his guests. Sensing that they meant to harm them in some way, Lot stepped outside of his door and closed it behind him—which was a brave thing to do under the circumstances—and sought to appease the rioters by offering them his daughters in return for not molesting his guests.

It is difficult for us today to understand how a father could have so little respect for his daughters, but apparently ethical standards of that time must have been quite different from what they

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are now. It would seem that civilized codes of conduct governing human behavior in those ancient days greatly favored the men above the women, to the extent that in any circumstance where it seemed necessary to sacrifice one or the other, men and their interests were protected. The two occasions when Abraham seemed willing to sacrifice his wife for his own protection are along this line.

The crowd of Sodomites who gathered in front of Lot's house were not to be appeased. They accused Lot of wanting to act as judge over them, and probably would have done him harm but for the fact that the two angels—his visitors—intervened. They reached out of the door and snatched Lot away from the angry mob, and then, by the use of supernatural powers, smote them with blindness, rendering them impotent to do anybody harm.

**19:12-16** This demonstration of the Sodomites' wickedness ended in a manner to give Lot great confidence in his visitors. Then they revealed to him the real purpose of their visit. For Abraham's sake they gave Lot every opportunity possible to save not only himself, but all of his family as well.

Lot co-operated by warning all of his daughters—some of whom were married, for his sons-in-law are mentioned. But these did not believe their father-in-law, and apparently the only ones who left the city were Lot and his wife, and his two unmarried daughters. And even these seemed reluctant to leave, being led out by the angels.

**19:17-22** After leading Lot out of the city, the angel who acted as spokesman counseled him to flee to the mountain for his life, and not to look back. Apparently the cities were to be destroyed in such a manner that the entire territory of the plain was to be affected, hence it was necessary to be farther away than merely outside of the city.

For some reason Lot seems to have been attracted to city life, for he hesitated to obey the command to flee to the mountain. Instead, he requested the privilege of entering another, although a much smaller city. The angel who spoke for the Lord granted this request, so Lot and his two daughters entered Zoar—meaning "little"—and probably so named because of this circumstance.

**19:23-25** When Lot reached Zoar the sun had risen. It was evidently the morning following the angels' visit to Sodom. They had all feasted together at Lot's home in Sodom, but no one had had an opportunity to retire. Now morning had come, and with Lot safe in Zoar, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

Sodom and Gomorrah were destroyed, and "all the plain." The work of destruction was complete. The Lord had "taken them away as he saw good." It is interesting to note that no attempt was made to convert the people of these cities before destroying them. They were not called upon to repent. This fact is confirmed by Jesus who said that if the same mighty works

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had been done in these cities of the plains as had been done in certain Jewish cities of his day, they would have repented. This indicates clearly that it was quite within God's power to bring about their repentance.

Why, then, did he not do it? Jesus furnishes the answer by telling us that God will deal with them in the future day of judgment, when it will be more favorable for them than it will be for those who rejected him despite the mighty miracles which they saw him perform. In other words, while God promised Abraham that he would bless all the families of the earth through his seed, it was not then the due time to bless them; and under the circumstances it was better for the people of Sodom and Gomorrah to be cut off in death to await the resurrection and future day of trial, than it was for them to continue in sin, drifting further and further away from God, and entering ever deeper into debauchery and wickedness.

**19:26** The angel had given instructions not to look back. Probably this expression denotes more than merely to turn one's head to look behind. It seems to imply a hesitancy to go forward, if not an actual turning back. Jesus compared Lot's wife with one who puts his hand to the plow and turns back. Jesus used the illustration as a warning to his followers not to turn back into the world from which they had separated themselves when they obeyed his call to forsake the world and follow him.

It is not necessary to suppose that Lot's wife turned into a solid pillar of salt. The account indicates that the entire area was affected by the fire and brimstone which destroyed the cities. It is probable that when she looked or turned back she still was in the region where the atmosphere had become impregnated with sulphur and possibly other gases, which, coming in contact with her body, formed a casing of salt. According to some who have been in this region, it contains numerous salt pits and rocks. The suggestion has been made that she may have fallen into one of these and that thus she would be turned into a so-called "pillar of salt." So it is with the Christian who turns back into the world. It is not that the Lord specially punishes such a one, but the environment and circumstances are such that his spiritual life is destroyed.

**19:27-29** Abraham realized from conversing with his three visitors that Sodom and Gomorrah were not to be saved, so he arose early in the morning and witnessed what he could of the destruction. While God did not spare the cities on his account, nevertheless, he "remembered Abraham, and sent Lot out of the midst of the overthrow." Abraham's prayer on behalf of his nephew had great influence with the Lord, for the angel said to Lot, "Haste thee, escape thither; for I cannot do any thing till thou be come thither." If the Lord could not destroy Sodom until Lot had made his escape because of Abraham's prayer, is it any wonder that the "time of trouble" at this end of

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the age is shortened "for the elect's sake"?

**19:30-38** Here we have another example of the vast difference between the moral code of ancient times and what is considered proper today. In this instance, the concern of Lot's daughters over the matter of keeping the family name alive seems to have outweighed every other consideration. Failure to bear children then was also considered somewhat of a calamity, and this too may have entered into the planning of Lot's daughters.

Probably the Lord's purpose in permitting this action on the part of Lot's daughters to be recorded was in order to establish the origin of the Moabites and the Ammonites. These figure somewhat in the experiences of the natural descendants of Abraham. Perhaps even more important is the fact that Ruth, one of the mothers in the genealogy leading down to Jesus, was a Moabite.

### The Promised Seed Protected

#### CHAPTER TWENTY

IN THIS chapter we have another interesting narrative revealing the Lord's interest in preventing anything from happening that would interfere with his purpose that Sarah should be the mother of Isaac, the typical seed of promise. The chapter also emphasizes what we have previously mentioned; namely, that codes of honor in those days seem to have greatly favored the men.

It is said that Eastern princes claimed the right to gather all the beautiful women of their domain

into their harems. It was apparently in keeping with this "right" that Abimelech "sent and took Sarah." Sarah must have been a remarkable woman, especially in appearance, for at this time she was getting well along in years, yet her beauty was such that she appealed to this heathen king as desirable for his harem.

The ethical code of the time was quite different from ours in many respects. Apparently the only "legitimate" way a king or prince could requisition another man's wife was to have the husband killed. Abraham was aware of this, hence his partial deception in representing Sarah to be his sister. This tended to serve as a protection for him, but could have ended in serious consequences for Sarah.

Had Abimelech learned through the ordinary course of events that Sarah was Abraham's wife instead of merely his half sister, he might well have sought the death of the patriarch in order lawfully to keep Sarah in his harem. But something extraordinary occurred—"God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife."

Now the tables were turned. It was Abimelech's life that was in danger, and he was very willing to return Sarah to Abraham. God had intervened before Sarah had been defiled, and this was the important consideration. But Abimelech was concerned, nevertheless, and asked if the Lord would slay a righteous man.

His claim of righteousness, and the acknowledgment of that claim by God, must be understood as pertaining to righteousness according to standards of that time. This, like many other practices of those ancient times, would come under the general heading of what God "winked at" because of the ignorance of the people. It was not his time to enlighten the world. What he was chiefly concerned about in this instance was the protection of Sarah in order that his purpose pertaining to the seed of promise should not be hindered. It was not the time to regulate the moral codes of the heathen.

While Abimelech's standards of righteousness were quite unlike those of Christianity, he was apparently sincere in his efforts to live up to that which he believed to be right—either this, or else he was thoroughly frightened by the threat of death which came to him from the Lord in his dream. In any case, he accused Abraham of causing him to bring a great sin upon his kingdom.

The whole affair turned out to the satisfaction of all concerned, but meanwhile the Lord employed harsh measures to make sure that Abimelech lived up to his professions. The account says that "Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants; and they bare children: for the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife."

## Isaac Born, Ishmael Banished

### CHAPTER TWENTY-ONE

**21:1-5** "And the Lord visited Sarah as he had said": One of the great lessons the Lord taught in connection with the birth of Isaac was that he was a child of promise, and born as a result of a special dispensation of divine grace. He was not born by the will of the flesh in the ordinary sense of the word; for Sarah, in addition to being barren all her life, was now well past the normal age when she could expect to become a mother.

It is important to take into account the fact that Isaac was a miracle child, for the circumstance is a sort of token from the Lord that all his promises toward the human race will be fulfilled because of his infinite wisdom, grace, and power. Throughout all the ages man has failed to rescue himself from the result of his own sin, and would continue to be impotent in his efforts to save himself; but this does not hinder the outworking of God's loving purposes toward the dying race. It seems appropriate therefore that in fulfilling his promise concerning the seed of blessing, the Lord should make it plain that he alone was responsible for making it possible. God asks his people to co-operate with him in his work, but it is always well to remember that their efforts are quite fruitless except as he bestows his blessing upon them.

Abraham had great confidence in the promises of God, and a great deal of respect for his instructions in connection with their fulfilment.

When this child of promise was born, he was named Isaac, in keeping with the Lord's instructions. (Gen. 17:19) Isaac was also circumcised in obedience to the Lord's command.—Gen. 17:10, 12

"Abraham was an hundred years old" when Isaac was born. He had waited a long time for the birth of this "seed" of promise, and during that long waiting period his faith was tested many times, and severely. But now his faith was at least partially rewarded—not wholly so, for the Apostle explains that, even as with the remainder of the ancient worthies, Abraham "died in faith, not having received the promise"; that is, the fulfilment of the promise.—Heb. 11:13, 39, 40

Many of the Lord's people have been tested by their long wait for the fulfilment of God's promises. The "vision" has seemed to tarry; the "Bridegroom tarried"; and many have been disposed to cry out, "How long, O Lord, how long?" Then, there is the other thought, the more comforting one, that the Lord has a due time for the accomplishment of all his purposes. And while he does not reveal all the time features of his plan, we can take comfort in the thought that there is never actually any delay. There was a "due time" for Isaac to be born, but because Abraham did not know it far in advance, his faith was tested.

**21:6-8** Sarah also exercised a great deal of faith in connection with the birth of Isaac. (Heb. 11:11) Evidently God's "visit" to her in this connection brought about a renewal of her youth; for she not only gave birth

to Isaac, but nursed him as well, indicating that her whole system had undergone a change which was contrary to nature for one of her age.

**21:9, 10** Evidently Sarah possessed a sensitive disposition, for when Ishmael was born she was somewhat disturbed by the attitude of Hagar, his mother. And now that she had a son of her own and Ishmael was mocking him, it was more than she could endure, so she directed Abraham to send Hagar and Ishmael away from the household. It would be unfair, though, to blame Sarah's attitude entirely upon her sensitive nature. Doubtless the promises of God pertaining to her seed had much to do with it, and probably she was merely acting in a manner which she believed would be pleasing to the Lord—"the son of this bondwoman shall not be heir with my son, even with Isaac."

**21:11-21** Sarah's directive to Abraham concerning the casting out of Hagar and Ishmael was "grievous in his sight because of his son." Ishmael was Abraham's own son, and because of his fatherly love for his boy, it was not an easy thing for him to comply with the request of his wife. Perhaps he hesitated to do it, wondering if the request might be merely an emotional outburst of Sarah and not expressive of what would be the proper thing to do under the circumstances.

But Abraham was not long left in doubt, for the Lord spoke to him and told him that he should obey Sarah's request—"hearken unto

her voice; for in Isaac shall thy seed be called." The Lord never causes any unnecessary anxiety, or grief. While he made it plain to Abraham that Isaac was the one in whom his seed should be called, nevertheless he revealed that Ishmael was to become the father of a great nation, or people.

Abraham made what provision he could to preserve the lives of mother and child as he sent them away. While Sarah had no particular interest in either of them, the same could not be said of Abraham; for Ishmael was his own son, and Hagar for a time had been to him a wife. Their lot for a while was a difficult one, and seemingly hopeless. Hagar gave up in despair, and then the Lord intervened; for although Ishmael was not the promised seed there was a certain typical purpose he was carrying out through him.

This is brought to our attention in Galatians 4:21-31. Here the apostle speaks of two great covenants, and of a "seed" that is produced by each. God's original covenant with Abraham called for a "seed" and for the blessing of mankind through that seed. Paul explains that Sarah pictures that part of the Abrahamic covenant which brings forth the seed of promise.

Four hundred and thirty years after this original covenant was made, God entered into a covenant with the natural descendants of Abraham at Mount Sinai—the Law Covenant. Because of the inability of the Israelites to keep this perfect Law of God, they were brought into bondage by its requirements. This covenant, Paul explains, was

prefigured by Hagar, the bondmaid, and the Israelites in bondage under that covenant, by Ishmael.

Paul speaks of this as an allegory. Actually, of course, Ishmael was not the father of the Israelitish nation, for they were and are the natural descendants of Abraham through Isaac. Ishmael, on the other hand, is accredited as being the father of a goodly portion of the Arab race. It is merely that Ishmael is used by Paul as a type of Israel under the Law Covenant.

**21:22-34** Even in those ancient times news events had a way of being circulated, and doubtless the fact that Sarah had given birth to a son was an outstanding occurrence in view of the circumstances. And it had a very wholesome effect upon the inhabitants round about. Abimelech, with whom Abraham had had previous dealings, together with his chief captain, said to Abraham, "God is with thee in all that thou doest."

Abraham reproved Abimelech in connection with a well of water which he supposed Abimelech had taken away, but the latter's explanation was satisfactory and the covenant was made. The presenting of a token of covenants made, seemed to be the custom of the time, and that part of the covenant which Abraham wished particularly to be made secure pertained to a certain well which he had digged. Apparently water was not too plentiful, and Abraham wisely safeguarded this much of a supply. Abraham did not lose sight of the source of all his blessings and his faith in God was now stronger than it had ever been.

### *"This Thing Is From Me"*

**T**HESSE are the words of the Lord to King Rehoboam, and they express a viewpoint pertaining to God's dealings with his people which we should endeavor always to keep in mind. Rehoboam was a new king in Israel, having succeeded his father, Solomon, to the throne. Representatives of ten of the tribes interviewed the new king and demanded that burdens imposed upon them by Solomon now be lifted; but after due consideration Rehoboam decided not to yield to their demands. Then the ten tribes rebelled and asked Jeroboam to reign over them.

Acting hastily, Rehoboam assembled an army of 180,000 soldiers with which he was determined to put down the rebellion and by force of arms compel the revolting tribes to be subject to his rulership. But the Lord intervened to prevent the carrying out of this plan, sending instructions to the king to this effect with the explanation "This thing is from Me."—I Kings 12:24

Probably Rehoboam never understood just why the Lord had permitted this breach in the solidarity of the nation; nor is it essential that we understand it now in order to derive the important implications of this message which the Lord sent to this ruler over his typical people. What had happened seemed all wrong to Rehoboam, and so out of keeping with his judgment of the Lord's will that he was confident he would be divinely blessed in his plan forcibly to reunite the nation. But he was wrong—"this thing is from Me," said the Lord.

Statements such as this, made by the Lord to his people, should bring home to us with blessed reality the fact (that everything which concerns us is of even greater concern to the Lord—that he is just as interested in our personal welfare as we, and eminently more qualified to know what is best for us.) This, too, is the reassuring lesson which Jesus gives us, saying, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not

therefore: ye are of more value than many sparrows."—Luke 12: 6, 7

The Apostle Paul expresses the same reassuring thought when he tells us that all things work together for good to those who love the Lord and who are called in keeping with the divine purpose. (Rom. 8:28) The apostle knew this because of the many promises of God indicating his love and care for his people. He knew it also because, by the eye of faith, he was able to discern that even his greatest trials had often resulted in the richest of blessings from the Lord—blessings which could never have been enjoyed had it not been for the trying circumstances which conveyed them to him.

Our faith in God and in his overruling providences in our lives as Christians should enable us all to realize that nothing can come to us except by divine permission, and that many times our most painful experiences are actually by his appointment. If we can but have confidence that this is so, our every joy will be a deeper joy, and our burdens and sorrows will be borne with greater fortitude; for we will know that our all-wise Heavenly Father sees exactly what we need for our training in order that we may be made meet for the inheritance of the saints in light.

With reference to the Lord's feelings toward his typical people, Israel, the prophet declared, "For he that toucheth you toucheth the apple of his eye," and surely our Heavenly Father is equally concerned over spiritual Israel, and therefore enters into and shares our every experience, whether of joy or of sorrow. (Zech. 2:8) Of his ancient people the Lord also said, "Thou wast precious in my sight." (Isa. 43:4) Can we doubt that the same is true of us? Is not the Lord, through his Word, whispering these same reassurances of his love to us, and should not this enhance the value of our every experience, as daily we seek to carry out our covenant with him by sacrifice?

Do we have temptations? Well, the Lord knows about them. He does not lead us into temptations, for God tempteth no man. (James 1:13) Nevertheless, he knows about our temptations, and permits them, and we have the assurance that when they become too great he will provide a way of escape—perhaps not our way, but a way which will be much better suited to our eternal welfare than any of our own choosing could possibly be. (I Cor. 10:13) So, at such times, the Lord might very well be saying to us:

"I want you to know that, when the enemy comes in like a flood, this thing is from Me, and that I have permitted it in order

## CHRISTIAN LIFE AND DOCTRINE

that you might realize more fully your own weaknesses, and learn to depend more confidently upon My grace to help in your every time of need. (Heb. 4:16) I want you to learn that your safety as a new creature in Christ depends upon your looking to Me for strength, for while I want you to do the best you can to fight off all the enemies which assail you as a new creature, I want you to realize also that the battle is not won by those who think they are strong apart from Me, but by those who look to Me to do their fighting for them."

To have faith that God's hand is in all our affairs, it is essential to keep in mind that he is training us for the great work of the future, and for that high position of joint-heirship with his Son, King Jesus. One of the necessary lessons to learn in order to be qualified for this exalted office is that of humility, and it may be that the Lord will use very common-place experiences to teach us humility. To those of us who need such an experience, the Lord may be saying:

"Are your surroundings in life such as are humiliating to bear? Has your lot been cast with people who do not appreciate you, nor understand you; people who never consider your preferences, nor your tastes, and who are always putting you in the background, and themselves in front? Do not blame your associations, this thing is from Me. I am with you in all your humiliations, helping you to bear them and from them, to learn the needed lessons. I am training you to be a ruler, to exercise tremendous responsibility; but I want you to do it for My glory, not your own. So, first of all, it will be necessary for you to come to the place where you will be glad to say from the heart, 'O! to be nothing, nothing.' So remember, dear child of Mine, you are not in your present environment by accident, it is from Me, for I knew that only under such circumstances can you be properly trained for kingdom glory."

Again, and to some of us the Lord may be saying:

"Are you in financial difficulties? Are you finding it more and more difficult to 'make both ends meet'? This thing, too, is from Me, for I want you to put your trust more fully in Me and to realize that I know exactly what is best for you. I realize that it may be embarrassing at times not to have all the money you think you need. You would like to make a better showing among your friends, perhaps even among the brethren; but has it ever occurred to you that under My training and direction, and if you keep close to Me, you may get into the kingdom before some who are able to make a better showing in the flesh. Of course, I don't want you to feel superior to others just because you are poor, for then you would

# Radio Programs Promoted

## FRANK AND ERNEST BIBLICAL DIALOGS

All Programs on Sundays Unless Otherwise Noted

N. F. TIME		STA.	KC.	P.M.					
St. John's, N. F. (Thurs.)		VOCM	1006	9:00	San Antonio, Tex.	KISS	FM	8:45	
					San Antonio, Tex.	KMAC	630	8:45	
					Shenandoah, Iowa	KMA	960	9:15	
EASTERN TIME		STA.	KC.	A.M.					
Adrian, Mich.		WABJ	1500	10:00					
Akron, Ohio		WADC	1350	9:45					
Baltimore, Md.		WFBR	1300	9:15	Fort Worth, Tex.	KWBC	970	10:00	
Bay City, Mich.		WBCM	1440	10:00	San Angelo, Tex.	KTXL	1340	2:15	
Columbus, Ohio		WHKC	610	9:30	Wadena, Minn.	KWAD	920	2:45	
Connellsville, Pa.		WCVI	1340	9:30	West Point, Miss.	WROB	1450	12:45	
Guelph, Ont.		CJOY	1450	9:30					
Hamilton, Ont.		CHML	900	9:45	MOUNTAIN TIME		STA.	KC.	A.M.
Lawrence, Mass.		WLAW	680	10:15	Carlsbad, N. Mex.	KAVE	1240	9:15	
Lynn, Mass.		WLYN	1360	9:00	Kalispell, Mont.	KGEZ	1460	8:45	
Middletown, Ohio		WPFB	910	10:15	Douglas, Ariz.	KAWT	1450	9:45	
Muskegon, Mich.		WMUS	1090	10:45	Globe, Ariz.	KWJB	1240	9:45	
Philadelphia, Pa.		WIP	610	9:30	Phoenix, Ariz.	KPHO	1230	9:45	
Pittsburgh, Pa.		WWSW	1490	9:30	Prescott, Ariz. (Sat.)	KYCA	1490	8:45	
Waterbury, Conn.		WATR	1320	11:45	Safford, Ariz.	KGLU	1450	9:45	
					Tucson, Ariz.	KVOA	1290	12M	
					Wallace, Idaho	KWAL	1450	10:15	
					Yuma, Ariz.	KYUM	1240	9:45	
					PACIFIC TIME		STA.	KC.	A.M.
Dayton, Ohio		WHIO	1290	12:15	Albany, Ore.	KWIL	1240	10:30	
Detroit-Windsor (Sat.)		CKLW	800	1:15	Berkeley, Calif.	KRE	1400	9:00	
Jacksonville, Fla.		WJHP	1320	1:45	Calexico, Calif.	KICO	1490	7:00	
New York, N. Y.		WINS	1010	10:15	Las Angeles, Calif.	KGER	1390	8:45	
CENTRAL TIME		STA.	KC.	A.M.	Moscow, Idaho	KRPL	1400	9:15	
Anderson, Ind.		WHBU	1240	9:45	San Diego, Calif.	KFMB	550	9:45	
Joliet, Ill.		WJOL	1340	9:30	Spokane, Wash.	KREM	1340	9:45	
Clinton, Iowa		KROS	1340	9:45	Stockton, Calif.	KGDM	1140	9:30	
Grand Forks, N. Dak.		KILO	1440	10:30	The Dalles, Ore.	KODL	1230	9:15	
Louisville, Ky.		WGRC	1370	8:45	Vancouver, B. C.	CJOR	600	10:45	
Medford, Wis. (Wed.)		WIGM	1500	9:45	Vancouver, Wash.	KVAN	910	9:15	
Meridan, Miss.		WMOX	1240	10:00					
Minneapolis, Minn.		WTCN	1280	9:15					
St. Louis, Mo.		KXOK	630	10:00					

*In the Spirit of Tolerance a*

# ing Christian Knowledge

Victoria, B. C. CJVI 900 10:00  
 Wenatchee, Wash. KWNW 1340 10:15  
 Yakima, Wash. KYAK 1400 10:15

>> P.M.

Seattle, Wash. KOL 1300 5:15

## CALIFORNIA RURAL NETWORK

Frank and Ernest—9:00 A. M. Pacific Time

Blythe KUCB 1450 kc.  
 Brawley and El Centro KROP 1300 kc.  
 Indio and Palm Springs KREO 1400 kc.  
 Riverside and San Bernardino KPRO 1440 kc.  
 Channel 248 on PM dial KPOR FM  
 Santa Ana KVOE 1480 kc.

The California Rural Network—with the exception of KVOE, Santa Ana—also carries the following programs:

## BIBLE LECTURES

G. Russell Pollock—5 P. M. Sundays

Don H. Copeland—8:55 A. M. Saturdays,  
 and 7:25 A. M. Sundays.

## HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

## BROADCAST TOPICS FOR JULY

The Frank and Ernest topics for the month, and the literature to be offered, are as follows:

Week of July 3—"Spiritual Israel"; literature offer: "Chosen People."

Week of July 10—"The Image of God"; literature offer: "Creation."

Week of July 17—"The Witch of Endor"; literature offer: "Spiritualism."

Week of July 24—"The Judgment Day"; literature offer: "God and Reason."

Week of July 31—"A Thief in Paradise"; literature offer: "Hope Beyond the Grave."

First copies of any literature offered in connection with these programs will be sent free upon request. Address Frank and Ernest, Box 60, General Post Office, New York, N. Y. For additional copies see price list on inside of back cover.

## ADVERTISING THE MESSAGE

The listing of the weekly topics of the Frank and Ernest broadcasts is to enable those who desire to insert small advertisements of the programs in their local papers.

We are glad to furnish cards in lots of 1,000 or more for advertising the programs on the station serving best in your territory. These are free.

## AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time  
 Geelong 3GL 222 metres 10:00 A.M.  
 Sydney 2KY 294 metres 8:15 A.M.  
 Western Australian Time  
 Perth 6KY metres 10:15 A.M.

## POLISH BROADCASTS

Adrian, Mich. WABJ 9:45 A.M.  
 Chicago, Ill. WGES 8:45 A.M.  
 Niagara Falls, N. Y. WHLD 9:45 A.M.  
 Meriden, Conn.  
 (Middletown) WMMW 9:00 A.M.  
 Stevens Point, Wis. WTWT 9:45 A.M.

and Good Will Toward All

not be learning the lesson I am endeavoring to teach you, which is that of trust in Me and in My ability to provide all your needs; and a joyful acquiescence in your lot in life which I am permitting, for this thing is from Me."

Are we passing through a nighttime of sorrow, due to the loss of some beloved one, or to circumstances which seemingly no one can understand? Again we hear the Lord saying:

"This thing is from Me. I have permitted earthly comforters to fail you in order that you might learn to look to Me for consolation. Perhaps you have not realized—but I have—that as long as you had all your dear ones with you and your trusted friends were always able to console you in your trials, you didn't think of Me very often. But at one time you made a covenant with Me, and I accepted you into My family. You have been very dear to Me. I have wanted to do more for you, to bless you more richly, but you were getting along so well, your life was so filled with your friends, and you were so satisfied with your successes, that I was largely shut out of your thoughts and ways. You didn't realize your need of Me. I do not rejoice in your trials, but I know, and you will learn, that in turning to Me you will find comfort and solace beyond anything your earthly friends could possibly furnish. I want you to know that I am your everlasting portion, and I want you to draw nigh to Me in order that I might draw nigh unto you."—James 4:8

Has someone circulated falsehoods about us, belittling our abilities perhaps, or even misrepresenting our characters? The Lord permits these experiences also, for they are among the all things which, by his overruling, are working together for our good. From this standpoint, therefore, he might very well be saying:

"Leave those who misrepresent you to Me. I will deal with them according to their responsibility in the matter. There is a lesson in this experience, a lesson which I want you to learn. It is another way in which you can learn the much needed lesson of humility—Christlike humility. In this experience 'consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.' (Heb. 12:3) When Jesus was contradicted, yes, even when he was reviled while hanging on the cross, he reviled not again, committing himself rather into My care and keeping; and this is what I want you to do."

Even though we have covenanted to do the Heavenly Father's will, we sometimes go along from day to day making our own plans, and neglecting to take into consideration whether or not our plans are in harmony with his will. Of course we want him to bless the

plans we make, and if he does not, then we wonder why. Again let us hear the voice of the Lord, for he may be saying to us:

"Have your plans been all upset? This thing is from Me. It was well that you asked Me to bless your plans, but in your consecration to Me you expressed your determination to do My will, to follow the plans that I would make for you. I have been ready at all times to direct your steps, but often you have not given Me an opportunity to do so, and now that your own arrangements are not working out so well, I want you to know the reason, and try to do the better way, that is, to consult Me with respect to every detail of your life. I can assure you that when you do this, My blessing will make you rich—rich in peace and joy, and in the realization that I am ever by your side, and that I will withhold no good thing from you as long as you walk uprightly."—Psalm 84:11

All of the Lord's people are, at one time or another, burdened with responsibility and loaded down with care. We are prone to worry about the outcome of this experience, or the result of that effort. Under this burden of care, we are apt to wonder why we do not have the joy and peace in the Lord that once enriched our lives. And then, despite all our care and worry, something goes wrong, and we are crushed in spirit. In our distress we turn to the Lord, and through his Word hear him say:

"This thing is from Me. I have been telling you right along that you should cast all your care upon Me, for I am abundantly able to take the responsibility for the successful outcome of every service I ask you to render for Me. (I Pet. 5:7) Not only do I want you to ascertain My will with respect to all the affairs of your consecrated life, but doing this, to let Me also be responsible for the outcome. Then you will have peace and joy in the Holy Spirit, for you will know that on account of My almighty power and infinite wisdom there will be no situation too difficult for Me to handle. Even so, the outcome of your every experience, and the result of your every effort to serve Me, may not be as you would desire; but you can be confident that, under the overruling of My providence, all things will work together for your good and for My glory."

Every truly consecrated child of God is alert to serve him and his people in any and every way possible. Those who do not desire to be active in his service may very well doubt the genuineness of their consecration. However, for many the opportunities of service often seem quite limited. We long to do more for the Lord than we are doing, or have the opportunity to do. It may be through

lack of physical strength; or it may be due to obligations toward those for whom the Lord expects us to care; it may be financial inability, or other handicaps. Do we, then, wonder why it is that, although our hearts long to do much in the Lord's service, we are deprived of the opportunity? In this experience also, the Lord may very well be saying to us:

"This thing is from Me. I know of your desire to do some great work for Me, and yet I have permitted you to be laid aside on a bed of weakness and pain, for there is a lesson in this which is most essential for you to learn. Deep down in your heart, why are you so anxious to be busy in My service? Is your motive entirely that of love for Me, for the brethren, and for all who may be blessed at your hands through the ministry of the truth? It is well that you examine yourself very carefully along this line. And there is no better time to do this than while you are laid aside from active service. If there is the slightest trace of a motive in your heart that is not unselfish and pure, prosperity in My service would be very injurious to you, and I love you too much to permit you to be injured.

"And then, in order for Me to bless you in My service, it is essential that you lean upon Me for strength, and look to Me for guidance. This experience of waiting, which you are now having, will help you to realize your own weakness, and your great need of Me. My strength will be made perfect in your weakness, but only if you realize your weakness. (II Cor. 12:9) When you come to the point where you tremble when you think of self, and realize how very little you can do for Me in your own strength, then I will be able to use you for doing great things for Me—if not this side of the veil, then surely when I have exalted you to glory to live and reign with My beloved Son.

"And if, in My providence, it takes all your time and strength and means to meet your responsibilities toward those depending upon you, this thing is from Me, too. If you discharge your responsibilities as unto Me, I will accept your service as though it were done directly in My vineyard. I know that in your heart you want to render direct service to Me, and that is proper. I delight in that attitude, and will be very near to you and bless you. But keep alert; it may be that the time will come when I will open the way for you to serve Me in more direct ways. Watch and pray lest you settle down into a life of worldly indifference simply because at present you are deprived of the privilege of working directly for Me.

"If, in your case, it is a matter of wishing that you had large sums of money you could devote to My service; well, I appreciate

that, but what are you doing with that little bit you do have? I have been saying over and over again to My people that those who are faithful in that which is least will be faithful also in that which is much. (Luke 16:10) After all, dear child of Mine, My most important consideration for you is that you prove faithful, and you can do that with a few pennies just as well as though you possessed a large fortune which could be devoted to My service. You doubtless have read what My beloved Son said about the widow who cast her only two mites into the treasury of the temple. Well, the fact that you have only mites to use in My service is My providence for you. This thing is from Me! I am watching to see if you will be like that widow."—Mark 12:42-44; Luke 21:1-4

The Lord's providences over his people are truly marvelous. Frequently those who have had little or no opportunity for service, suddenly find that glorious privileges in the harvest open up before them. Those who have had small opportunities, are granted larger ones. Those incapacitated by illness may recover. Family responsibilities may lessen. Some who possess little of this world's goods, may acquire more which they can use for the Lord. These changes of circumstances should also be accepted as coming from the Lord; so again we hear him saying to us:

"This thing is from Me. You have profited as a new creature by your past position in life, and now I have answered your prayers for greater opportunities of service. But it is well to remember that you will need My help now more than ever before; for, in the use of these larger privileges of service, there may be a tendency for you to develop a feeling of self-sufficiency.

"When you were weak and ill, you felt your need of Me; but now that you are strong and well, you need Me more than ever; so do not now neglect to acknowledge Me in all your ways, and look to Me to direct your path and give you strength to walk in it. The service which you rendered to those dependent upon you was important, but now that you are serving Me directly you will need My guidance and blessing even more than before; for the simple reason that you will be handling the holy things of My Word and plan. And if you may now have more money to spend for Me, take heed lest you come to feel that your money should buy you special privileges of honor and authority among My people. Watch also lest you rest in the thought that your money is all I want. Above everything else, from you—as from all My children—I want the affection of your heart. I want you to keep close to Me and to be very attentive to all of My instructions. I want you to tremble at My Word, not in fear of what I might do to you, but because you are anxious lest a promise being left you of entering into a

full rest of faith in the doing of My will, you should even seem to come short of it.—Heb. 4:1

“So dear consecrated child of Mine, since you have agreed to acknowledge Me in all your ways (Prov. 3:6), just remember that I am directing you in all things, and that there isn't a single experience that comes into your life of which I am not aware, and have either permitted it or ordered it because I knew that it would be for your good as a child and heir of Mine, and a joint-heir with My beloved Son, Jesus. (Rom. 8:16, 17) Never doubt My interest in you, nor My ability to care for you. As each new blessing comes to you, as trials weigh down upon you, keep your ears attuned for My reassuring message. This thing is from Me. Yes, from Me, the God of your salvation, the God of mercy and abundant grace, who daily lifts up His countenance upon thee to give thee peace.—Num. 6:24-26

“I am your Father, too, your Heavenly Father, and everything that concerns you, My child, concerns Me. My love is yours for your comfort and joy. My infinite wisdom is yours to direct all your steps. My almighty power is pledged to your support, to help you over all the rough places in your heavenly journey, to defend you against all your foes, and to strengthen you in all your weaknesses. And just remember, dear child of Mine, that I will withhold no good thing from you, and that I always give My very best to those who leave the choice with Me. (Psalm 84:11) Blessed are all they who put their trust in Me.”—Psalm 2:12; 34:8

Reassuring indeed are the Lord's words, as he talks to us out of the Scriptures. Perhaps one of the important lessons we should learn from his messages is that when we fellowship with him, it is best that we have little to say ourselves. If it is important that all the world keep silent before him (Zech. 2:13), it is even more so for us, his children. Our Heavenly Father is, however, pleased for us to express our devotion to, and love for, him, to reiterate our longing desire to please him, and to keep near to him. How appropriate that we should say:

*“Sun of my soul, my Father dear,  
I know no night when thou art near  
O! may no earth-born cloud arise  
To hide thee from thy servant's eye.*

*“Shield of my soul, tho' tempests rage  
And 'gainst me hosts of foes engage,  
My refuge and my fortress thou,  
Before thee ev'ry foe must bow.”*

# "Songs in the Night"

## JULY 1

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Ephesians 5:8

THE Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in heaven. He forewarns us that many will not appreciate our good works, but will say all manner of evil against us falsely, for his name's sake. He assures us that the children of darkness hate the children of light, but he admonishes that in these experiences we should "re-joice and be exceeding glad; for great is your reward in heaven." Such is the sentiment of the children of the light that they will rejoice even in persecution and in tribulation. As they let the light, the truth, shine out, the error will be manifested to those of right understanding and of noble heart.—Z '15-201 (Hymn 275)

## JULY 2

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in his love.—John 15:10

WE MAY daily and hourly keep ourselves in the Lord's love by obedience to and a growing love for the principles of righteousness. And we are to rejoice in every experience in life—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart submission.—Z '02-173 (Hymn 80)

## JULY 3

Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14

ERRORS, falsities, may satisfy temporarily the craving of those who have

never yet tasted of the truth, the water of life, but nothing can give permanent, lasting satisfaction except the truth; and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.—Z '99-27 (Hymn 146)

## JULY 4

Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.—Psalm 60:4

WE ARE to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. . . . If we refrain from telling the glad tidings, the result will be that the fire of God's Holy Spirit will become extinguished within us. The possession of the truth—God's message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of his loving-kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons?—Z '14-198 (Hymn 280)

## JULY 5

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before his angels.—Revelation 3:5

THE faithful overcomers watch and keep their garments clean. They have not been willing to have sin contami-

## THE DAWN

nate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the Adversary gets no hold upon them—"That wicked one toucheth them not." . . . How gracious is the provision of our God in presenting us with the robe which covers all the repented-of blemishes of the past as well as the unintentional and unwitting imperfections of the present! Under this arrangement it is possible for the Lord's people to walk so carefully, so circumspectly, as to keep their garments unspotted from the world.—Z '11-342 (Hymn 82)

### JULY 6

**My covenant will I not break, nor alter the thing that is gone out of My lips.—Psalm 89:34**

THESE words of Jehovah God are very comforting and satisfying to his faithful children. As faith becomes a basis for things hoped for, so confidence and experience constitute a basis for faith to rest upon. The unchangeableness of our God is one of the attractive features of his character: his assurance is, "I am the same, I change not." Even when the Lord's word or sentence is against us—as in the case of his pronouncement against sin and sinners—and even though his unchangeableness will not permit him to excuse sin or clear the guilty, this very constancy becomes an assurance to us that as God has been strict and unchangeable in regard to the penalty pronounced, he will be equally strict and equally unchangeable concerning all the good promises and covenants which he has made to us.—Z '02-341 (Hymn 219)

### JULY 7

**Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matthew 5:10**

OUR text is especially appropriate and should always be remembered, not only in severe persecutions but also in the lesser ones, when our names are cast out as evil, when men make all kinds of misrepresentations against us falsely because of our faithfulness to the Lord

and to his Word and to the principles of righteousness. Then remember this text, and assure your heart in harmony with it and with other statements of the Lord's Word that all these experiences of opposition the Lord is willing to overrule for your highest welfare, causing them to work out for you a far more exceeding and eternal weight of glory. All who will be of the kingdom of heaven class must pass through some such experiences for the development and testing of their characters.—Z '05-255 (Hymn 322)

### JULY 8

**Let the peace of God rule in your hearts.—Colossians 3:15**

THE peace and joy which surpasseth all human understanding was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive, riches of grace through the Holy Spirit—those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace—the lengths, breadths, heights, and depths of the love of God.—Z '99-93 (Hymn 244)

### JULY 9

**I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.—Psalm 71:16**

THE tears and sorrows and battlings in strife against the world, the flesh, and the devil are all very necessary in the present time; and we should neither hope nor expect to be crowned as victors without passing through such experiences. In this battle we learn not to think of ourselves more highly than we ought to think; we learn of our own weaknesses and imperfections and our need to walk closely with the Lord, if we would keep our garments unspotted from the world. We learn also to trust his grace, and that "our sufficiency is of God." We learn that "greater is he who is on our part than

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all they that be against us." We learn that the victory that overcometh the world is neither the strength and perfection of our flesh, nor merely the strong resolution of our minds, but the latter helped and strengthened by him who assures us that his strength can be perfected in our weakness. It is here that we learn that all things are working together for good to them that love God.—Z '97-227 (Hymn 266)

### JULY 10

**He knoweth the way that I take.—Job 23:10**

WHILE the more exposed to Satan's attacks and to severer tests of our hope, faith, and love as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare, and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing Him that is invisible, as being upheld and led by His hand. We will have the promise of His presence in every trouble, and that He will never leave us nor forsake us and that all things (even the seeming evils of life) He is able and willing to overrule for our highest good; because we love God and his way and his plan more than self and self's ways—because we are called according to his purpose and have accepted the call, are in sympathy with its objects and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.—Z '95-3 (Hymn 87)

### JULY 11

**And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Daniel 12:3**

THOSE who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world it is true that, like their Lord, they have tribulation; but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward prom-

ised is beyond this vale of tears and the valley of the shadow of death. Then these that suffered here, meekly bearing the reproach of Christ; who took up their cross daily and followed him; who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto; who delighted themselves in the Lord, and daily meditated his law; who devoted themselves faithfully to the doing of his will—sacrificing their own—these shall by and by shine forth as the sun, as the brightness of the firmament, in the kingdom of their Father.—Z '96-65 (Hymn 320)

### JULY 12

**The eyes of the Lord are over the righteous, and his ears are open unto their prayers.—I Peter 3:12**

OUR Heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? . . . Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is—because he loves us—that through Christ he extends to us the gracious favor of coming to him as children to a father. . . . We need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. . . . It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly.—Z '95-214 (Hymn 293)

### JULY 13

**The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.—Deuteronomy 13:3**

THE kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they will love the Lord with all their heart, with all their soul (all their present capacity), and be able to say: "Not my will, but thine, O

Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that all the heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love him supremely—and who prove this love. But his grace will be sufficient for our every need.—Z '14-264 (Hymn 333)

**JULY 14**

**We know that the whole creation groaneth and travaileth in pain together.—Romans 8:22**

DEARLY beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition, and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace.—Z '02-263 (Hymn 38)

**JULY 15**

**Work out your own salvation with fear and trembling.—Philippians 2:12**

THE expression, "work out," has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and

this that we have undertaken lies before us. We see how our Master laid down his earthly life, and we see from the Scriptures that he is to be an example to us. So we are to submit ourselves rejoicingly to all the providences of God—glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.—Z '13-264 (Hymn 200)

**JULY 16**

**Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23**

THE heart, which is the center and mainspring of physical life, is here used as a symbol of the affections—which are the center and mainspring of the moral nature. Keep the center of the affections right, true, and pure, and the words and deeds and looks and plans emanating therefrom will be good, true, and pure, even though not always perfect. On the contrary, unless the heart is thus fixed, all attempts to otherwise regulate the life will be measurably fruitless and at best only spasmodic. How necessary, then, if we would live consistent Christian lives, moving steadily on in the way of righteousness, that our affections should be centered in God, that our hearts should be as true to him as the mariner's needle to the pole.—Z '93-234 (Hymn 198)

**JULY 17**

**He that saith he abideth in Him ought himself also so to walk, even as He walked.—I John 2:6**

WHOEVER has our Lord's spirit, and is controlled by the same will, is a member of the body of Christ, and will seek to walk after this fashion, to do the will of God in all things. This will mean a walk of holiness, of full devotion to God, and of opposition to sin. . . . We cannot in an imperfect body walk up to all the perfection of Jesus, who was perfect in his flesh as well as in his spirit. But we are to walk as he walked—in the same path, in the same direction, toward the same glorious goal toward which he walked. And so doing, faithful day by day, we shall by his grace attain the same exceeding great reward.—Z '14-126 (Hymn 301)

JULY 18

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isaiah 43:2

IN VIEW of the fact that all of the called, chosen, and faithful must be required to pass through the school of experience, discipline, and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that "behind a frowning providence he hides a smiling face." The waters of affliction, disappointment, perplexity, trouble, will be about us, and we are not to float with the current either, but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten. The Lord will pull us safely over to the other side, where we shall have life, and that more abundantly, with the glory, honor, and immortality which he will provide for his bride—his elect.—Z '07-171 (Hymn 93)

JULY 19

Every man that striveth for the mastery is temperate in all things.—I Corinthians 9:25

IF WE hope to be overcomers and approved of the Lord we must be moderate, temperate, self-denying in all things. It is not only necessary that our whole being should be consecrated to the Lord at the beginning of the race, but it continues necessary all along the way that it shall be continually subject to the new mind, the mind of Christ, which is to dwell in us richly and abound. Otherwise, if we allow the old, fallen nature to rise up and hinder the new mind, the mind of Christ in us—if we permit the will of the flesh thus to come into control again, we may count the race as ignominiously terminated and ourselves as "castaways"; because the mind of the flesh leads to death, but the mind of the new spirit of life in Christ, by which we are begotten through the Word of truth, leads to life everlasting, and through faithfulness to eternal glory.—Z '97-80 (Hymn 202)

JULY 20

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans 13:12

CONSIDER the light you have now received—the light of the knowledge of God, of his will, of what to live for, and of what kind of characters they are to whom the Lord will be pleased to grant the reward of eternal life, even the highest form of life. Having all this knowledge, put it on as an armor to protect you. Knowing what God requires, put all this on, not as a robe, but as an armor over the robe. Put on the breastplate of righteousness covering the heart. Realize that nothing but heart purity and absolute loyalty to God may be considered. Realize that God is for us. Take the sword of the Spirit, the Word of God, and all the various pieces enumerated by the apostle. These constitute the "armor of light," so called because it is obtained from the light of truth.—Z '15-284 (Hymn 164)

JULY 21

I pray 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.—John 17:9, 10

OUR Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart—a perfect purpose and intention—striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.—Z '03-78 (Hymn 165)

JULY 22

**The law is holy, and the commandment holy, and just, and good.—Romans 7:12**

COMPLETE happiness and unalloyed bliss can never be secured to anyone except by entire harmony with the perfect law of love—supreme love of God and love of the neighbor as to one's self. This law is the full expression of God's will and purpose concerning his creatures. His will is our happiness and peace and joy, and is essential to our fitness to live forever in the possession of his favors. The proper attitude, therefore, of every loyal child of God is not only that of submission to this law to the fullest extent of ability, but also of grateful and joyful harmony with it, and delight in obedience to it and in contemplation of it.—Z '92-326 (Hymn 114)

JULY 23

**Behold the Lamb of God, which taketh away the sin of the world.—John 1:29**

TO WHAT extent are we each and all zealously using the opportunities which the Lord has put in our power to glorify his name and to bless our sin-sick neighbors, not only by telling them about Jesus and his wonderful words of life, but to what extent are we additionally helping them to come to him? There are various ways in which we may assist—by word, by letter, by invitation to meetings, etc. However, one necessary element in all help is that our own course of conduct must be in accordance with that which we commend to others. If we ourselves have been to Jesus and learned of him and caught some of his self-sacrifice and love, we will be the better able to help others who desire to come to him. They who would be the ambassadors of the Lord in telling men of the forgiveness of sins and the privileges of sonship in the present time must themselves manifest not only a faith in their own forgiveness but additionally, must show a transformation of life in progress, evidencing the fact that they are now the friends of God, that they have been with Jesus and learned of him.—Z '04-40 (Hymn 76)

JULY 24

**I determined not to know any thing among you, save Jesus Christ, and him crucified.—I Corinthians 2:2**

EACH consecrated believer should ask himself, "How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the Sword of the Spirit?" Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a "thus saith the Lord"—for every man that asks them a reason for the hope that is in them concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and if need be, point out its place in the divine system of types. To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the truth.—Z '12-195 (Hymn 36)

JULY 25

**Let us watch and be sober.—I Thessalonians 5:8**

LET us watch in the sense of taking careful notice of all the directions which the Lord our God has given us respecting what would not be acceptable service to him. Let us watch ourselves, striving to walk as nearly as possible in the footsteps of the great High Priest, who was, we are sure, right and acceptable to the Father in every particular. Let us be sober—not only not literally intoxicated with ardent spirits, but let us not be intoxicated with "the spirit of the world," or the spirit of Babylon, churchianity. Let us have the spirit of Christ, the spirit of a sound mind, the spirit of meekness, the spirit of gentleness, the spirit of love for God, for our fellows, and for all men, seeking as we have opportunity, to do them good. Let us be sober in the sense that we will not be frivolous; that while happy, joyous in the Lord, free from the anxious

cares that are upon many others through misapprehension of our Father's character and plan, we may, nevertheless, be sober in the sense of being earnest, appreciative of present opportunities and privileges in connection with the Lord's service—not thoughtlessly negligent, letting opportunities and privileges slip through our hands to be afterwards regretted.—Z '02-242 (Hymn 48)

**JULY 26**

**After ye were illuminated, ye endured a great fight of afflictions.—Hebrews 10:32**

THE trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and his cause in this present time when, because of sin abounding, whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to him.—Z '03-439 (Hymn 196)

**JULY 27**

**The Lord is my strength and song, and he is become my salvation.—Exodus 15:2**

THE Lord is our strength; we lean not upon human might—neither of our own or of other men. We hold the Head, from whom not only come the laws which govern us, but from whom come the strength, the direction, the protection, the care, which we need and which we enjoy. The Lord is become our salvation; he has saved us from the condemnation of sin through faith in the blood; he has rescued us from the love of sin. He has not only revived us, but strengthened us, and enabled us to walk in the narrow way, and to do so with joy and gladness and leaping. He is our salvation already—the salvation that is to be brought unto us, and thus to be complete in us, in the first resurrection, is already begun—for we are already passed from death unto life, and have the witness of this in the Holy Spirit.—Z '02-10 (Hymn 120)

**JULY 28**

**By their fruits ye shall know them.—Matthew 7:20**

NONE can know the character of the heart, whether it be a new heart or merely that of the natural man or woman who has learned politeness, morality, etc. The only way in which we are permitted to judge each other is by the outward fruitage. If the Spirit of the Lord dwell within, the fruitage must be good, helpful to others. That human being must be a blessing in his home, in his community, even as Jesus was, whether his character, his goodness, be acknowledged by others in general or not. The fruits of these people of God are the fruits of holiness, meekness, gentleness, long-suffering, brotherly kindness, self-sacrifice in the interest of others and especially in the service of God and his truth.—Z '14-221 (Hymn 267)

**JULY 29**

**And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.—Genesis 24:58**

THIS well represents the question which comes before those called to be of the bride of Christ. They hear that he is the "only begotten of the Father, full of grace and truth." They hear that he is Lord of all, the inheritor of the "exceeding great and precious promises." They learn that union with him will mean the pleasures of fellowship forevermore and participation with him in all his great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebekah did, with great promptness. . . . Only a wholehearted love for the Lord and a well grounded faith . . . will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory.—Z '13-60 (Hymn 87)

**JULY 30**

**In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16:33**

THESE words of our Lord should comfort us, as they have comforted his people for the past eighteen centuries. There is no suggestion that we can escape similar tribulation. Indeed, if we

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escape the sufferings of Christ we will be denied a share in his coming glories. Hence we should not desire to escape tribulation, but rather go on courageously; nevertheless not too boastfully, not too courageously, but in meekness, in fear, in trust of the Lord's promises that he has overcome and is able to succor us in temptation's hour, and will do so if we but abide in his love and seek his protection. It is in view of this promised aid that we are exhorted to "be of good cheer."—Z '09-185 (Hymn 81)

### JULY 31

When He ascended up on high, He led captivity captive, and gave gifts unto men.—Ephesians 4:8

THE events of the day of Pentecost

were very valuable to the church at that time, but have been equally valuable to all of the Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the Holy Spirit; and this begetting was what Pentecost means to those waiting ones in the upper room. From that time onward they were sons of God; and "if children, then heirs, heirs of God, and joint-heirs with Christ" their Lord. And so it is with us who have come into the body of Christ since Pentecost. We do not receive special manifestations of divine power, such as the cloven tongues that came upon those disciples; but we do receive from God the same Holy Spirit which they received.—Z '16-13 (Hymn 91)

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## WEEKLY PRAYER MEETING TEXTS

**JULY 7**—"Behold the Lamb of God!"  
—John 1:36 (Z. '99-14, 15. Hymn 190)

**JULY 14**—"Let all bitterness, and wrath, and anger, . . . and evil speaking, be put away from you, with all malice."  
—Ephesians 4:31 (Z. '99-71. Hymn 183)

**JULY 21**—"To this end was I born, and

for this cause came I into the world, that I should bear witness unto the truth."—John 18:37 (Z. '99-123. Hymn 116)

**JULY 28**—"If ye suffer for righteousness' sake, happy are ye."—I Peter 3:14 (Z. '99-166, 167. Hymn 231)

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## PRAYER

"IN THY presence is fulness of joy; at thy right hand there are pleasures forevermore." (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord's people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter.—C. T. R.

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## Together With Him

**"For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."—I Thess. 5:9, 10**

**What is meant by the expression, "Whether we wake or sleep, we should live together with him"?**

AS IN many other texts, one must consider the subject of discussion to grasp fully the thought which the writer had in mind when he wrote the words quoted above. To understand this text, one must also understand the teaching of the Bible regarding the "sleep of death," else the apostle's thought will be overlooked. The discussion begins in the preceding chapter, and because in this instance the Weymouth translation seems to be more easily comprehended than the Authorized Common Version, we quote from it as follows:

"Now, concerning those who from time to time pass away, we would not have you to be ignorant, brethren, lest you mourn as others do who have no hope. For if we believe that Jesus has died and risen again, we also believe that, through Jesus, God will bring with him those who shall have passed away. For this we declare to you on the Lord's own authority—that we who are alive and continue on

earth until the coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord himself will come down from heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we will be with the Lord forever, therefore encourage one another with these words."—I Thess. 4:13-18

Evidently the apostle believed that the saints who died from Pentecost forward throughout the Gospel age did not go immediately to heaven, but rather, "fell asleep" in death and remained in sleep until the second advent. At the beginning of the second advent, these sleeping saints were awakened from the sleep of death, while some of those who will make up the spiritual seed are still in the flesh. He then tells the brethren at Thessalonica that the day of the Lord cometh as a thief in the night, but that those who are the children of light will know of his presence, even though others would not. He concludes his argument in the verse from which our question is drawn and from the one which follows it, and asks them to comfort one another with the hope expressed in his discussion.

It is recorded regarding Stephen

that "he fell asleep." (Acts 7:60) Later Paul told the Corinthian church, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." (I Cor. 15:51) And in the text in question he assures us that whether we died before the second advent and had fallen asleep, or whether we were alive during the time of his presence and therefore would not sleep but have an immediate resurrection, was not so important as to know that all the members of the little flock will "live together with him."

Concerning these days of harvest in which we find ourselves living, it is written, "Blessed are the dead which die in the Lord." (Rev. 14:13) These do not sleep, but experience an immediate change at the moment of death. But the reward is the same for the class who slept awaiting the second presence as it is for those who are alive at this time of Christ's presence and who are changed at death "in a moment, in the twinkling of an eye"; for both sleeping saints and harvest saints partake of the same resurrection and thus "live together with him." —I Cor. 15:51-53

### Enrolled in Heaven

**"After listening to this morning's broadcast, I would like to have your answer to the following question: Can one be on the Lord's side without belonging to, or going to church at all?"**

THE DAWN Magazine is not denominational, neither is the Frank and Ernest broadcast de-

nominational. Our sincere endeavor is to proclaim the divine message of salvation as presented in the Bible, apart from denominational bias. Often we are compelled to disagree with some of the popularly accepted views as to church membership. There is really no scriptural authority for the numerous denominations now extant, any more than there is for the creeds made during the Dark Ages, and before, which many churches accept as their confession of faith.

There is only one true church, and membership in it is not dependent upon joining any of the denominational organizations. The word "church" comes from the Greek word "ekklesia," and means those who are "called out." These, alone, are on the Lord's side. They have been called of God and have consecrated their lives to him. Concerning this true church of consecrated people, the Apostle Paul in Ephesians 5:25-27 writes, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Those who meet the terms of discipleship are the only ones who will be accounted worthy of membership in the true church of Jesus Christ. Their names may never appear on the records of a denominational organization; but the assurance is given that their names shall be "written in heaven."—Heb. 12:23

## YOUR QUESTIONS

Some of the Lord's little ones, members of his body, are isolated from others of like precious faith, and therefore cannot fellowship with others in spiritual things. If there is a Bible class in the vicinity, the child of God will put forth every effort possible to attend its meetings and fellowship with those who have the same glorious hope, so that together they may be built up in the most holy faith. To do less than this would be to live below one's Christian privilege, and would result in spiritual loss. The exhortation of the apostle is, "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as we see the day approaching."—Heb. 10:24, 25

If one is on God's side, and a member of the true church, he will find that one of his greatest joys is in fellowshiping with others who are of like mind, and who count the same truths dear to their hearts.

### Jesus' Prehuman Existence

**Do you people believe in the divinity of Christ? Do you believe he existed in heaven before coming to earth at Bethlehem?**

WE WILL answer the second question first by quoting the words of the Master in his prayer to his Father just prior to his crucifixion, when he said (John 17:5), "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." From this and many

other scriptures we know that he was the "beginning of the creation of God," that he left the courts of heaven, and was made flesh and dwelt among us.—Rev. 3:14; John 1:14

We believe in the divinity of Christ in the way it is taught in the Bible; but not as it is taught by many in Christendom. The word "divinity," among other definitions, means "the state of being divine," "of the divine nature." Since our Lord's resurrection, he is "the image of the invisible God" and "the express image of his person," and therefore divine, of the same nature as God, his Father. (Col. 1:15; Heb. 1:3) It is only those who partake of this divine nature—which is the highest form of all existence—who have the quality of immortality; for the divine nature possesses that quality wherein death is impossible. According to the Scriptures, the divine nature will also be bestowed upon the faithful who partake of the first resurrection.—II Pet. 1:4

Jesus as a man was not divine. According to the Scriptures he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:7-9

Here in beautiful language the story is told. He was made in the likeness of men so that he would be able to redeem the race from

adamic death. As a perfect man had sinned in Eden, he who was "holy, harmless, undefiled" by sin, as a perfect man, "gave himself a ransom for all, to be testified in due time." (Heb. 7:26; I Tim. 2:6) As a reward for his obedience to God's will, after his death upon the cross he was resurrected and highly exalted above all other creatures, to enjoy with his Father the blessings of the divine nature.

### Proper Prayers

Have you a booklet upon the subject of the manner of prayer most effectual in bringing about physical healing? I feel that I "ask and receive not, because I ask amiss."

WE HAVE no such booklet. Although our Master healed all manner of diseases, it is a mistake to believe that the healing of the sick constituted his main ministry to his people. The healing of the sick called attention to our Lord's message, but above all, it illustrated the future great work of the reign of Christ upon the earth when, in kingdom power, he shall heal all diseases and completely lift mankind out of the condition of sin and death wherein he now finds himself.

At the time of our Master's advent, leprosy was prevalent. It was thought incurable, therefore our Lord used it as a symbol to represent sin, and the cleansing of it, to represent the purification of sin by the power of the Savior.

The special gifts, including healing, given to the apostolic church

served a good purpose at that time. These gifts were the credentials of the disciples. The New Testament had not yet been written and therefore could not be quoted for proof of the truth of their utterances; but the Bible says that these gifts were a "sign to the unbelievers."—I Cor. 14:22

The Savior chiefly performed miracles of healing upon those in urgent need and usually those who were not his immediate followers, but who had faith to believe in him as the Messiah; for he did no works of healing in those cities where unbelief was rife. (Matt. 13:58) There is a reason for this which should be an encouragement to afflicted Christians today. The call to discipleship is not an invitation to human perfection and perfect health; it is a call to self-denial, to self-sacrifice even unto death.

Our blessings are spiritual, our spiritually blind eyes have been opened, our spiritually deaf ears have been unstopped, and now we are able to see and hear things which appear foolish to the world, but which we know constitute the mystery which has been hid from ages and generations, and now made known unto the saints, which is, "Christ in you the hope of glory."—Col. 1:26, 27

If we ask for spiritual vision and the strength to continue in the way of sacrifice, we shall not ask amiss; but if we ask for physical healing we may be asking amiss, for it may be in this affliction that our faith is being tried. See I Peter 1:6, 7



## *The Bowling Green Convention*

AUGUST 7-14, 1949

*"Let brotherly love continue."*—HEBREWS 13:1

**T**HE program for the 1949 General Convention, which is to be held in Bowling Green, Ohio, is now made up, and other arrangements for the gathering about complete. The indications are that the attendance this year will be somewhat larger than formerly, and this should add to the blessings received due to the fact that it will widen the scope of fellowship for all present. It is suggested, also, that those who cannot attend, remember the convention especially in their prayers; for thus will the joys of the gathering be increased, both for those who attend, as well as for those who would like to be there but for one reason or another are hindered.

The convention committee has chosen as a theme text for the assembly, the words of the Apostle Paul, "Let brotherly love continue." (Heb. 13:1) There is nothing more essential to the Christian life than brotherly love, and how appropriate that an exhortation along this line should be the theme text for a gathering of Christian people!

We would like to call special attention to the word "continue," as it is used in this text. One cannot be a Christian at all without a large measure of brotherly love ruling in his heart and life, but there is a danger that our love may grow lukewarm, or even cold, causing us to lose out in our running for the prize of the high calling of God in Christ Jesus. It is not enough that we possess brotherly love for today and tomorrow merely. We must see to it that it continues the day after tomorrow, and every day after that—continually, until we have made our calling and election sure. And even then, love will continue, for while other elements of the Christian character, such as faith and hope, will not be needed beyond the veil, love will abide, the apostle tells us.—I Cor. 13:8, 13

Brotherly love is much more than merely a fondness for one another as brethren in Christ. Jesus commanded that we should love one another as he loved us, and this was a love which led him to lay down his life for us even while we were yet sinners. Brotherly love, then, is a self-sacrificing love, a love which prompts, yes, impels us to give, to toil, to suffer, that others might be blessed. How appropriate it is therefore, that a gathering of the Lord's consecrated people should have this theme kept before them in a special way during the days of the convention.

Quite in keeping with the theme text, the convention committee has interpreted brotherly love to mean, among other things, "Unity in service." Brotherly love is essential to both "unity" and "service," and is certainly indispensable in our efforts as Christians to serve together in unity. To the extent that brotherly love abides and abounds in the hearts of the Lord's people, they will find ways and means of serving unitedly in the great Christian work of building one another up in the most holy faith, and in making known the glad tidings of the kingdom for the comfort and blessing of all who have hearing ears.

In keeping with the general theme of the convention and with the theme text, there will be a "Theme Song"—a very appropriate one, we think; namely, "The Story that Never Grows Old." This is Appendix "H" in The Dawn Hymnal. It is an old-time Hymn, and well known to most Christian people. It has inspiring words and a sweet and stirring melody; and we believe that both the words and the music of this beautiful Hymn will add much to the inspirational power of the Bowling Green Convention.

#### **Some of the Special Features**

In addition to nearly thirty regular discourses by well-known brethren, there will be a number of special features to round out the program and increase the blessings of the convention. One of these will be "Foreign Reports." During this period the convention committee expects to present transcribed messages of greetings and reports of activities from Switzerland, Great Britain, India, and possibly other places. From countries where it isn't possible to obtain recorded messages, reports will be given by brethren here who are in a position to know what is occurring in the Bible Students' world abroad.

Two methods will be used this year to give the public witness

## TALKING THINGS OVER

at the convention: the radio, and the audio-visual presentation of the message. Half-hour radio programs will be broadcast direct from the convention hall in the Bowling Green University. In addition to this, illustrated presentations will be used two evenings in the convention auditorium. These showings will be advertised by a house-to-house distribution of circulars in the town of Bowling Green and vicinity.

At the request of the convention committee, we are herewith publishing the complete program of the convention. Additional programs will be available for use at the convention.

### PROGRAM

#### Sunday, August 7

Chairman: Brother Jens Copeland

4:00	Praise Service	
4:15	Convention Theme Address	Brother Jens Copeland Chicago, Illinois
5:00	Supper and Fellowship	-----
7:00	Praise Service	
7:15	Discourse	Brother J. A. Meggison Galena, Kansas
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#### Monday, August 8

Chairman: Brother Irving C. Foss

9:30	Morning Devotions	
10:00	Discourse	Brother Everett Murray Columbus, Indiana
11:00	Praise and Testimony	Brother Horace K. Blinn Cincinnati, Ohio
12:00	Luncheon and Fellowship	-----
1:45	Praise Service	
2:00	Discourse	Brother G. O. Jeuck Orlando, Florida
3:00	Recess	
3:30	Overseas Report	
4:30	Supper and Fellowship	-----

THE DAWN

7:00 Praise Service  
7:15 Discourse Brother D. H. Copeland  
Toronto, Canada  
8:30 Vesper Service

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**Tuesday, August 9**

Chairman: Brother S. C. DeGroot

9:30 Morning Devotions  
10:00 Discourse Brother C. A. Sundbom  
Saginaw, Michigan  
11:00 Symposium: "CHRISTIAN SERVICE"  
**Doctrine:** Brother C. W. Janke  
Tonawanda, N. Y.  
**Character Development:** Brother Julius Bednarz  
Paterson, N. J.  
**Witnessing:** Brother F. S. Wassmann  
Brooklyn, N. Y.

12:00 Luncheon and Fellowship

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1:45 Praise Service  
2:00 Testimony Meeting Brother Wilbur Twelker  
Los Angeles, Calif.  
3:00 Recess  
3:30 Discourse Brother L. H. Norby  
Pilgrim  
4:30 Supper and Fellowship

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7:00 Praise Service  
7:15 Discourse Brother J. Y. MacAulay  
Pilgrim  
8:30 Audio Visual Demonstration

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**Wednesday, August 10**

Chairman: Brother Ray Krupa

9:30 Morning Devotions  
10:00 Discourse Brother S. C. DeGroot  
Grand Rapids, Michigan  
11:00 Praise and Testimony Brother A. Obenland  
Cleveland, Ohio  
12:00 Luncheon and Fellowship

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## TALKING THINGS OVER

1:45	Praise Service	
2:00	Discussion: Methods of Service	
3:00	Recess	
3:30	Symposium: ROMANS 12:12	
	<b>"Rejoicing in Hope"</b>	Brother J. I. Van Horne Pittsburgh, Pa.
	<b>"Patient in Tribulation"</b>	Brother B. F. Rose Detroit, Michigan
	<b>"Instant in Prayer"</b>	Brother A. L. Smith Washington, D. C.
4:30	Supper and Fellowship	
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7:00	Praise Service	
7:15	Discourse	Brother E. G. Wylam Chicago, Illinois
8:30	Vesper Service	
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## Thursday, August 11

Chairman: Brother E. G. Wylam

9:30	Morning Devotions	
10:00	Discourse	Brother Peter Kolliman Wilmington, Delaware
11:00	Discourse	Brother Ray Krupa Detroit, Michigan
12:00	Luncheon and Fellowship	
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1:45	Praise Service	
2:00	Testimony Meeting	Brother Charles M. Chupa Detroit, Michigan
3:30	Discourse	Brother O. D. Deifer Allentown, Pa.
4:30	Supper and Fellowship	
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6:45	Praise Service	
7:00	Forum	Moderator: Brother M. C. Mitchell Brooklyn, N. Y.
	<b>"Jacob's Trouble"</b>	Brother W. N. Poe Cincinnati, Ohio
	<b>"The Binding of Satan"</b>	Brother C. R. Weida Allentown, Pa.
	<b>"The Smiting of the Image"</b>	Brother Fred Bright Rutherford, N. J.
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THE DAWN

Friday, August 12

Chairman: Brother D. J. Morehouse

- 9:30 Morning Devotions  
10:00 Baptismal Discourse Brother I. C. Foss  
Los Angeles, Calif.  
11:00 Immersion Service  
12:00 Luncheon and Fellowship
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- 1:45 Praise Service  
2:00 Discourse Brother C. W. Zahnow  
Pilgrim  
3:00 Recess  
3:15 Convention Business Meeting  
5:00 Supper and Fellowship
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- 7:00 Praise Service  
7:15 Discourse Brother G. M. Wilson  
Pittsburgh, Pa.  
8:30 Illustrated Public Witness: "Where Are the Dead?"
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Saturday, August 13

Chairman: Brother G. M. Wilson

- 9:30 Morning Devotions  
10:00 Praise and Testimony Meeting Brother E. R. MacJilton  
Pittsburgh, Pa.  
11:00 Discourse Brother D. J. Morehouse  
Chicago, Illinois  
12:00 Luncheon and Fellowship
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- 1:45 Praise Service  
2:00 Discourse Brother E. Harry Herrscher  
Phoenix, Arizona  
3:00 Recess  
3:30 Discourse Brother J. H. Moore  
Pilgrim  
4:30 Supper and Fellowship
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- 7:30 Praise Service  
7:45 Organ Recital  
8:00 Radio Program  
8:30 Discourse "Frank and Ernest"  
Brother W. N. Woodworth  
Brooklyn, N. Y.
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Sunday, August 14

Chairman: Brother M. C. Mitchell

9:00	Morning Devotions	
9:15	Discourse	Brother R. A. Krebs Pilgrim
10:15	Love Feast	
11:00	Adjournment to Year 1950 "God Be With You 'Till We Meet Again"	

## CONVENTION INFORMATION

### Room for All

There will be ample room at Bowling Green for all who can attend. All the rooms are clean and comfortable; and all are on the college grounds. No reservations will be made in advance, but the committee has promised to advise the college officials approximately the number it is expected will attend. For this reason it is requested that you write to the convention secretary, Mr. George M. Wilson, 241 Rochelle Street, Pittsburgh 10, Pennsylvania, and advise him of your intention to be at the convention. One may write for a whole group, where it is convenient, stating simply the number of brothers, sisters, and children in the group for whom you are reporting.

However, if you cannot be sure in advance of being able to attend, hence are unable to notify the secretary, do not let this hinder you from attending if the way opens the last minute. There will be room for all.

### Rates—Including Meals

\$ 3.00 per day  
15.00 per week—two in a room  
18.00 per week—one in a room

### Children

7.50 per week—ages two to ten  
3.00 per week—under two years  
—Babies in arms, no charge

**Room Assignments:** These will be made upon arrival: apply to Room

Committee which will be located on the first floor of the Administration Building.

### Transportation

**By Automobile:** U. S. Highways Nos. 25, 68, and 6, run through Bowling Green.

**By Bus:** Greyhound Lines operate through Bowling Green—east and west, also north and south.

**By Railroad:** Consult your local railway agent.

### Miscellaneous

**Mail:** Those attending may be addressed in care of Bible Students General Convention, State University, Bowling Green, Ohio.

**Time:** All sessions of the convention will be held on Eastern Standard Time.

**Convention Committee:** Brothers D. J. Morehouse (chairman); G. M. Wilson (secretary); Ray Krupa (assistant secretary); E. G. Wylam (treasurer); and Norman Woodworth.

**Tract Distribution:** This volunteer service at the convention will be in charge of Brother Eugene Burns.

**Your Return Journey:** Brother Shirley C. DeGroot, in charge of transportation, will be glad to serve the friends in connection with ascertaining best rail and bus routes and connections.

## Leigh Convention Report

**T**HE convention at Leigh held on May 7, 8 was a time of great blessing and spiritual refreshment, and the testimonies of the brethren showed that it was good to be there, that the Lord had indeed been with them. Brother Wallace was the Chairman, and after appropriate words of welcome, read messages from the friends in London, Southampton, etc.

The afternoon sessions of Saturday was taken up by an address from Brother C. W. Scholefield of West Wickham; his subject was, "The Test of Endurance," which he said would be the final test, on the Lord's people. Jesus in sending forth his disciples told them of the dangers and difficulties of the way, stating "He that endureth to the end" the "same shall be saved." (Matt. 10:22; 24:13) These words apply especially to the end of the harvests—first, at the end of the Jewish harvest, and then at the end of the harvest of the Gospel age, in this time of our Lord's second presence. It is possible for us to be developed along the lines of love, but without endurance we cannot attain to the salvation to which our God has called us.

Endurance is more than patience. We have seen the patience of our Father and the Lord Jesus, the apostles and ancient worthies, and

are seeking to be developed along these lines, yet patience and endurance are not quite the same thing. Endurance is the continuity of patience, that is, perseverance in patience, not a temporary restraint under trial. Endurance must be part of our very being. Our endurance will be measured by trial. The trial of our day is our faith. Paul writing to Timothy said, "Endure hardness, as a good soldier of Jesus Christ."—II Tim. 2:3

It should be borne in mind that God is not unmindful of our work and labour of love; he takes notice of it all, and the final victory will be to his praise and our everlasting joy. Let us hold fast that which we have that no man take our crown. (Rev. 3:11) We see the day approaching. Let us not neglect "the assembling of ourselves together." (Heb. 10:25) Let us witness to the world of the incoming kingdom, and pray that he might grant us strength to finish our course with joy. Our ship is in the harbour, let us continue until we anchor fast as overcomers—and we can only do that with endurance.

In the evening, after a season of praise and testimony, Brother Linter gave a discourse. His subject was taken from Hebrews: "Of the things which we have spoken this is the sum: We have such an High Priest." (Heb. 8:1) He said

the apostle in Hebrews is showing what Christ was to the Jew and what he is to us, and the sum of it to us is, that we have "such an High Priest." Paul explains, under divine guidance, what kind of an High Priest we have—a Melchisedec Priest. (Heb. 7:17) The functions of an high priest are to have compassion on the ignorant and them that are out of the way, but the priests taken from amongst men—the Aaronic priests—were themselves smitten with sin and death and could not continue, and their sacrifices were ineffective.

We might wonder how Paul knew so much about the Melchisedec priesthood; for, in the record in Genesis, it merely refers to Melchisedec as a "priest of the most high God," and "king of Salem," which is king of peace. (Gen. 14:18) As a student of the Word, and under inspiration, he noticed the statement in Psalm 110:4 given under divine oath, "Thou art a priest for ever after the order of Melchizedek," and the subject opened to him in a most wonderful way. It is essential that we should be students of the Word. Let the apostle's word not apply to us, "Ye are dull of hearing." (Heb. 5:11) The Psalmist said, "Thou art a priest for ever" and Paul drew the analogy, "without . . . beginning of days, nor end of life," abiding "a priest continually."—Heb. 7:3

It is noteworthy that Melchisedec came upon the scene after the destruction of the kings, so the greater Melchisedec will be manifested as a blessing priest after the world's trouble. The certainty of

the blessing is guaranteed—"The Lord has sworn, and will not repent." (Psa. 110:4) It is our privilege to recognize that we have such an High Priest. Of Jesus it is said that he realised the futility of the Aaronic order with its sacrifices, so he came saying, "A body hast thou prepared me," and he gave that body in sacrifice even unto death. (Heb. 10:5) We, in like manner, must present our "bodies a living sacrifice" in order that we may be part of that great priest which shall bless a waiting and wondering world.—Rom. 12:1

On Sunday morning a very interesting Bible study was conducted by Brother Wallace, and was much appreciated by the friends. Testimonies given, expressed the joy of the brethren in the truth and a desire to be faithful.

On Sunday afternoon, Brother Philip of Warrington spoke, his subject being, "What Think Ye of Christ?" (Matt. 22:42) He said that this question was of as much importance to us as to those to whom it was addressed, and the answer to such a question would determine the sphere we would occupy in God's plan. When our Lord put this question to the disciples and Peter answered, "Thou art the Christ" (Matt. 16:16), he said the answer was God-given; and we might say our relationship to God will determine how we would answer a similar request on the part of our risen Saviour.

Jesus said, "Without me ye can do nothing," and this is true to-day. (John 15:5) Paul, who quickly grasped this truth, wrote, "I can

do all things through Christ which strengtheneth me." (Phil. 4:13) To progress in the Christian walk is dependent on the use we make of such a truth. The glorified Jesus is intensely interested in his followers, aware of their trials and difficulties, and is always at hand to succour and deliver. He is sympathetic towards their weaknesses, patient with them in their strivings, and rejoices in their overcomings.

For our encouragement it is well for us to examine the texts that apply to us before and after our acceptance by our Redeemer. Justification means much, but is only the initial step to far greater and grander things to be revealed to the child of God. Our faith in God's Word is in what we know and how we apply it. Justice being the foundation of God's throne, we have every confidence that what he has promised he will do. Of course, we must fulfil the conditions laid down in the Word of God. Paul says in Hebrews 7:25, that Jesus will "save . . . to the uttermost" all who come unto God by him. This can be limited or unlimited according to our faith in the promise. Paul, in Romans 8:34 (as given in the Diaglott), asks, "Who is he who condemns? Will that Anointed One who died; and, still more, who has been raised?"

Paul entered very much into the resurrected life of his Saviour and its close union in his earthly life, and so should we, if we are to obtain all the blessings possible. "Learn of me," Jesus said. (Matt. 11:29) The speaker gave the thought that the wonderful union

with God that Jesus enjoyed, he in turn desired his followers to enjoy, and this could only be obtained by walking the same way, believing the same things, doing and thinking the same things.

The final point the speaker took up was the nature of our service to our Redeemer. What think ye of Christ? is it from the point of view of reward, or is it because of our love for him. Get to know the personal love of Christ. The time is short. Soon—how soon we know not—if faithful, we shall see him as he is, face to face.

The convention closed on Sunday evening with a public address given by Brother W. E. Pampling, the subject being, "The Divine Plan for Human Survival." He said: We have no new solution for the world's problems. The last world war was to bring freedom from want and fear, but it did not. It is time to look into the Bible, the text book of the Christian faith. It is more than 1,900 years since Jesus prophesied concerning the times in which we live.—Luke 21:25, 26

#### CONVENTIONS

##### WEST WICKHAM, KENT, ENGLAND

—July 2, 3. Two-day gathering in the Justin Hall, Beckenham Road, West Wickham, Kent. For information write the secretary, Mr. C. W. Scholefield, 25 Keswick Road, West Wickham, Kent. The convention is sponsored by the West Wickham ecclesia and all believers in the Ransom are cordially invited.

##### ILFORD, ESSEX, July 30, 31, August 1.

The Aldersbrook Ecclesia is holding its usual August Convention. A warm invitation is extended to all. For further details please apply to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London, E. 11.

THE BRITISH SECTION

**SPEAKERS' APPOINTMENTS**

	Leigh (Afternoon) .....	24	
	Warrington (Evening) .....	24	
	Liverpool .....	August	28
	<b>R. J. PHILIP</b>		
	Dewsbury .....	July	3
	<b>C. W. SCHOLEFIELD</b>		
	Luton .....	July	17
	<b>A. SPAIN</b>		
	Portsmouth .....	July	10
	Anerley .....	August	19
	<b>P. WATTS</b>		
	Pontypool .....	July	24
	<b>Aldersbrook Ecclesia Appointments</b>		
	<b>W. R. CHANDLER</b>		
	Maidstone, Kent. ....	July	10
	Oxford, Oxford .....	August	7
	<b>A. W. PARKER</b>		
	Birmingham, Warwick. ..	August	28
	<b>D. P. VAUGHAN</b>		
	Kettering, Northants ....	August	21
	<b>T. W. WATSON</b>		
	Beckenham, Kent. ....	August	14
	West Wickham, Kent. ....		21
<b>W. CLARKE</b>			
Eastleigh .....	August	21	
Oxford .....		28	
<b>C. E. DICKINSON</b>			
Yeovil .....	July	24	
Leigh (Afternoon) .....	August	14	
Warrington (Evening) .....		14	
<b>G. A. FORD</b>			
West Wickham .....	July	2, 3	
<b>J. E. HUMPHREY</b>			
Anerley .....	July	17	
<b>H. R. KIPPS</b>			
West Wickham .....	July	2, 3	
Ipswich .....		10	
<b>F. LINTER</b>			
West Wickham .....	July	2, 3	
Leigh (Afternoon) .....	August	28	
Warrington (Evening) .....		28	
<b>J. H. MURRAY</b>			
Northampton .....	July	24	
<b>W. E. PAMPLING</b>			
West Wickham .....	July	2, 3	

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 Tabernacle Shadows (Cloth)—2/6 each  
 Emphatic Diaglott—10/6  
 Moffatt's Translation (Complete Bible)—17/6  
 Creation—8d each; 7/6 per dozen  
 Chosen People—8d each; 7/6 per dozen  
 The Everlasting Gospel—8d each; 7/6 per dozen  
 A Royal Notion—6d  
 Hope (Consolation booklet)—1/2 a dozen  
 Lesser's Translation—10/- each

THE DAWN

68 South Castle Street

LIVERPOOL 1

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>H. E. ANDERSON</b>			
Westford, Mass. ....	July	3	Rutherford, N. J. (8 p. m.) ..... 10
Albany, N. Y. ....		10	Hazleton, Pa. .... 31
<b>W. T. BAKER</b>			<b>H. E. DEITRICH</b>
Los Angeles, Calif. ....	July	2-5	Detroit, Mich. .... July 2-4
San Luis Obispo, Calif. ....		6	<b>THOMAS FAY</b>
Glendale, Calif. ....		7	Whittier, Calif. .... 17
Alhambra, Calif. ....		8	<b>W. J. HOLLISTER</b>
Hawthorne, Calif. (Morning) ....		10	Detroit, Mich. .... July 2-4
Los Angeles, Calif. ....		10	Paterson, N. J. .... 24
Pomona, Calif. ....		12	<b>J. G. HULL</b>
Riverside, Calif. ....		13	Santa Ana, Calif. .... July 24
San Bernardino, Calif. ....		14	<b>L. JACOBS</b>
Whittier, Calif. ....		15	Groton, Conn. (Evening) .. July 16
Pasadena, Calif. (Morning) ....		17	Groton, Conn. (Morning) ..... 17
Los Angeles, Calif. (Evening) ....		17	New London, Conn. (Afternoon) 17
Bell Gardens, Calif. ....		19	<b>GEORGE O. JEUCK</b>
Los Angeles, Calif. (116 St.) ....		20	Melbourne, Fla. .... July 24
Long Beach, Calif. ....		21	<b>P. KOLLIMAN</b>
Santa Ana, Calif. ....		22	Philadelphia, Pa. .... July 3
San Diego, Calif. ....		24	Lancaster, Pa. .... 24
Yuma, Ariz. ....		25	<b>R. A. KREBS</b>
Phoenix, Ariz. ....	26, 27		Ostrander, Minn. .... July 1
Tucson, Ariz. ....	28, 29		Minneapolis, Minn. .... 2-4
Albuquerque, N. Mex. ....	30, 31		St. Cloud, Minn. .... 5
<b>J. BEDNARZ</b>			Fergus Falls, Minn. .... 6
Detroit, Mich. ....	July	2-4	Parker's Prairie, Minn. .... 7
Washington, D. C. ....		10	Withee, Wis. .... 9, 10
<b>F. A. BRIGHT</b>			Wausau, Wis. .... 11, 12
Paterson, N. J. ....	July	3	Milladore, Wis. .... 13
Allentown, Pa. ....		10	Appleton, Wis. .... 14, 15
<b>D. H. COPELAND</b>			Milwaukee, Wis. .... 16, 17
Detroit, Mich. ....	July	2-4	Waukesha, Wis. .... 18
<b>S. C. DE GROOT</b>			Rockford, Ill. .... 19-27
Los Angeles, Calif. ....	July	2-4	Batavia, Ill. .... 28
<b>O. D. DEIFER</b>			South Bend, Ind. .... 29
New Bedford, Mass. ....	July	1	Detroit, Mich. .... 30-31
Worcester, Mass. ....		2	<b>R. J. KRUPA</b>
Westford, Mass. ....		3	Chatham, Ont., Can. .... July 24
Lynn, Mass. ....		5	<b>A. H. KRUMPOLT</b>
Providence, R. I. ....		6	New Haven, Conn. (Morning) July 17
Groton, Conn. ....		7	Waterbury, Conn. (Afternoon) .. 17
Hartford, Conn. ....		8	<b>L. P. LOOMIS</b>
New Haven, Conn. ....		9	Lehighton, Pa. .... July 10
New Haven, Conn. (Morning) ...		10	
Brooklyn, N. Y. (3 p. m.) ....		10	

**SPEAKERS' APPOINTMENTS**

**J. Y. MAC AULAY**

Muncie, Ind. .... June 30-July	1
Richmond, Ind. ....	2-4
Dayton, Ohio .....	5
Piqua, Ohio .....	6, 7
Newark, Ohio .....	8
Columbus, Ohio .....	9, 10, 13
Nelsonville, Ohio .....	11, 12
Cincinnati, Ohio .....	14, 15
New Albany, Ind. ....	16, 17
Salem, Ind. ....	18
Indianapolis, Ind. ....	19, 20
Champaign, Ill. ....	21
Mattoon, Ill. ....	22
St. Louis, Mo. ....	24
Hannibal, Mo. ....	25
Quincy, Ill. ....	26
Canton, Ill. ....	27
Chicago, Ill. ....	28-31

**E. R. MAC JILTON**

Detroit, Mich. .... July	2-4
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**M. C. MITCHELL**

Baltimore, Md. .... July	3
Lincoln University, Pa. ....	17

**R. E. MITCHELL**

Paterson, N. J. .... July	17
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**J. H. MOORE**

San Diego, Calif. .... July	1
Los Angeles, Calif. ....	2-5
Fresno, Calif. ....	6
Stockton, Calif. ....	7
Sonora, Calif. ....	8
Oakland, Calif. ....	9, 10
Concord, Calif. ....	11
Redwood City, Calif. ....	12, 13
San Francisco, Calif. ....	14
Fallon, Nev. ....	16, 17
Ogden, Utah ....	18, 19
Salt Lake, Utah ....	20, 21
Lincoln, Neb. ....	23, 24
Barnes City, Iowa ....	25, 26
Clinton, Iowa ....	27
Albany, Ill. ....	28
Rockford, Ill. ....	29
LaSalle, Ill. ....	31

**D. J. MOREHOUSE**

Detroit, Mich. .... July	2-4
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**E. MURRAY**

Detroit, Mich. .... July	2-4
Flint, Mich. ....	5
Saginaw, Mich. ....	6
Grand Rapids, Mich. ....	7
Kalamazoo-Covert, Mich. ....	8
Jackson, Mich. ....	9, 10

Toledo, Ohio .....	11
Cleveland, Ohio .....	12, 13
East Liverpool, Ohio .....	14
Washington, Pa. ....	15
Pittsburgh, Pa. ....	17
Connellsville, Pa. ....	18, 19
Newark, Ohio .....	20
Nelsonville, Ohio .....	21, 22
Columbus, Ohio .....	23, 24
Dayton, Ohio .....	25
Richmond, Ind. ....	26
Indianapolis, Ind. ....	27

**L. H. NORBY**

Detroit, Mich. .... July	2-4
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**G. P. OSTRANDER**

Ithaca, N. Y. .... July	24
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**H. PASSIOS**

Duquesne, Pa. .... July	3
East Liverpool, Ohio .....	10

**W. N. POE**

Detroit, Mich. .... July	2-4
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**G. R. POLLOCK**

Riverside, Calif. (Morning) . July	17
Pomona, Calif. (Afternoon) .....	17

**C. A. SUNDBOM**

Detroit, Mich. .... July	2-4
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**J. I. VAN HORNE**

Monessen, Pa. .... July	24
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**G. M. WILSON**

Detroit, Mich. .... July	2-4
Connellsville, Pa. ....	10

**W. N. WOODWORTH**

Los Angeles, Calif. .... July	2-4
Oakland, Calif. ....	9, 10
Lincoln University, Pa. ....	17

**H. L. YOUNG**

Easton, Pa. .... July	10
Pottstown, Pa. ....	17

**C. W. ZAHNOW**

Detroit, Mich. .... July	2-4
Adrian, Mich. ....	6
Chatham, Ont., Can. ....	7, 8
Orillia, Ont., Can. ....	9-11
Tonawanda, N. Y. ....	12, 16, 17
Rochester, N. Y. ....	15
Erie, Pa. ....	18
Cleveland, Ohio .....	22-24
Wadsworth, Ohio .....	25
Elyria, Ohio .....	26
Toledo, Ohio .....	27, 28
Muncie, Ind. ....	29-31

# CONVENTIONS

## For Mutual Fellowship, Edification, and Service

**DETROIT, MICH., July 2-4**—Ionic Lodge, Masonic Temple, 6061 Grand River. Opens at ten o'clock Saturday morning. A baptismal service is being arranged and any friends desiring to symbolize their consecration, will please notify the secretary as far in advance as possible. The Detroit Ecclesia will try to accommodate as many of the friends as possible in their homes. Meals will be served on Sunday and Monday by a catering service at a cost of \$1.20 per meal. For additional information and reservations, write the secretary, Mr. R. J. Krupa, 8191 Wisner Avenue, Detroit, Mich.

**LOS ANGELES, CALIF., July 2-4**—The fourteenth annual convention will be held as usual in the spacious and comfortable quarters of the Unitarian Community Centre, 2936 West 8th Street. Requests for room reservations should detail any preference as to type of beds, etc., and should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

**WESTFORD, MASS., July 3**—Opens Sunday at 10:30 A. M., in the "Big Barn" across the Common from the Post Office. Basket lunches. Coffee served. Westford is on Route 110, Worcester to Lowell. Buses run to Westford from Worcester and Lowell. Some run to Westford Centre. Get off at the Post Office. On buses which do not run to the Centre, get off at Minot's Corner and call Westford 798. For further information write Mr. A. G. Lundberg, Westford, Mass.

**OAKLAND, CALIF., July 9, 10**—Fourth annual convention in the Welsh Presbyterian Church, 18th and Castro Streets. For reservations and other details, write the secretary, Mr. W. T. Barfield, 2639 68th Avenue, Oakland, Calif.

**ALBANY, N. Y., July 10**—Y. W. C. A., 5 Lodge Street.

**SAGINAW, MICH., July 10**—Woman's Club, 311 N. Jefferson Street.

**TARNOPOL, SASK., CAN., July 14, 15**—The Polish and Lithuanian friends in the vicinity of Tarnopol are planning for a two-day gathering and it is expected that Brother Wm. Litwin, of Fort Lee, N. J., will be among the speakers. For reservations and other details, kindly write the secretary, Mr. D. M. Sawchuk, Yellow Creek, Sask., Can.

**LINCOLN UNIVERSITY, PA., July 17**—All day gathering at the farm of Brother and Sister M. L. Ritchie, on Route 896. Lincoln University is between West Grove and Oxford, Pa. Convention sign will be posted on main highway.

**CHICAGO, ILL., July 24**—910 North LaSalle Street.

**ITHACA, N. Y., July 24**—205 East Falls Street.

**BROOKLYN, N. Y., July 31**—Regular Fifth Sunday convention to be held at 104 Clark Street.

**DETROIT, MICH., July 31**—Maccabees Bldg., Woodward Avenue at Putnam.

**WEATHERFORD, TEXAS, July 31**—Zion Hill Schoolhouse. For details as to how to reach the meeting place, address the secretary, Mr. J. Wyndelts, 3715 University Blvd., Dallas 5, Texas.

**THE GENERAL CONVENTION**—See "Talking Things Over," page 51.

**LABOR DAY GATHERINGS**—Brooklyn, New York; Cincinnati, Ohio; Minneapolis, Minnesota; and Seattle, Washington.

**WINNIPEG, MAN., CAN., Sept. 10, 11.**

**KINGWOOD, PA., Sept. 11**—Details later.

**MILWAUKEE, WIS., Sept. 18.**

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The New Creation—Cloth, 85 cents.

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No. 3—Contents: "HOPE BEYOND THE GRAVE"; "The Dawn of Hope"; "Running Like the Lightnings"; "Liberty of the Sons of God."

No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

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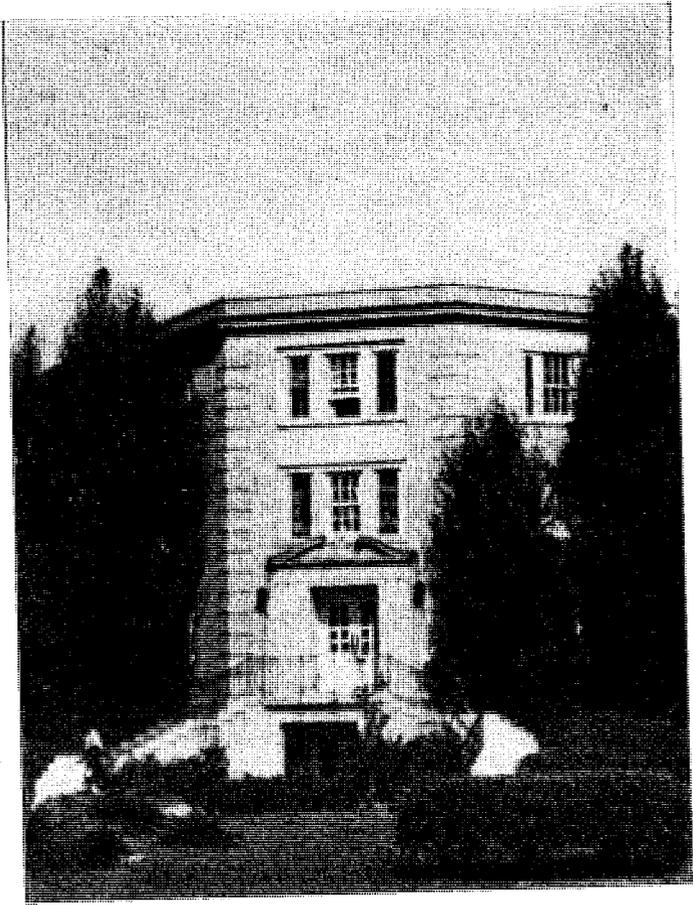
THE DAWN

East Rutherford

NEW JERSEY

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A CONVENTION DORMITORY AT BOWLING GREEN, OHIO