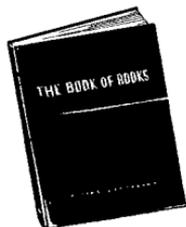


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The Dawn

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Highlights of **Dawn**

Paradise Without Pollution

"And God created the man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said to them: Be fruitful and multiply and fill the earth and subdue it,—and have dominion over the fish of the sea and over the bird of the heavens, and over every living thing that moveth on the land. And God said—Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree yielding seed,—to you shall it be for food; and to every living thing of the land—and to every bird of the heavens, and to everything that moveth on the land wherein is a living soul, every green herb for food."—Genesis 1:27-29, Rotherham

IN THE opening paragraph of an article entitled, "The Ravaged Environment," which appeared in **Newsweek**, the writer observed:

"It seems the curse of modern man continually to confront new possibilities of self-destruction. He emerged from World War II armed with nuclear weaponry that soon gave him power to obliterate all human life. His population has since grown at a rate that could threaten disaster on a global scale. And now he has come face to face with a new man-made peril, the poisoning of his natural environment with noxious doses of chemicals, garbage,

fumes, sewage, heat, ugliness and urban overcrowding. Nearly unnoticed, the scourge of pollution has already spread so far that a few scientists say only a drastic cure can prevent devastation as thorough as that of nuclear holocaust. Even to less doleful prophets, the danger seems sufficient to warrant a sudden boom in the science of ecology, which examines the precarious relationships between living things and their surroundings."

We are living in a chaotic and suffering world. For years it has been a well-known fact that the two leading nations of the world—the United States and Russia—have it in their power to unleash sufficient nuclear weapons of destruction to kill the entire human race many times over. For a number of years the human race has been warned of the dangers of the current population explosion—that the quantity of food and its distribution will become less and less adequate for the needs of a population which is doubling every thirty or forty years.

And now we have the grave danger of environmental pollution thrust upon us, which, regardless of what efforts man may be able to make to alleviate it, is constantly being made worse by the rapidly increasing population. Some scientists are fearful that even now our poisoned environment is planting potentials of destruction within humans which will reveal themselves in later generations when it will be too late to do anything about it.

The news media of the world are constantly calling our attention to the already baneful results of environmental pollution and the efforts which are being made to combat it. There is nothing which we could hope to add to this information which is not already known. Our chief interest in the subject is the manner in which this further failure of man may be related to the outworking of the divine plan for the redemption and recovery of man from sin and death.

Indeed, man has miserably failed in working out the destiny designed for him by his Creator. This is because, in the very beginning of his experience, man chose to disobey his Creator's laws. It was then that selfishness became the motivating power in human activity, and throughout the ages selfishness has continued to lead humanity into all sorts of dilemmas fraught with frustration, suffering, and death. There has hardly been a time when wars did not rage in some part of the earth. Man's inhumanity to man has made countless millions mourn. Through it all, those who have maintained a semblance of faith in God have kept hoping for a better time to come, which up to now has not come.

The Earth Being Filled

God's command to multiply and fill the earth has progressed throughout the centuries, and now that the earth is nearly fully populated it is under conditions which are causing mankind to look ahead with fear as to what the results may be. Man was commanded to subdue the earth, but now, in the final analysis, it would seem, the best he can do is to pollute it to the point where it might well be incapable of sustaining life of any kind.

God provided every necessary food-producing tree to sustain his human creation, but man is killing them off with poison fumes spewed forth from his inventions, and by other poisons, such as insecticides. After more than six thousand years of existing on the earth, man has not only failed to subdue it, but has defiled it to the point where, unless a sudden turnabout is accomplished, the race could become poisoned and die in the very place that was originally designed to be a beautiful paradise home for him forever.

Minerals

Although no special mention is made in the Bible that God provided mineral deposits in the earth for man's use,

we believe that this was the case, and man has been using these minerals, at least to a limited degree, almost from the beginning of his existence. Tubal Cain, one of the close descendants of Adam, is spoken of as "an instructor of every artificer in brass and iron." Here, apparently, was the first minerologist.

The use of minerals is referred to considerably in the Bible. Much gold, and copper, and silver were used in the construction of the tabernacle in the wilderness and its furnishings. Even larger quantities were employed later in the building of Solomon's temple. Solomon had his copper and iron mines, and shipped these metals to various parts of the then known world. In return, he imported gold. But in those remote days no one dreamed of the industrial age which would be made possible by the use of metals stored in the earth at the time of creation.

Nor is there anything in the Bible to indicate that the ancients had knowledge of the gas, coal, and oil deposits which are such vital factors in our industrial age. A few ancients had dim knowledge of the existence of electricity, but did not know how to harness it for the use of man. This has come about in modern times, and has a very important part in the technology of our times. There is reason to believe that the widespread use of metals, coal, oil, and electricity was reserved by the Creator for the very time in which we are now living, which is described in the prophecies as "the time of the end"—not the end of time, nor the end of human experience on the earth, but the end of man's futile efforts to rule himself, and to bring the earth under control for his peace, happiness, health, and life.—Dan. 12:4

As Daniel reveals, the prophetic "time of the end" was to be characterized by a great increase of knowledge, and running to and fro—much and rapid travel. It is in this same time period in the divine plan that, as Daniel's proph-

ecy reveals, there was to be "a time of trouble such as never was since there was a nation." (Dan. 12:1) This "trouble" was to result from the standing up of "Michael," one of the titles which the Bible ascribes to Jesus as the divine Christ. In this prophecy Michael "stands up," which is a symbol of divine intervention in the affairs of men.

Another name given to the particular period in "the time of the end" in which we are now living is "the day of the Lord [Jehovah]." (Isa. 13:6, 9) It is also the day of God's preparation for the establishment of the long-promised messianic kingdom. (Nahum 2:3, 4) It is a time in the plan of God associated with the return and early years of the presence of Christ, the ultimate object of his return being to establish the kingdom of promise which will bring universal and everlasting peace to all mankind.

Signs of His Presence

When Jesus was on earth at the time of his first advent, and just a short time before his crucifixion as man's Redeemer, his disciples asked him what would be the signs of his second presence, and the end of the world, or age. The question they asked was, "Tell us, when these things will be?" and "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, Diaglott) In response to these questions Jesus gave a number of outstanding "signs" which would mark the fact of his presence, and of the end of the age.

One of these signs was, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." In I Thessalonians 5:1 the Apostle Paul wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say,

Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child."

The Greek word here translated "travail" is the same one that is translated "sorrows" in Jesus' prophecy that the rising of nation against nation, and kingdom against kingdom, would be the beginning of sorrows. And, as Paul indicates, these pains of travail in the day of the Lord would lead to the sudden, or unexpected destruction, not of the earth, but of man's selfish social order.

We believe that World War I was one of these spasms of destructive trouble. World War II was another. It is a sad commentary on the unwisdom and selfishness of man that the treasures of God caused to be stored up in the earth should be employed in the works of destruction instead of as instruments of peace. True, they have been used widely for peaceful pursuits, but to the total disregard of the manner in which their side effects were polluting the air we breathe, and the water we drink, destroying plant and vegetable life, as well as bird life, and the fish of our rivers, lakes, and oceans.

These side effects were probably not realized to any great extent by the technicians until recent years, but now the terrible harvest of poisons is rapidly catching up with us, and is contributing to yet another spasm of destruction upon man's world. In presenting the signs of his presence, Jesus quoted Daniel's prophecy (12:1) concerning the "time of trouble," and he indicated that a further sign of his presence and of the end of the age would be a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22

Here is a prophetic sign which is more far-reaching than simply the matter of nation rising against nation. Here the

tribulation is said to be so devastating that should it be permitted to continue, no human flesh would survive. As the article in **Newsweek** pointed out, we now have this possibility confronting us on three fronts—through nuclear weaponry; the pollution of our environment, and the population explosion. There are those who claim that unless the population increase can be brought under control, all efforts to clean up the environment will fail.

It is now estimated that by the close of the twentieth century earth's population will reach the six billion mark. This will greatly increase the hazards of pollution. Even today, half the population of the earth is without adequate food supplies. Scientists are expressing the fear that the millions of undernourished mothers will bring a generation of weaklings into the world, and that as the population increases and hunger becomes more and more widespread and acute this danger will be compounded. Man is multiplying and filling the earth all right, just as God commanded, but what a colossal failure he is making of properly providing for his ever-increasing offspring!

Without doubt the food-supplying potentials of the earth are great enough to provide an abundance for a population that fills the earth completely, in harmony with God's arrangements; but man, in his selfishness, is incapable of making proper use of these potentials, and the earth is becoming increasingly polluted. It seems reasonable to conclude that the Creator has permitted this situation to develop for the purpose of teaching man in this final lesson on the permission of evil that he cannot continue on his own selfish way and expect to survive as a species.

Only the Creator has the solutions for the crisis conditions which now face troubled man. Truly we are living in a time of "great tribulation," just as Jesus foretold when presenting the signs of his presence and the end of the

age. And just as Jesus said, it is tribulation which ultimately could well destroy the human race entirely; but he has given us the assurance that this will not be permitted. As Jesus explained, this time of destructive tribulation will be cut short before all flesh is destroyed.

The Elect

According to the Common Version translation of Jesus' prophecy, he said that "for the elect's sake" the days of tribulation would be shortened, but this is not a good translation. The word "sake" is not in the original Greek text at all, so what Jesus said was that for, or by, the elect the tribulation would be shortened. What did he mean by this? The Scriptures give us a very definite answer to this question. The "elect" are those whom the Creator has chosen to be the rulers in his long-promised messianic kingdom.

Jesus is the pre-eminent One among these, the great "King of kings and Lord of lords." Jesus proved his worthiness of this high position in his Heavenly Father's plan by laying down his life to redeem mankind from sin and death. When Jesus was on trial for his life he was asked by Pilate if he were a king, and his reply was, "To this end was I born, and for this cause came I into the world." —John 18:

When Jesus was hanging on the cross, one of the thieves who was being crucified with him, asked, "Lord, remember me when thou comest into thy kingdom." (Luke 23:42) Jesus replied to him, saying, "Verily I say unto thee today, Thou shalt be with me in paradise." (Luke 23:43) Jesus knew that the purpose of his kingdom would be to establish paradise conditions world-wide, and that in that blessed future time of his kingdom the thief would be awakened from death and have the opportunity of enjoying the blessings of paradise with the other billions of the human race who would likewise then be restored to life and to harmony with the Creator.

But first it was essential that Jesus give his flesh for the life of the world. (John 6:51) The Prophet Isaiah foretold that Jesus would "pour out his soul unto death," and that his soul, or his life, would be made "an offering for sin." (Isa. 53:6-12) The Apostle Paul wrote concerning Jesus, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) The Greek word here translated "ransom" means "a price to correspond."

The reference is to the fact that Jesus' perfect human life corresponded with the perfect man Adam, who willfully transgressed divine law and brought upon himself and upon his offspring the condemnation of death. Man has been falling deeper and deeper into the quagmire of sin and death ever since Adam's transgression, and nothing he could do, nothing he can do now, can save him from the ultimate result of transgression, which would be the destruction of the human species itself.

But God, in his love, made a plan whereby this collision course of mankind was to be turned around, and that plan was that Jesus should be made flesh, and give his life as a ransom to redeem Adam and his race from death. Jesus voluntarily entered into this arrangement, and that is why he virtually surrendered to his enemies and allowed them to crucify him. Yes, they killed the future King of earth. From the human standpoint this might well seem to spell defeat for God's messianic kingdom plan. It did not, however, because the mighty power of the Creator raised Jesus from the dead and exalted him to glory and power, not as a human, but as a divine being. After his resurrection Jesus said, "All power is given unto me in heaven and in earth."—Matt. 28:18

Associate Kings

Shortly before he was crucified Jesus said to his dis-

ciples, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) This promise by Jesus is usually taken to mean simply that his followers will spend eternity in heaven with him. But it means more than this, for the Scriptures reveal that his faithful followers, those who suffer and die with him, when restored to life and exalted glory with him, will be associate rulers with him in the messianic kingdom. Paul wrote, "It is a faithful saying: for it we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11, 12

These are pictured in Revelation 20:6 as coming forth from death in what is described as "the first resurrection," and the purpose of their thus being raised from the dead, the text declares, is that "they shall be priests of God and of Christ, and shall reign with him a thousand years." The work of God ever since the first advent of Christ, so far as his plan of salvation is concerned, has been the calling from the world, and the preparation, of this group to reign with Christ. It has already taken nearly two thousand years, and the work is still going on.

This group, like Jesus, are referred to in the Scriptures as the "elect" of God. The Apostle Peter, writing to these faithful ones in his day, addressed them as being "elect according to the foreknowledge of God . . . through sanctification of the Spirit, unto obedience." (I Pet. 1:2) This is not an arbitrary election of individuals, but a calling out from the world of those willing and anxious to be conformed to the image of Christ. Paul wrote, "For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. 8:29

This little company of faithful followers of Christ, as we have noted, is not yet completed, but when it is, and all are brought forth in "the first resurrection" and united

with Jesus as the new, spiritual rulers of the world, one of their first functions will be, as Jesus has indicated, to bring to a halt the time of "great tribulation" which is now threatening to destroy the human species. The Bible does not reveal how this will be accomplished. It simply assures us that it will be. And our faith is not strained to believe Jesus' promise when we remember that the "elect" will be capable of employing the same mighty power that raised Jesus from the dead, and that brings forth his associate rulers from death and exalts them to live and reign with him.

We do not know how the great nations of earth will be caused to withdraw the threat of nuclear destruction. We do not know how the messianic kingdom agencies will clean the air and the water and the soil, so they can function as they were intended, to give life to man. We do not know how the failure of man to subdue the earth will be turned into a glorious accomplishment under the direction of the divine Christ—but we know that these things will be accomplished.

The Mountain Kingdom

One of the Bible's symbols of the messianic kingdom is a "mountain," and Isaiah 11:9 reads, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." No pollutants will then be allowed to poison the air, the water, and the land, causing disease and death. The Lord will know how to accomplish this great boon for humanity.

Again we quote from Isaiah: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow

up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation.”—Isa. 25:6-9

The “salvation” which will reach mankind in general during the thousand years of Christ’s kingdom will be restoration to perfection of human life here on earth. Only those exalted to be associated with Jesus in the spiritual rulership phase of his kingdom will have spirit life.

Nor will there be lack of room on the earth for those now living and for all who have died, despite the present population explosion. The great Creator who commanded our first parents to multiply and fill the earth will be abundantly able to bring that aspect of his design to a conclusion when the proper time comes, and he will know when that proper time has arrived. Today man is being frightened by what his own efforts are producing. One writer asks, “Where has man failed?” The answer to that question is that human selfishness has led to failure on every hand.

But during the thousand years of Christ’s kingdom man will learn the advantages of love as against selfishness, and this alone will solve many of the problems which have perplexed the human race during the reign of sin and death. But the learning of this lesson will be possible only under the governmental arrangements of the kingdom of Christ. The names “Zion” and “Jerusalem” are used in the Bible to symbolize the kingdom and its arrangements, and in Micah 4:2 we read, “Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of

(Continued on page 26)

The BIBLE ANSWERS

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

ALASKA

Anchorage KTVA-TV Channel 11
Sundays, (Time to be announced.)

ARKANSAS

Little Rock KARK-TV Channel 4
Sundays, 10:30 a.m.

CALIFORNIA

El Centro KECC
Sundays, (Time to be announced.)

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Laguna Hills CATV
(Day and time to be announced.)

Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.

Modesto KLOC-TV Channel 19
(Day and time to be announced.)

Palm Springs KMIR-TV Channel 36
Saturdays, (Time to be announced.)

San Jose KNTV Channel 11
(Day and time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WFAN-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

Palm Beach WPTV-TV
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

ILLINOIS

Aurora WLXT-TV Channel 60
(Day and time to be announced.)

Kankakee CATV
(Day and time to be announced.)

INDIANA

South Bend WNDU-TV Channel 16
Sundays, 9:00 a.m.

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

KANSAS

Liberal CATV
(Day and time to be announced.)

KENTUCKY

Hazard WKYH-TV
(Day and time to be announced.)

LOUISIANA

Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.

MAINE

Bangor WEMT Channel 7
(Day and time to be announced.)

MARYLAND

Baltimore WJZ-TV Channel 13
Tuesdays, 1:45 a.m.

Baltimore WMAR-TV Channel 2
(Day and time to be announced.)

MASSACHUSETTS

Worcester WSMW-TV
Sundays, (Time to be announced.)

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 8:00 a.m.

Walker KNMT-TV Channel 12
Alternate Sundays, 8:00 a.m.

MISSISSIPPI

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

NEVADA

Henderson KLTC-TV
Sundays, (Time to be announced.)

NEW HAMPSHIRE

Hudson CATV
Saturdays, (Time to be announced.)

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

Television Schedule

NORTH CAROLINA

Charlotte WCCB-TV Channel 18
(Day and time to be announced.)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.

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

Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

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

Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

SOUTH CAROLINA

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Mondays, (Time to be announced.)

North Augusta WRDW-TV
(Day and time to be announced.)

SOUTH DAKOTA

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(Day and time to be announced.)

Rapid City KRSD-TV Channel 7
(Day and time to be announced.)

TEXAS

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(Day and time to be announced.)

San Angelo KCTV Channel 8
Sundays, 11:30 a.m.

Weslaco KRGV-TV Channel 5
Saturdays, (Time to be announced.)

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Sundays, (Time to be announced.)

VIRGINIA

Petersburg CATV
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Sundays, 2:30 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

Madison WKOW-TV Channel 27
(Day and time to be announced.)

Wausau WAOW-TV Channel 9
(Day and time to be announced.)

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 9:45 p.m. (E.D.T.)
9.545 MHZ; 11.855 MHZ

MEXICO

Mexico Network XEX 730 9:15 a.m.
(Cities: Mexico City, Leon, Veracruz,
Guadalajara, San Luis Potosi, Saltillo,
Torreon, Monterrey)

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

PORTUGAL

Porto Miramar Radia Miramar
782 kc. Thursdays, 9:45 p.m.

PUERTO RICO

Mayaguez WITL 1300 8:00 a.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.

Eagle Pass KEPS 1270

Laredo KVOZ 1490

URUGUAY

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

"FRANK and ERNEST"

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ALABAMA				IOWA			
Decatur	WMSL	1400	11:15 a.m.	Clinton	KROS	1340	7:15 p.m.
Haleyville	WJBB	1230	12:00 p.m.	KANSAS			
Mobile	WMOO	1550	12:15 p.m.	Goodland	KLOE	730	7:45 a.m.
Sheffield	WSHF	1290	1:30 p.m.	KENTUCKY			
ARIZONA				Bowling Green	WLBJ	1410	12:05 p.m.
Phoenix	KMEO	740	8:30 a.m.	Louisville	WAVE	970	8:15 a.m.
ARKANSAS				Newport	WNOP	740	9:10 a.m.
Jonesboro	KBTM	1230	12:05 p.m.	Winchester	WWKY	1380	10:30 a.m.
CALIFORNIA				LOUISIANA			
El Centro	KICO	1490	10:30 a.m.	Shreveport	KCIJ	980	10:45 a.m.
Los Angeles	KBIG	740	10:00 a.m.	MAINE			
Redding	KVCV	600	7:45 a.m.	Bangor	WABI	910	10:30 a.m.
Sacramento	KGMS	1380	8:30 o.m.	MARYLAND			
San Diego	XERB	1090	9:45 a.m.	Ocean City	WETT	1590	12:05 p.m.
San Francisco	KSAY	1010	10:00 a.m.	MICHIGAN			
COLORADO				Detroit	WQTE	560	10:30 a.m.
Fort Collins	KZIX	600	9:00 a.m.	Grand Rapids	WAFT	1480	8:45 a.m.
Montrose	KUBC	580	8:15 a.m.	Saginaw	WSGW	790	10:15 a.m.
CONNECTICUT				MINNESOTA			
Southington	WNTY	990	12:05 p.m.	Minneapolis	KQRS	1440	11:30 a.m.
DELAWARE				MISSISSIPPI			
Wilmington	WTUX	1290	10:15 a.m.	Biloxi	WLOX	1490	12:00 p.m.
FLORIDA				Meridian	WDAL	1330	2:35 p.m.
Lakeland	WWAB	1330	12:05 p.m.	MISSOURI			
Orlando	WTLN	1520	9:45 a.m.	Farmington	KREI	800	9:00 a.m.
Tampa	WFLA	970	9:30 a.m.	Kansas City	KCMO	810	9:45 a.m.
HAWAII				St. Louis	KWK	1380	8:00 a.m.
Kealahou	KKON	790	11:30 a.m.	MONTANA			
IDAHO				Baker	KFLN	960	8:00 a.m.
Boise	KATN	950	10:05 a.m.	Great Falls	KKGF	1310	9:15 a.m.
Coeur d'Arlene	KVNI	1240	9:15 a.m.	Miles City	KATL	1340	9:15 a.m.
Lewiston	KRLC	1350	9:35 a.m.	NEBRASKA			
Payette	KYET	1450	9:05 p.m.	Grand Island	KRGI	1430	10:05 a.m.
Sandpoint	KSPT	1400	10:15 a.m.	NEW JERSEY			
ILLINOIS				Newark	WJZR	970	8:15 a.m.
Chicago	WEAW	1330	10:00 a.m.	NEW MEXICO			
WEAW(fm)	105	Mondays,	12:30 a.m.	Silver city	KSIL	1340	10:05 a.m.
La Salle	WLPO	1220	9:45 a.m.	NEW YORK			
Rockford	WRRR	1330	8:30 a.m.	Albany	WEEW	1300	9:00 a.m.
West Frankfort	WFRX	1300	9:15 a.m.	Buffalo-Niagara Falls			
INDIANA					WHLD	1270	12:00 noon
Gary-Hammond	WJOB	1230	8:30 a.m.	Kingston	WBZ	1550	9:45 a.m.
Indianapolis	WIBC	1070	8:00 a.m.	Mineola (Sat.)	WTHE	1520	9:00 a.m.
Muncie	WLBC	1340	8:45 a.m.				

Radio Broadcast Schedule

<p>New York WJRZ 970 8:15 a.m.</p> <p>NORTH CAROLINA</p> <p>Elizabeth City WGAI 560 12:05 p.m.</p> <p>Leaksville WLOE 1490 12:05 p.m.</p> <p>OHIO</p> <p>Cincinnati WNOP 740 9:10 a.m.</p> <p>Cleveland WHK 1420 9:45 a.m.</p> <p>Columbus WBNS 1460 10:15 a.m.</p> <p>Piquo WPTW 1570 11:30 a.m.</p> <p>Zanesville WHIZ 1240 6:40 a.m.</p> <p>OKLAHOMA</p> <p>Oklahoma City WNAD 640 8:10 a.m.</p> <p>OREGON</p> <p>Lebanon KGAL 920 9:00 a.m.</p> <p>Portland KLIQ 1290 9:30 a.m.</p> <p>The Dalles KODL 1440 9:15 a.m.</p> <p>PENNSYLVANIA</p> <p>Allentown WHOL 1600 10:45 a.m.</p> <p>Connellsville WCVI 1340 12:05 p.m.</p> <p>Pittsburgh WARO 540 12:00 noon</p> <p>Pottstown WPAZ 1370 12:45 p.m.</p> <p>PUERTO RICO</p> <p>Aguadilla (Fri) WGRF 8:00 p.m.</p> <p>SOUTH DAKOTA</p> <p>Yankton KYNT 1450 9:15 a.m.</p> <p>TENNESSEE</p> <p>Clinton WYSH 1380 12:45 p.m.</p> <p>TEXAS</p> <p>Lubbock KDAV 580 9:45 a.m.</p> <p>Pampa KPDN 1340 12:00 p.m.</p> <p>Pleasanton KBOP 1380 7:15 a.m.</p> <p>San Antonio KMAC 630 12:00 noon</p> <p>Shamrock KBYP 1580 10:00 a.m.</p> <p>Sherman KRRV 9:10 11:45 a.m.</p> <p>Wichita Falls KWFT 620 10:15 a.m.</p> <p>Woodville KVLL 1220 8:45 a.m.</p> <p>UTAH</p> <p>Logan KBLW 1390 10:06 a.m.</p> <p>Ogden KVOG 1490 10:35 a.m.</p> <p>Salt Lake City KSOP 1370 9:30 a.m.</p>	<p>WASHINGTON</p> <p>Bellingham KPUG 1170 9:30 a.m.</p> <p>Centralia-Chehalis</p> <p style="padding-left: 20px;">KELA 1470 10:35 a.m.</p> <p>Olympia KGY 1240 10:35 a.m.</p> <p>Quincy KPOR 1370 10:35 a.m.</p> <p>Seattle KAYO 1150 10:30 a.m.</p> <p>Spokane KUDY 1280 9:30 a.m.</p> <p>Tacoma KMO 1360 9:45 a.m.</p> <p>Yakima KUTI 980 7:30 a.m.</p> <p>WISCONSIN</p> <p>Fond du Lac KFIZ 1450 11:05 a.m.</p> <p>Milwaukee WEMP 1250 8:45 a.m.</p> <p>Milwaukee WYLO 540 7:45 a.m.</p> <p>Neillsville WCCN 1370 9:15 a.m.</p> <p>WYOMING</p> <p>Cheyenne KVWO 1370 10:05 a.m.</p> <p>Sheridan KWYO 1410 12:00 noon</p> <p>CANADA</p> <p>Calgary, Alta. CKXL 1140 10:30 a.m.</p> <p>Corner Brook, Nfld.</p> <p style="padding-left: 20px;">CFCB 570 10:30 a.m.</p> <p>Dauphin, Man. CKDM 730 10:30 a.m.</p> <p>Oshawa, Ont. CKLB 1350 9:45 a.m.</p> <p>Prince Albert, Sask.</p> <p style="padding-left: 20px;">CKBI 900 10:30 a.m.</p> <p>St. Thomas, Ont.</p> <p style="padding-left: 20px;">CHLO 680 10:45 a.m.</p> <p>VIRGIN ISLANDS</p> <p>St. Croix WSTX 970 9:00 a.m.</p> <p>MALDIVE ISLANDS</p> <p>Radio Maldives 4740 9:00 p.m. Tue.</p> <p>AUSTRALIA</p> <p>Geelong 3GL, 222m. 10:00 a.m.</p> <p>CYPRUS</p> <p>Nicosia (Mon.) 602 kc. 10:00 p.m.</p> <p>EUROPE - AFRICA - SO. AMERICA</p> <p>Shortwave (Fri.) 3:15 p.m. (E.D.T.)</p> <p>15.440 MHZ; 17.845 MHZ</p> <p>PORTUGUESE EAST AFRICA</p> <p>Lourenco Marques (Thurs.) 10:15 p.m.</p>
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RADIO TOPICS FOR JULY

<p>5—"Hell Gives Up Its Dead"</p> <p>12—"Hope for a Fear Filled World"</p>	<p>19—"The Shape of Things to Come"</p> <p>26—"The Prince of this World"</p>
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Bible Study

LESSON FOR JULY 5

Genesis in Christian Perspective

MEMORY VERSE: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."

—Hebrews 11:3

GENESIS 1:1; JOHN 1:1-3

ROMANS 1:18-21;

COLOSSIANS 1:15-17

THROUGHOUT the centuries the wise and learned have endeavored to pry into the secrets of creation and discover how the great universe came into existence. They have not been able to understand how out of nothing there came countless billions of worlds; myriad forms of life—plant and animal—and why law and order is displayed in it all. Try as they may, human wisdom has not been able to offer an explanation so simple, yet so profound and full of meaning, as that contained in the first verse of the Bible: "In the beginning God created the heaven and the earth."

This is a simple statement of fact. Few will deny that the heavens and the earth did have a beginning, and in these few words we are informed that the Creator was responsible for it.

God does not attempt to tell us how the universe was created, for he knew that it would be quite beyond our ability to comprehend how the creative forces he put into motion had brought into being the countless millions of worlds, and sent them spinning through space under orderly control.

A proper translation of John 1:1-3 adds important information to Genesis 1:1. We quote: "In the beginning was the Word, and the Word was with the God, and the Word was a god. The same was in the beginning with the God. All things were made by him; and without him was not anything made that was made." It is the Greek word "Logos" that is here translated "Word." A "logos" in ancient times was one who spoke, or acted for another, and here we are informed that the great Creator had a Logos in connection with the work of creation.

This Logos, or Word, is later identified as God's only begotten Son, meaning that he was the only direct creation of God, that all the other works of creation were accomplished by this only begotten Son, as the Logos, and under the Father's power and direction. This accounts for the expression, "Let us make man in our image, after our likeness." Note here the use of the plural pronouns "us" and "our." It is the Creator speaking to his only begotten Son—the Logos, the Word.

Colossians 1:15-17 again identifies God's beloved Son as having participated in the work of creation. We quote: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist."

ROMANS 1:18-21

God's human creation soon became marred by sin, and now for more than six thousand years his disfavor has been revealed against all unrighteousness in the death penalty which has continued to destroy generation after generation of hu-

mans. There are evidences of death all around us, and these remind us of that clearly stated truth of the Bible that "the wages of sin is death."—Rom. 6:23

Paul speaks of the fact that God is "clearly seen, being understood by the things that are made." Man in his fallen and imperfect state is unable clearly to see evidences of God in the works of nature. His heart has become darkened by sin and selfishness. However, the perfect Adam could read these evidences, and was without excuse, especially in that he disobeyed a direct command by God. His foolish heart became darkened, and the whole world has been walking in darkness ever since.

Our memory verse states a beautiful truth concerning those who are able to exercise faith in the invisible things of God.

Even though the beloved Son of God holds such a high position in all of God's arrangements, the Father is still supreme. The worlds were framed by his command, even though he used the Logos to carry out his design.

QUESTIONS

Who was God's associate in the work of creation?

To what extent is fallen man able to see God in his creative works?

Creation, God's Handiwork

MEMORY VERSE: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24:1

GENESIS 1:31; 2:4-9
1 CORINTHIANS 8:4-6

OUR memory verse is an interesting one. The earth is indeed the Lord's. The whole universe belongs to him. Psalm 115:16 reads, "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." The earth is the Lord's by right of creation, but he created it to be man's eternal home, and he created it not in vain. It will yet be man's perfect paradise forever.—Isa. 45:18

Having finished preparing the earth for human habitation, we are told that "God saw everything that he had made, and, behold, it was very good. And the evening and morning were the sixth day." Actually, the creation of the earth took place before the six creative days of Genesis 1 began. At the beginning of these six days "the earth was without form, and void." At the close of these "days" the earth was ready for man. Nor are we to think of these "days" as being twenty-four hours in length. The word

"day," as here used, denotes a long period of time, such as an era, or an age.

The word "generations" in Genesis 2:4 would be more properly translated historical records. It refers back to the account in the first chapter, to the day in which "the Lord God made the earth and the heavens." Here all six creative days are referred to as a single day. The preparation of earth for man involved the establishment of the "firmament," with the water above and the water below the firmament.

We are told that up to this point it had not rained on the earth. It is believed that prior to the great Deluge of Noah's day a great canopy of water surrounded the earth, preventing the direct rays of the sun from penetrating, "and there went up a mist from the earth, and watered the whole face of the ground."

The details of man's creation read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils

the breath of life; and man became a living soul." It is supposed by many that man was given an immortal soul, an entity separate and distinct from his body, which continues to live after the body dies. But this is not what the record states.

The account shows that after the formation of the body, it was imbued with the breath of life, "and man became a living soul." It was the body animated by the lifegiving oxygen of the air, that resulted in the living soul. The Revised Standard Version reads that man became "a living being"; and that, after all, is what a living soul really is.

God prepared a beautiful garden home for Adam, and for Eve when she was created. It is referred to as "a garden eastward in Eden." "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." It is interesting, we think, that the trees of the garden which were pleasant to the sight are first mentioned. God made every provision to sustain man's life, but he wanted him also to enjoy life.

In the garden there was also provided "the tree of life." The Hebrew text warrants the idea of a grove of trees. It is not that there was a single tree with magic lifegiving powers in

its fruit, but a perfectly balanced food supply which, if man had remained in harmony with his Creator, would have kept him alive and healthy forever. It was only because, on account of his sin, man was driven from this garden and deprived of the tree of life, that he began to die. "In thy favor is life," wrote the psalmist, and man lost God's favor because of his transgression, and the potentials of life have been kept out of his reach.

As Paul reminds us, there are many gods and many lords, but to us there is but the one true and living God, who is the Creator of all—"of whom are all things and we in him"—"and one Lord Jesus Christ, by whom are all things, and we by him." Here we are reminded that while Jehovah was indeed the Creator of all things, he did his work through his only begotten Son, the Logos.

And this blessed partnership has continued, and we enjoy our relationship to the Father because of the Son who shed his blood on our behalf.

QUESTIONS

Were the creative days of Genesis twenty-four hour days?

Explain the expression, "Man became a living soul."

Is God's beloved Son still working with him in the accomplishment of his plan?

Man in God's Design

MEMORY VERSE: "So God created man in his own image, in the image of God created he him; male and female created he them."—Genesis 1:27

GENESIS 1:26-2:4

I CORINTHIANS 15:45-50

MAN'S eternal home in the Creator's design is the earth. Man is a creature of earth, and nothing was ever said to our first parents contrary to this. He was created in the image of God. This is not a physical image, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think and to reason. He cannot think on the same high plane as his Creator—his thinking is confined to a realm in which he was created to live; that is, the earthly.

God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) But man is able to reason with God on matters pertaining to his relationship with his Creator. God invites man to do this, saying, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18

Man was commanded to multiply and fill the earth, not "re-

plenish" the earth, as the King James Version states. "Replenish" is an erroneous translation, and falsely implies that the earth had been previously populated by humans, which is not the case, for Adam was the "first man."—I Cor. 15:45

Every necessary provision was made for the sustenance of man on the earth. "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

"God blessed the seventh day, and sanctified it." In Exodus 20:10,11 reference is made to God's rest day in connection with giving the Ten Commandments to Israel. Here we are told that God hallowed the seventh day, and made it holy. In Hebrews 4:4,5,10 reference is again made to God's rest day, with the indication that it points forward to the Christian's rest of faith in Christ. Paul wrote, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

God did not rest from the control of the universe, but turned over to his beloved Son the work of redeeming and restoring fallen man to life on the earth. He has confidence in his Son, so he is said to rest. We also have confidence in God's beloved Son, so we also rest by faith in him, knowing that through him we shall receive life. Refraining from work on the seventh day tested the faith of the Israelites, and should have taught them a greater reliance on God for their needs of life.

The second section of our lesson gives us valuable information concerning Jesus' role in the divine plan for the restoration of man to life on the earth. "The first man Adam Paul wrote, "was made a living soul; the last Adam was made a quickening spirit." The first Adam ceased to be "a living soul" because of his transgression, and the second Adam was made, by virtue of his work of redemption on the cross, and his resurrection and high exaltation, a "quickenings," or life-giving spirit being.

Jesus said, "For as the Father raiseth up the dead, and quickeneth them; even the Son quickeneth whom he will." And again, "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:21, 26)—the pow-

ers of life, that is, which can be used to impart life to others by means of a resurrection.

Paul reminds us that "the first man is of the earth, earthy;" but "the second man is the Lord from heaven." It is the returned Christ, during his second presence on earth, who will serve in the role of the second Adam, in the sense that he will regenerate the dead and dying race of the first Adam.

Paul wrote further, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also which are heavenly."

Speaking to those who hope to be with Jesus in the rulership phase of his kingdom, Paul explains that these will be exalted to the heavenly nature, even though while proving their loyalty to God they are fleshly beings. "Flesh and blood," he says, "cannot inherit the kingdom of God." The whole world of mankind, however, as humans will be blessed by that kingdom.

QUESTIONS

What is implied by the expression, "the image of God"?

Where is man's eternal home?

What lesson does Paul draw from God's rest day?

Who is the "second Adam"?

The Problem of Sin

MEMORY VERSE: "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."—Matthew 9:13

GENESIS 3:1-15

HAVING created man with the ability to reason, and to know good from evil, it was logical that the Creator should give him a law, which he did. God had planted in Eden what is described as "the tree of the knowledge of good and evil," and instructed Adam that he was not to eat of this tree on pain of death: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) God did not explain to Adam what would be wrong about eating the fruit of this particular tree. This was not necessary, for Adam should have trusted his Creator even though he did not understand.

Evidently Adam must have communicated this information to Eve, for when Eve was approached by the "serpent," who asked if God had really laid down this restriction concerning the fruit of "the tree of the knowledge of good and evil," she confirmed the matter, saying, "We may eat of the fruit of the trees of the garden: but of the fruit of the

tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

The "serpent," who in reality was a spokesman for the Devil, was quick to reply, and he said, "Ye shall not surely die." Here we have Satan denying the truthfulness of what God had said. Concerning "that old serpent, which is the Devil," (Rev. 20:2) Jesus said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." —John 8:44

Here Jesus takes us back to the events in Eden. He states that Satan was actually a murderer, for it was under his influence that our first parents transgressed God's law, and this resulted in their death. Our Lord further identifies Satan's treachery in Eden by saying that he was "a liar, and the father of it." Yes, it was Satan who fathered the sin of lying, his first lie being his

statement to Eve, "Ye shall not surely die."

Not only was Satan successful in deceiving Eve on the point, but he has successfully carried on his campaign of deception ever since, with the result that only a few throughout the ages have believed God on the subject of death. The vast majority have unwittingly believed Satan, and have insisted that "there is no death." This work of deception will be allowed to continue until the time in God's plan when Satan will be bound, "that he should deceive the nations no more." (Rev. 20:3) He will be bound for a thousand years, and then destroyed.

The fact that the human race began to die despite Satan's assertion, "Ye shall not surely die," proved that he was a liar. But Satan did not propose to allow the fact of death to prove that he was wrong in implying that "there is no death." Soon the theory began to develop, nurtured no doubt by the great deceiver, that after all it is only the body that dies. It began to be claimed that within each human, as an entity separate from the body, there is a "soul," which never dies.

Various theories developed throughout the ages concerning what happens to the "soul" when the body dies, among them the eternal torture dog-

ma, purgatory, transmigration of souls, and various others. We do not have the space here to discuss these theories, but suggest that those interested send for a free copy of the booklet, "Hope Beyond the Grave." There is no obligation. Address your request to The Dawn, East Rutherford, New Jersey 07073.

Our memory verse reminds us of the times when the scribes and Pharisees were surprised to note Jesus' display of mercy and forgiveness. Throughout the ages, and in essentially all parts of the earth, religionists have thought of their gods as vengeful and cruel. Fear has been utilized to induce men and women to repent and believe in order to escape the terrible fate of eternal torture in a fiery hell.

But this does not reflect the true spirit of Christianity. Our Heavenly Father himself is loving and kind, and Jesus, who reflected the image of his Father during his early ministry, was compassionate and forgiving. These are our examples, and the divine plan reflects the great truth that "God is love."

QUESTIONS

Relate the circumstances concerning man's fall into sin and death.

What is the lesson of our memory verse?

(Paradise Without Pollution—continued from page 13)

his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem.”

Yes, there will be righteous laws in that kingdom, and the Word of the Lord will circulate freely among the people; and through obedience to that Word, and under the influence of the Holy Spirit which then will be poured out upon all flesh, selfishness will be eradicated from the hearts of the people. Thus not only will the pollution of the air, water, and soil be brought to an end, but the pollution of human hearts and minds by selfishness will also be removed from the willing and obedient in that glorious earthly paradise of promise.

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Christian Life and Doctrine

Purifying the Soul

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

—I Peter 1:22

HOLINESS unto the Lord is a most important essential of the Christian life, and without it no Christian endeavor can be truly acceptable to the Heavenly Father. The words "purity" and "holiness" as used in the Bible have much the same meaning, and describe that condition of heart which must characterize all who aspire to joint-heirship with Jesus in the glorious kingdom so soon to be fully established. To be pure means to be unadulterated. Applied to the Christian life it means that one's heart attitude before God must be a full and complete submission to him, undivided in its affection and loyalty.

This purity of heart before the Lord means a complete separation from the world and its spirit; a full renouncing of the will of the flesh, and a constant effort to bring the flesh into subjection to the will of God. To maintain this purity requires a continued alertness with respect to the deceptive influences of the great deceiver, Satan, and by means of the whole armor of God, to give battle against him. To be successful in attaining and maintaining this condition of holiness one must use the divinely provided means of purification, which in our text is declared to be the truth.

To be pure, or holy, also means to be sanctified. Jesus, praying on behalf of his disciples, said, "Sanctify them through thy truth: thy Word is truth." (John 17:17) By inspiration, the Apostle Paul reiterates the thought expressed by Jesus, saying, "Husbands, love your wives, even as 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." (Eph. 5:25, 26) From these scriptures it is apparent that the Christian should esteem the Word of truth very highly, and seek daily to become better acquainted with it. No wonder the Apostle Paul advised Timothy to study that he might show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

True Standard of Holiness

There are many false standards of holiness among the peoples of the earth. Frequently the word "holiness" is erroneously used to convey the thought merely of moral uprightness; and even the standard of moral uprightness varies much in different parts of the world. Some moralists of today would severely condemn Jesus for many things which he did, yet of him the Scriptures declare that he was "holy, harmless, undefiled, separate from sinners."

The Bible sets forth a true code of morals for the Christian, and it is of utmost importance that every Christian be guided by that code. But anyone who supposes that the Christian life consists merely of living up to a high moral code will signally fail in his effort to be truly holy before the Lord; and his soul will be far from purified.

When Jesus prayed, "Sanctify them through thy truth: thy Word is truth," he had far more in mind than the importance of moral uprightness. The various teachings of both Christendom and heathendom have produced a certain degree of moral integrity in those who have been

brought under their influence, but the falsities in religion have not sanctified their votaries. The fear of eternal torment in a creedal hell has frightened many into giving up their pipes, or from indulging in strong drink, but such a false conception of sanctity does not result in true holiness in the sight of the Lord. False teachings have never purified the souls of those who believed them—at least, not from the standpoint that the word “purity” is used in our text.

The full thought of sanctification as taught in the Bible is that of a dedication or setting apart to the Lord’s holy purpose. And the word “purity” as used in our text has to do with the singleness of heart in living up to the terms of sanctification. It is for this reason that the truth of God’s Word is our means of sanctification. The truth is the divine plan, and the divine plan reveals the will of God for his people—those who follow in the footsteps of Jesus. In order to do God’s will one must know it, hence God has given us his Word of truth, revealing his plan, that we might become acquainted with the work he is doing in the earth—as it applies to our moral conduct, and also as it touches upon our responsibility in the service of God and of his cause.

Obeying the Truth

A mere technical knowledge of the truth, however, will not in itself produce a sanctifying effect on the heart. The apostle clearly shows that we are purified only by “obeying the truth through the Spirit.” Jesus promised that he would send “the Spirit of truth” (John 16:13), and that it would guide his disciples into all truth. But even this does not complete the apostle’s formula for soul purification. There is still another qualification. The truth must be obeyed “through the Spirit unto unfeigned love of the brethren.” Thus Peter concludes, “See that ye love one another with a pure heart fervently.”

The Apostle John adds his testimony to the importance of brotherly love as the final step in soul purification, saying, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (I John 3:18, 19) The importance of love as the final goal of the sanctified life is apparent when we remember that the plan of God itself—the truth—is a revelation of how the love of God is operating for the redemption and restoration of a lost race, and that a knowledge of this plan is given to us in order that we, by co-operating in it, may become like God. It is evident that if God's love is such as to prompt him to give the dearest treasure of his heart as a sacrifice on the cross in order that his enemies might ultimately be blessed, the one who has not learned to love his brethren is far from the goal of Christian holiness.

The process of soul purification embraces the complete work of conversion from the service of Satan and selfishness to the service of God and being guided by the godly principle of love. This purification begins when, through the Word, the light of truth concerning God's love breaks in upon our hearts and minds, and under its influence we become constrained to give our all to him. Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again."—II Cor. 5:14, 15

When the constraining love of God and of Christ brings one to the point of full consecration, and the work of sanctification begins, it will be found to divide itself into two major aspects. One aspect of the purifying work has to do more particularly with one's own personal conduct, and the other with activity in the service of him to whom all

has been devoted. It is not possible to say which of these phases of sanctification is the more important, because there could be no sanctification at all unless both were given their proper place in the Christian life.

Pure Personal Conduct

The "personal conduct" aspect of sanctification has to do, in addition to one's strictly personal affairs, with our domestic life, our attitude toward our brethren in the church, how we should endeavor to deal with our brethren and with our relatives in the world; the proper attitude toward the governments of this world, and how we should deal with our enemies, etc. In all these matters and others, the Bible gives us our instructions. In order for the work of soul purification to go on acceptably before God the Christian will need to give careful attention to all these instructions, and endeavor to obey them, not only in letter, but in spirit also. Any failure to adhere to the expressed will of God as found in his Word constitutes a measure of impurity, or lack of holiness. Unwilling failures are covered by the robe of Christ's righteousness, but wilful disobedience will be punished.

One may become free from all his filthy habits, and from the worldly viewpoint be a noble example of good citizenship, yet if he persists wilfully in speaking evil of his brethren or others, in disobedience to the command, "Speak evil of no man," (Titus 3:2) he is unholy in the sight of God and is far from the point of being fully sanctified. One may never smoke a pipe, become intoxicated, steal, or use impure language. He may be a model husband, a loving father. He may be a good neighbor and highly respected in his community. But if, in the spirit of carnality he is guilty of sowing discord among the brethren, he is unholy in the sight of God, and has failed fully to purify his soul through obeying the truth.

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(Continued from page 31)

In Matthew 18:15-18 Jesus gives explicit directions as to the proper course to pursue when difficulties arise among the brethren. A failure or refusal to follow these directions constitutes, by default, an unholy act. One may spend hours in prayer and meditation until he fancies himself so close to the Lord that only "a thin veil hangs between," yet if he disobeys this important command of the Lord he is in that proportion unholy—his soul has not been purified. If his failure to act as directed by Jesus causes any of his brethren to suffer through misunderstanding or misrepresentation, the sin is doubly reprehensible in God's sight.

Prayer is absolutely necessary for the Christian, but he must first obey the Lord's commands if he expects his prayers to be heard. The Christian is expected to forgive and love his enemies. Forgiveness of his enemies is the condition upon which his own sins may be forgiven by the Heavenly Father. If such forgiveness is not forthcoming on the part of the professed follower of the Master, the unforgiving one is unholy. Not only is such a one unholy because of his failure to obey the Lord's commands, but he is unholy also in the sense that his own sins are still charged against him because he has failed to meet the conditions of their forgiveness. Impure, indeed, is the heart that continues to harbor anger and malice toward others, and is unable to forgive the imperfection in them by which he is so afflicted himself.

Some make the mistake of supposing that Jesus meant we should forgive what merely appears to be a trespass, but that if we find the trespass has been a real one—if wrong has actually been done—forgiveness should be withheld and punishment administered instead. But this is not the case. Real trespasses are the kind which our Heavenly Father forgives in us, hence it is the real trespasses against us that we must forgive in others—else we are unholy.

That which merely appears to be a trespass, but turns out not to be, does not need to be forgiven, for there is nothing to forgive.

Purity in Service

The soul that is purified by the truth, and sanctified to God, is a soul that is devoted to a definite, active purpose. As the faithful soldier must do more than merely wear the uniform and obey camp rules, so the good soldier of Jesus Christ must do more than properly govern his personal conduct. He must do more than forgive his enemies—he must bless them as well, and “do good” unto them that spitefully use him. Yes, to be sanctified by the truth means more than to be guided by the abstract principles of right, important though this is. Even as there can be no true sanctification apart from a scripturally governed personal conduct, so also there can be no true holiness unless the soul purification continues to the point where the being is consumed in the service of God to whom it is consecrated.

Nor will any kind of service do! The service must be in harmony with the divine plan—the expressed will of God. The Heavenly Father is very particular about this. When he commanded Moses to build the tabernacle, and gave him instructions concerning its services, he said, “See . . . that thou make all things according to the pattern showed to thee in the mount.” (Exod. 25:40; Heb. 8:5) Death was the penalty for disobeying this command. The tabernacle and its services were illustrations of better things to come. Many of these “better things” have to do with the Christian life and service. Surely God would not be less particular about the substance than he was of the picture.

It is obvious that Paul was expressing something more than a mere ideal when he said that we should study to rightly divide the Word of truth if we are to be workmen approved by God. Could a workman on any project be ap-

proved by his employer if he did not follow the plans given to him? Certainly not! If the truth is the sanctifying medium in our lives, and it is through obedience to the truth that we are purified, is it reasonable to suppose that there can be true sanctification where the truth is ignored, or minimized, or opposed? Is the preaching of eternal torture for nine-tenths of the human race a holy work? It would not seem so, and for the reason that it is not God's work. This is an extreme illustration, but it will help us to realize the importance of the true doctrines of the divine plan in connection with the work of soul purification that is going on within us.

Let us remember that the Christian is not commissioned to engage in any work except that which has to do with his share in the divine plan. No work can be holy work that is out of harmony with the divine will. And the reverse of this is also true. Any work that is in harmony with the divine plan is properly a part of the Christian's privilege, and a holy work; and it is a practice of true holiness to engage in that work. Nor is one part of God's work either more or less holy than another.

The Divine Commission

Specifically, then, what is the Christian's work, and how is it to be accomplished? Many have supposed that it was God's will that the Christian church should convert the whole world in this present age, making Christians of the entire human race. Thousands of lives have been sacrificed in this unauthorized work. True, many were "converted" in this way, and some might be inclined to say that this is evidence that God blessed the work. But this is not necessarily so. Almost any kind of message, preached in any part of the world, will result in converts to the particular theory advanced. This is especially true with respect to religious teaching. If the theories advanced offer future salvation from a burning hell the result in the number of converts is often outstanding.

The divine commission to the church was to engage in the work of making disciples. (see Matthew 28:19, 20) The Scriptures show that the entire group of disciples to be made from Pentecost down to the very end of the Gospel era was to constitute the church of Christ—also styled the “bride” of Christ. The completion of this work is referred to in Revelation 19:7, where it is said that “his wife hath made herself ready.” The method by which the bride of Christ makes herself ready is the proclamation of and obedience to the truth. Since it is the truth—the Gospel—that sanctifies, it is obvious that it must be made known to those who are to come under its purifying influence.

Every consecrated Christian is anointed by the Holy Spirit to take part in this work. In the association of God’s people as groups God has arranged that some be chosen to serve in special ways, but this does not relieve those not chosen of their responsibility in the general work. Every activity of the Christian has to do with the work of making ready the bride. He goes to meeting, he prays, he sings, he preaches, he witnesses, all in order that the making ready process might go on in himself as well as in others. Thus everything pertaining to his activity is a part of the holy work in which he is engaged.

So far as we are concerned the church, while still in the flesh, will always be made up of those in various stages of development, hence it will always be necessary to promote all possible activities in the work of finding and making disciples. The Lord himself is the only One who can stop this work; and when he does stop it no Christian will question the matter. However, until the Lord does stop the work every Christian whose soul has been purified by obeying the truth will continue on in the use of whatever opportunities of service the Lord may give. None are entirely without opportunities, as even a prayer on behalf of fellow members of the bride class is a privilege of service.

In the days of the Early Church the opportunities of service were not as diversified as they are today. Now we have the printed page, and through its use many can be preachers of the Gospel who otherwise would be very limited in their privileges of service. There is also the radio and television witness work which offers opportunities of co-operation. There is something for all willing hands to do, either directly or in co-operation with others. Every activity of the Christian should be in the direction of the one goal, which is the full preparation of the bride. The complete adornment of the bride must be the adornment of love, hence the apostle says in our text, "unto unfeigned love of the brethren."

When the sanctifying work of the church is complete, and the entire Christ company is brought wholly under the influence of divine love, then this holy bride will become, with her heavenly Bridegroom, the pure channel of blessing for mankind in general. It is for this future work that the church is now, through soul purification, being made ready.

The importance of loyalty to the truth as the sanctifying medium in our lives cannot be overemphasized. God severely censured his typical people for compromising with the false gods of their heathen neighbors; and to the Christian Paul says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17) Paul is here referring to heathen temples and heathen gods. Heathen philosophies permeate the nominal churches today, and have done so for centuries. God has given his people the truth in order that they might be sanctified by it—fully set apart to his holy will and purpose—so let us cherish that truth and, through the full submission of our wills, come wholly under its purifying influence.

Contentment

HEBREWS 13:5 reads, "Let your conversation be without covetousness; and be content with such things as ye have." To be content within the meaning of the apostle's words does not imply a listless, don't-care attitude toward life and its responsibilities, but is, rather, a peace of mind based upon faith's convictions that God will supply all the needs of his fully consecrated people. The apostle continues the thought, saying, "For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

The Greek word here translated "content" literally means to "ward off," or "to avail." The thought evidently is that the Christian can be content because, through faith, he knows that nothing which is done against him can prosper because the Lord is his helper. Not only is this a blessed assurance of help in the face of attacks from enemies of the new creature, but it is also a guarantee to cover the daily needs of the Christian, concern for which might otherwise disturb one's rest of mind and heart.

To believe that the God of the universe is our Heavenly Father, and that he will take care of us, providing for all our needs, (if we do our part) and protecting us against all our enemies, banishes all anxiety relative to material things from the hearts of the Lord's people. Covetousness is a form of selfishness, begotten by the urge of self-preservation. Fallen man has not only found it necessary to struggle against the "thorns and thistles" of an imperfect environment; but has developed the erroneous idea that it is also necessary to exert his combativeness against his fel-

low man in order to "make a living." Sometimes this struggle of human selfishness is carried on with swords and guns; but, generally speaking, it is seen in the more honorable guise of competitive business in the labor and industrial markets of the world.

The Christian finds himself in this world of selfishness, but he should endeavor not to be a part of it; that is, he should seek to have his "conversation," or activity, motivated, not by selfishness, but by love. The worldly-minded would think such an attitude a very foolish one indeed; but they do not have the assurance of a kind Heavenly Father's care. They depend upon their own ability to provide for and to protect themselves and their own. For this reason the "everybody-for-himself" principle seems to be a very logical one for most men and women of the world. The Christian, however, is not dependent upon his own wisdom and strength. He is assured that back of him and his interests there is the power of a loving and all-wise Father, so he commits all his care to him.

With this blessed assurance of divine care we can ward off the spirit of fear and discontent, and not be governed by the principle of covetousness. Why selfishly compete with our fellow men for riches which are temporary, when we enjoy the blessings of heavenly riches, represented in God's care for us now, and the promised glory, honor, and immortality of the future? Truly, the Christian can have his conversation, or way of life "without covetousness," and be content, because the Lord is his helper.

The promise, "I will never leave thee nor forsake thee," was originally made to Joshua, when, by divine appointment he took over the leadership of Israel as the successor of Moses. The apostle in quoting it, applies it to all the consecrated. God is impartial in his care for his friends, servants, and sons; which means that promises of watch-

care made to any of his people, are applicable with perhaps even more force to us today. Likewise, we may note the wonderful manner in which God did care for his ancient people, and ourselves be encouraged in the thought that the same God is now caring for us, and that the same love and power is being exercised for our blessing.

The circumstances under which this promise was made to Joshua are interesting to note. Moses, the great leader of Israel, was no longer with them. The Israelites had learned to recognize Moses as their leader, and there would be room for question in Joshua's mind as to whether he would be competent and accepted in taking Moses' place. Doubtless the Israelites leaned on Moses more than they did on the Lord, and would they now have faith in the Lord's appointment of Joshua? It must have been very refreshing to Joshua, therefore, to have such a wonderful assurance of help from the Lord as contained in the promise, "I will never leave thee nor forsake thee."

With such a promise from the Lord, Joshua could go about the business of leading Israel in a wholly unselfish manner. He would not need to show favoritism to any of his people in order to have the good will of the influential; for he knew that, after all God was the real leader, and that he was merely serving under God. Thus his only concern need be that of pleasing God; and if he did that, he knew that God would care for all his interests, as well as the interests of all his true people.

No facet of the Christian life should be influenced by selfishness—not even the prayer life. Our prayers should not be selfish in the sense of asking the Lord for earthly and material blessings which his wisdom sees might not be good for us as new creatures. Our requests to the Lord should always include the thought, "Not my will, but thine be done." This principle should hold true even in respect

to spiritual matters, either as they concern our own growth in grace, or have to do with the privilege of proclaiming the truth.

We once heard of a brother who prayed earnestly that it might not rain on a certain day that he had planned to distribute circulars to advertise a public meeting. The brother's thought was that as this was the Lord's work he would surely be willing and glad to see that the weather conditions were favorable for doing it. When the day came, sure enough it did not rain, and then the brother was certain that the Lord had heard and answered his prayer, which, possibly, was true.

But there is another angle to a matter of this kind. Granting that the Lord is always pleased with the sincere zeal of his people to make known the glad tidings of his kingdom, it might, nevertheless, be his will that a brother endure the hardship of going out in a storm to distribute advertising matter. The point is, our prayers should never be selfish. To pray for fine weather so that we might be comfortable in doing the Lord's work could be a selfish prayer. We believe that the Lord is pleased for us to take everything to him in prayer, not in the spirit of demanding, but requesting and with resignation, leaving the decision wholly with him as to just what experiences will serve our best interests and highest needs.

A goodly portion of our prayers should be those of thankfulness. Too often, perhaps, we think of prayer as a means merely of requesting things from the Lord. Our Heavenly Father is pleased for us to ask him for things, but let us commingle our requests with heartfelt praise and thanksgiving for the divine blessings which daily are lavishly bestowed upon us. There is no better aid to contentment than the habit of thanksgiving to God for his abundant mercy, and for his grace to help in our every time of need.

The British Section

Discipleship Put To the Test

THE incidents recorded in Luke 9:57-62 took place when our Lord was going in a southerly direction from Galilee to Judea, for the last time. Previously, Jesus had, after meeting with the woman of Samaria, been gladly received by the Samaritans when he visited the town of Sychar. (John 4:39-42) But on this later occasion, "because his face was as though he were going to Jerusalem," they did not receive him.—Luke 9:53, R. V.

They would doubtless argue: Why go up to Jerusalem, the religious center of Jewish worship? Has not Gerizim with its natural sanctuary and altar where Joshua uttered the blessings upon the tribes as much claim to be the center of religious worship as Jerusalem? (Deut. 27:1-12; Joshua 8:30-35) The Samaritans did not now receive

Jesus, therefore he and his company "went to another village."

An Offer of Service

The account tells us that after they had resumed their journey toward Jerusalem, presumably the following morning, one of the company said to Jesus, "I will follow thee whithersoever thou goest." From the Master's reply it seems he saw that this would-be disciple was promising more than he would be able to perform. He therefore, in substance, said to the man:

"Do you realize that in becoming my disciple it will mean the denying of yourself of many earthly rights and privileges and comforts; many things that tend to make one feel 'at home in the body'; satisfied and contented with the present life and its arrangements? The foxes and birds of the air have a settled dwelling place, a home they can call their own; but the Master has nowhere that he can call his home, to which

at any time he could retire for rest and recuperation."

None but the very sincere would likely be attracted to follow a leader under such circumstances. Among those who have recognized Jesus as the Redeemer, sent from God, and who have had the words of eternal life, how many **more** would have been willing to devote themselves to his service if the provision for their earthly comforts, including a very good income, and home, could be guaranteed, together with a goodly measure of honor and respect from their fellows!

But the course our Master trod did not bring him these blessings—not even a very small increase of earthly wealth or earthly honor. His was indeed a path of suffering and sacrifice; of misunderstanding, and opposition; and Jesus would make this position quite clear to those who would consecrate their lives to God through him. "If any will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) How important, therefore, before we decide to become disciples of the Lord Jesus, that we seek

to take into consideration the trials and difficulties of the way—to sit down first and count the cost.

Invitation to Discipleship

Jesus said to another, who quite possibly had just heard the Master tell of some of the self-denials involved in walking in the narrow way, "Follow me." This one replied: "Sir, permit me first to go and bury my father." (verse 59, Diaglott) Of course, we could not think our Lord would, in an indiscriminate way, quickly extend, in a few words, such an invitation to one who had just drawn near and heard a little of our Lord's preaching.

The worldly are not called to follow Jesus in the way of sacrifice, until a change of heart and mind has taken place. First they are called to repentance. (Acts 17:30) Those who repent of their past life of disharmony with God, and seek to know the will of the Lord more clearly, are, through the Word of truth, being drawn to the Lord. They realize that in their own righteousness they cannot be acceptable to the Lord. But they know that the

righteousness of Christ has been provided to cover their imperfection, so they present themselves to God in full consecration, in faith believing that through Christ their offering will be holy and acceptable to God.

Instead of this man being a casual hearer, we see from what is recorded that he understood much of what our Lord had been teaching, for he is invited: "Go thou and preach the kingdom of God." And if we would preach the glad tidings to others, we surely need to have a good grasp of the message of salvation ourselves.

This one, it would appear, was more ready to be useful in the service of the Master than the man who had previously made an offer of discipleship. He had some understanding, and was a little nearer to a condition of full consecration. There was a willingness to devote himself to the Lord's service, whatever the cost. However, something stood in his way, and he replied: "Suffer me first to go and bury my father."
—A. V.

Various commentators have concluded that the father in

question was not yet dead, and that his son, the would-be disciple, desired to postpone casting in his lot with the Savior until after the father had died, and he had come into the property. We could not for a moment think that our Lord would be unwilling, or suggesting that his prospective follower should not stop for the funeral. Jesus was undoubtedly asking him to do something that would be to him a real act of self-denial.

In all probability our Lord knew something of this would-be disciple's earthly relations, and that there were other members of the family well able to look after the interests of the elderly father, who were not appreciative of the great truth that Messiah had come, and that he was inviting some to forsake all to follow him and that as a reward they were to be with him in his heavenly kingdom. The reply Jesus gave to this one shows us the importance he attaches to every service we can render to God's great cause, for he said: "Leave the dead ones [unbelievers, who have no union with the Life-giver] to inter their own dead;

but go thou and publish the kingdom of God."—Luke 9:60, Diaglott

Is It Not Time to Awake?

The whole world is already dead, from the divine standpoint. The sentence of death that was passed upon Adam involved all of his children. The only ones the Scriptures recognize as possessed of any life at the present time are those who become related to Jesus the Life-giver. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the kingdom, and gathering the kingdom class.

This is the most important work, because it is God's work. And those who engage in it are collaborators with God. Be it noticed again that it was the kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching today is along this line! Is it not time for all earnest Christians to awaken to the great privilege of

preaching the same message that the Master and the appointed apostles proclaimed?

There are many necessary things to be done for humanity's welfare and comfort whether it be for them personally, or for society in general. But these can very well be carried out by good, well-meaning people of the world who have not been privileged to see the truth and the heavenly calling. The lesson here is, let those perform the necessary and important duties in the way of social and political reforms, moral uplift and so forth, but, "Go thou and publish the kingdom of God." The Lord's followers have this more important work to do.

The Lord, at his first advent, was energetic in proclaiming the good news of the kingdom. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." (Matt. 9:35; Isa. 61:1) He had been anointed to do this very work, and he sets before his would-be followers the privilege of engaging in the same work he himself was carrying forward.

A Further Offer of Service

Another—who had been listening and evidently drinking in the wonderful words of life, and was prompted to throw in his lot with the Master—made one stipulation: “I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.”—R. V.

Again it should be noted that the Master surely would not be so unreasonable as to suggest that this man must not say good-bye and to tell the family what he intended to do. Jesus probably knew how they would emphasize the unpopularity of the message, and question whether it were true. They would doubtless also want to know by what means his expenses would be met, and stress the great pity of giving up his present calling in life, as well as the domestic happiness which was his.

The Master's warning to him, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God,” seems to suggest that he apprehended the weight some of the family's arguments would have upon

the prospective disciple, and how he would be in danger of looking back to some of the pleasant things he would be leaving behind; and not only so, but perhaps turning back to them.

Similarly, in running a race, any looking back of necessity slackens the speed of the runner. This would be true, also, in the race set before us in the Gospel. If we sigh for some of the things left behind—fleshly hopes and ambitions, with the many comforts of the present life which often can only be secured at the sacrifice of heavenly privileges and blessings—it will certainly mean a slackening of our pace in running for the heavenly prize.

Ploughing requires that the eye be continually on the furrow and the energies bent to the work we have begun to do. Only in this way can the work of grace in ourselves continue to go forward, that in due time we may be fit for the kingdom, fitted “for the portion of the saint's inheritance in the light.”—Colossians 1:12, Diaglott

We must be thoroughly imbued with a zeal for God and

for righteousness; must gain some reasonable conceptions of the good things which God has in reservation for the faithful; must have some appreciation of the kingdom privileges, else we will not be persevering enough or zealous enough to "fight the good fight of faith" and overcome the spirit of the world, with the Lord's assisting grace. It will require these qualities of heart, in addition to the grace, mercy, and strength which the Lord has promised, to enable us to take up our cross daily, and follow the Lord in

the narrow way of self-sacrifice.

It was not only a kindness on the Lord's part to make clear and definite the terms of the sacrifice, but it was reasonable also that he should not entice any into taking such a course contrary to the true zeal of their hearts. It was eminently proper that he should put the matter just as he did; and that we, as his followers and mouthpieces, should present the matter to each other, and to all who purpose to become his disciples, in the same straightforward manner.

BRITISH SPEAKERS' APPOINTMENTS

Latchford	A. BOYCE	Aug. 5	Latchford	5
Dewsbury	C. A. CORNELL	(Sat.) July 4	Dewsbury	8
			E. T. NADEL	
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Your Questions

Made a Perfect Captain

Hebrews 2:10 reads, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." If Jesus was perfect how could he be made perfect through suffering?

The Scriptures clearly teach that Jesus was perfect as a man, but the point of this text is that he was perfected as "the Captain of their salvation." This does not imply any moral imperfection, or defect of character. The perfecting or training process which Jesus received through suffering prepared him for the office of "Captain" of the church's salvation.

A man may be morally upright in every way—although there are no perfect men on earth today—yet if he is to become a physician, or surgeon, or occupy some other important position in society,

he has to be trained, or developed for it. So it was with Jesus; and as the text declares, his schooling came through suffering. By suffering and dying he proved himself worthy to be the "Captain" of our salvation.

Paul's Earnest Desire

Philippians 1:21-23 reads, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." If, when Christians die, they remain asleep in death until the resurrection, how do you explain Paul's statement that he desired to depart and to be with Christ?

In this passage Paul mentions three things, two of which were possibilities, but the third was not. The two possible things were (1) to live for a while longer and serve the brethren, or (2) to

die, which he realized would be a gain for him since he would no longer be called upon to suffer persecution and weariness. He explains that as far as these two possibilities were concerned he was unable to choose which he would prefer. There were advantages and disadvantages in both.

But there was a third thing which Paul desired above all else, there being no question in his mind about choosing it, were such a choice his to make. This was "to depart, and to be with Christ." Paul knew that this was not then possible. In his letter to Timothy, Paul wrote, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:6-8

Paul knew that he could not "depart" at death and be at once with the Lord; that the glorious experience of meeting the Lord and of being as-

sociated with him in his kingdom would not be his until the end of the age and the return of Christ, when all the faithful would be brought forth from death in "the first resurrection." This thought is made even more apparent when we realize that the Greek word here translated "depart" is more properly translated "return." It is used only one other time in the Bible, which is in Luke 12:36, where it is translated "return," the reference being to the return of the Lord.

The Emphatic Diaglott translation of Paul's words reads, "For me to live is for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things—(I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred)—but to remain in the flesh is more requisite on your account."

Job's Vision of God

"I know that my Redeemer liveth, and that he shall stand

at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25-27) Is not this text out of harmony with other scriptures which inform us that no one can see God and live?

Job was a prophet of the Lord, and we believe that here he was speaking under the inspiration of the Holy Spirit of the time when God's kingdom of righteousness will be fully established in the earth. At the time Job uttered this prophecy he was going through severe trial, based on physical infirmities accompanied by much suffering. Describing his search for God in this experience, Job said, "Behold, I go forward, but he [God] is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."—Job 23:8-9

Job is not here speaking of literal sight, but of his ability

to perceive God in his difficult experiences; and it was this that he had in mind when he said that in the "latter days" he would stand on the earth, and that then he would "see" God, and would understand the meaning of all his bitter experiences. This, of course, implies a resurrection from death. And since Job said that he would "see" God in his flesh, it means that he will be raised from the dead as a human, being one who will share in "the better resurrection" of the Ancient Worthies.—Heb. 11:35, 40

However, there was a temporary fulfilment of Job's prophecy even at that time. After the Lord revealed himself to his faithful servant Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) Here again the word "see" is used to denote perception, or understanding. At the time Job uttered these words he had begun at least to understand why God had permitted such severe experiences to come upon him, and he speaks of this as "seeing" God.



Vineyard Echoes

General Convention Program

Bloomington, Indiana, August 8-13

AGAIN it is about time for the General Convention. The committee has furnished the following schedule of the six days of spiritual feasting which has been planned. The indications are that the attendance will be good; and many who cannot be present in person will participate in the joys of the convention through the published report. This report will appear in the October issue of *The Dawn*. Printed programs will be available at the convention.

(See pages 63 and 64 for accommodations form. Also, on page 58 see special rate coupon for children. This coupon is for use at the registration counter.)

SATURDAY, August 8

Chairman: Brother Henry Tiemeyer

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother Walter Blicharz
Detroit, Michigan |
| 10:30 | Welcome by University | Mr. W. N. Wentworth
Director, Educational Conference Bureau |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Emile Herrscher
Phoenix, Arizona |
| 12:00 | Close of Morning Session | |

- 2:00 Praise Service
- 2:15 Discourse Brother Carlton Chandler
Portland, Oregon
- 3:00 Intermission
- 3:30 Testimony Meeting Brother Charles Zubowsky
LaSalle, Illinois
- 4:15 Discourse Brother Leo Post
New York, N. Y.
- 5:00 Close of Afternoon Session

-
- 6:45 A Message from Australia Brother L. Kopczyk
- 7:00 Discourse Brother Edward E. Fay
San Francisco, California
- 7:45 The Convention Visits the Dawn
- 8:30 "Songs in the Night"

SUNDAY, August 9

Chairman: Brother Frank Niemczak

- 9:00 Morning Devotions
- 9:15 Discourse Brother Albert Sheppelbaum
Chicago, Illinois
- 9:45 Discourse Brother John Hull
Los Angeles, California
- 10:30 Intermission
- 11:00 Praise Service
- 11:15 Convention Theme Discourse
Brother W. N. Woodworth
New York, N. Y.
- 12:00 Close of Morning Session

2:00	Praise Service	
2:15	Discourse	Brother E. K. Penrose Pilgrim
3:00	Intermission	
3:30	Testimony Meeting	Brother John Bacher Kansas City, Missouri
4:15	Discourse	Brother G. R. Pollock Los Angeles, California
5:00	Close of Afternoon Session	

7:00	Praise Service	
7:30	Public Meeting	Bible Answers Film "The World's Only Hope"

MONDAY, August 10

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother Charles M. Chupa Detroit, Michigan
10:00	Intermission	
10:30	Testimony Meeting	Brother Edmund Wachnicki Pontiac, Michigan
11:15	Discourse	Brother L. Paul Davis San Luis Obispo, California

12:00	Close of Morning Session	
2:00	Praise Service	
2:15	Discourse	Brother D. J. Morehouse Chicago, Illinois
2:45	Discourse	Brother Frank Boychuk Winnipeg, Manitoba
3:15	Intermission	
3:45	Discourse	Brother Harry Passios Pilgrim
4:30	Discourse	Brother Henry Anderson Orlando, Florida
5:00	Close of Afternoon Session	

- 7:00 Panel Discussion The Gospel
 Moderator Brother Stephen Roskiewicz
 Panel: Brother L. Paul Davis, Brother John Hull
 Brother Leo Post, Brother George O. Jeuck
- 8:30 "Songs in the Night"

TUESDAY, August 11

Chairman: Brother Charles Newham

- 9:00 Morning Devotions
- 9:15 Discourse Brother F. S. Wassmann
 New York, N. Y.
- 10:00 Intermission
- 10:30 Discourse Brother Louis Zbik
 Detroit, Michigan
- 11:15 Discourse Brother George O. Jeuck
 Pilgrim
- 12:00 Close of Morning Session
-
- 2:00 Symposium "By The Word"—Part I
 Drawn by The Word Brother George Passios
 Begotten by The Word Brother Thomas Franz
 Witness of The Spirit by The Word
 Brother Daniel Kaziak
 Sealed by The Spirit Brother Kenneth Fernets
- 3:15 Intermission
- 3:45 Testimony Meeting Brother Felix Scott
 Kansas City, Missouri
- 4:30 Discourse Brother Stephen Roskiewicz
 Grand Rapids, Michigan
- 5:00 Close of Afternoon Session

7:00	Discourse	Brother C. R. Weida Allentown, Pennsylvania
7:30	Discourse	Brother Carl Boughton Duquesne, Pennsylvania
8:00	"Songs in the Night"	
8:30	Elders' Meeting	

WEDNESDAY, August 12

Chairman: Brother George M. Jeuck

9:00	Morning Devotions	
9:15	Discourse	Brother Ray Rawson Detroit, Michigan
10:00	Intermission	
10:30	Convention Business Meeting	
11:45	Greetings	
12:00	Close of Morning Session	

2:00	Testimony Meeting	Brother Don Roark Miami, Florida
2:45	Discourse	Brother Roy E. Poland Indianapolis, Indiana
3:15	Intermission	
3:45	Symposium "By The Word"—Part II	
	Sanctified by The Word	Brother Stanley Koszka
	Sharing The Word	Brother M. C. Mitchell
	Obeying The Truth	Brother Theodore Trzeciak
	Unto Salvation	Brother John Richardson
5:00	Close of Afternoon Session	

7:00	Praise Service	
7:15	Baptismal Discourse	Brother R. J. Krupa New York, N. Y.
8:00	Immersion Service	

THURSDAY, August 13

Chairman: Brother Lloyd Hagensick

- 9:00 Morning Devotions
9:15 Testimony Meeting Brother Andrew Horwood
St. John's, Newfoundland
10:00 Discourse Brother Kenneth M. Nail
Pilgrim
10:45 Intermission
11:15 Discourse Brother Samuel Baker
Pilgrim
12:00 Close of Morning Session

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- 2:00 Praise Service
2:15 Symposium "By The Word"—Part III
God said: Man Created Brother I. N. Comparato
Man Condemned Brother Alonzo Jarmon
Man Redeemed Brother Weston Thornberg
Man Restored Brother O. D. Deifer
3:15 Intermission
3:45 Discourse Brother A. H. Krumpolt
New York, N. Y.
4:30 Discourse Brother W. C. Bertsche
Cincinnati, Ohio
5:00 Close of Afternoon Session

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- 7:00 Melodies of Praise
7:30 Discourse Brother Mike Balko
West Newton, Pennsylvania
8:15 Love Feast

DISCOUNT COUPON FOR CHILDREN ATTENDING THE GENERAL CONVENTION

Bloomington, Indiana—August 8-13

A special one-half rate for children, ages 2 through 18, who register before noon on Sunday, August 9, and remain for the balance of the convention, has been arranged for.

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Clip this coupon and present to clerk when registering.

Weekly Prayer Meeting Texts

JULY 2—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z. '99-5 Hymn 197)

JULY 9—"When He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice."—John 10:4 (Z. '00-230 Hymn 288)

JULY 16—"Be ye filled with

the Spirit."—Ephesians 5:18 (Z. '99-92 Hymn 1)

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

JULY 30—"Take us the foxes, the little foxes, that spoil the vines."—Canticles 2:15 (Z. '99-172 Hymn 183)

Encouraging Letters

Found Answers

Dear Sirs: I enjoy The Dawn very much and have given it to others to read. Have also sent the little "Hope" booklet to other families, and know it must have given others as much comfort as it did me at the death of our only son. At a time like that you have to find answers—answers my church does not have.—Wisconsin

Hope for All

Sir: I have found much peace of mind in the books you sent me, "Hope," and "Life After Death." I have never been one to go to church because I felt there was something lacking in all the faiths I had heard about. Ever since I was a little girl I could never find a faith to believe in completely because they just about all teach that if you do not believe as they do there is no way you can be saved. Always I would remember that God says we cannot judge one another, that only he can do that. In the books you sent me I find that your faith believes that all will have the chance to be taught by Jesus, and then have a chance to believe and be saved. After all these years I feel that in

your faith I have found hope. So would you please write and tell me what church your faith is, so that I can try to find one close to my home that I could go to.—Ohio

Comforted

I was so happy to read your booklet entitled, "Hope." I do not know who gave you my name, or how you knew my husband died, but the booklet is a great blessing to me. Will you please send me, "God and Reason."—New York

Inspired

Dear "Frank and Ernest": For the past two months I have been listening to your wonderful sermons on my radio every Sunday morning. I am also a subscriber to The Dawn Magazine. Today's message about the soul and its relationship to the body truly inspired me. I still have many questions concerning this subject, and I am hoping that your booklet entitled, "Hope Beyond the Grave" will help me to understand the facts as the Bible presents them to us. Please send it to me as soon as possible. Thank you for all your inspiring messages, they certainly bring me closer to God's teachings.—Iowa

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

SAM BAKER

Los Angeles, Calif.	July 3-5
San Diego, Calif.	6
Phoenix, Ariz.	8
Albuquerque, N. Mex.	10
Oklahoma City, Okla.	12
St. Louis, Mo.	14
New Albany, Ind.	16

O. D. DEIFER

York, Pa.	July 12
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PANTEL HATGIS

Athens, Greece	July 4, 5
Thessalonica	6-8
Drama, Macedonia	9-12
Cavala (Old Philippi)	13
Volos	14
Agia, Thessali	15, 16
Restani, Thessali	17, 18
Karytena, Peloponnesos	19-21
Tripolis, Peloponnesos	22, 23
Sparta, Peloponnesos	24-26

G. M. JEUCK

Allentown, Pa.	July 12
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A. H. KRUMPOLT

Baltimore, Md.	July 12
Philadelphia, Pa.	12

R. J. KRUPA

Detroit, Mich.	July 3-5
Winnipeg, Man.	15-19

M. C. MITCHELL

Paterson, N. J.	July 26
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KENNETH M. NAIL

Taledo, Ohio	July 2
Detroit, Mich.	3-5
Gary, Ind.	6
Rockford, Ill.	7
Milwaukee, Wis.	8
Withee, Wis.	9
Minneapolis, Minn.	12
Winnipeg, Man.	15-17
Canora, Sask.	20
Porcupine Plain, Sask.	21
Melfort, Sask.	22
Prince Albert, Sask.	23
Canora, Sask.	26
Winnipeg, Man.	27
Minneapolis, Minn.	28
Wausau, Wis.	29
Clinton, Iowa	30

E. K. PENROSE

Greenfield, Ohio	July 1
Detroit, Mich.	3-5
Muncie, Ind.	7
Indianapolis, Ind.	8
Zeigler, Ill.	9
St. Louis, Mo.	10
LaSalle, Ill.	12
Winnipeg, Man.	15-19
Minneapolis, Minn.	21
Milwaukee, Wis.	22
Grand Rapids, Mich.	23, 24
Detroit, Mich.	26
Columbus, Ohio	27

H. J. TIEMEYER

Sayville, N. Y.	July 5
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F. S. WASSMANN

Pottstown, Pa.	July 19
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C. R. WEIDA

Detroit, Mich.	July 3-5
Catawissa, Pa.	26

W. N. WOODWORTH

Los Angeles, Calif.	June 28
Los Angeles, Calif.	July 3-5
San Francisco, Calif.	12

.....

**"See then that ye walk circumspectly, not as fools,
but as wise, redeeming the time, because the days
are evil."—Ephesians 5:15, 16**

.....

**THE SHAPE OF
THINGS TO COME**

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'FRANK and ERNEST'

KBIG—740 kc.—10:00 A.M.
Sunday, July 19

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For Your Newspaper

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

AUGUST SPECIAL: On Sunday, August 16, the topic to be discussed on the "Frank and Ernest" program will be, "Paradise Without Pollution." This topic should be of widespread interest, and the number of listeners can be increased by advertising. Special circulars will be available for this purpose, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey, 07073.

Conventions

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

LOS ANGELES, CALIF., July 3-5—
Convention Auditorium, 2936 W.
Eighth St., near Vermont. Mr. A. W.
Abrohamson, 710 S. Hobart Blvd.,
Apt. 207.

NEW BRUNSWICK, N. J., July 3-5
—Douglass College, Hickmon Hall,
George St. Mrs. Daniel Larson, 719
Van Buren Ave., Elizabeth, N. J.

DETROIT, MICH., July 4, 5—Armeni-
an Cultural Bldg., 22011 Northwest-
ern Highway, Southfield, Mich. Mr.
Charles Chupa, 5666 Belmont St.,
Dearborn Heights, Mich.

MINNEAPOLIS, MINN., July 5—
2601 Fillmore St., N. E. Mrs. C. R.
Newham, 678 40th Ave., N. E.

*WINNIPEG, MAN., July 15-19—Can-
adian Mid-West Bible Students Con-
vention. Canadian Mennonite Bible
College, 600 Shaftesbury St. Mr.
Frank Boychuk, 263 Moray St.

CINCINNATI, OHIO, July 19—
Brotherhood of Railway Clerks Bldg.,
Court and Vine Sts. Mrs. Edith M.
Harp, 3908 S. Madison Ave.

CLEVELAND, OHIO, July 19—Masonic
Temple, 3615 Euclid Ave. Mrs.
Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., July 19—
IOGT Hall, 2922 Cedar Ave. Mrs.
Edna Durand, 4016 16th Ave. S.

CHICAGO, ILL., July 26—Masonic
Temple, 5352 W. Chicago Ave. Mr.
Leonard Jezuit, 10742 S. Talman
Ave.

BUFFALO, N. Y., Aug. 30

JACKSON, MICH., Sept. 5-7

NEW YORK, N. Y., Sept. 5-7

SAN DIEGO, CALIF., Sept. 5-7

SEATTLE, WASH., Sept. 5-7

PITTSBURGH, PA., Sept. 19, 20

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 8-13

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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