

a herald of Christ's presence

THE DAWN

"TAKE THE HELMET OF
SALVATION, AND THE
SWORD OF THE SPIRIT,
WHICH IS THE WORD
OF GOD."

Ephesians 6:17

July 1966

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God's Remedy for a Chaotic World

WE ARE now well into the year 1966, and none of the problems which afflicted humanity at the beginning of the year have been solved. Indeed, many of them have become more acute, and new obstacles have appeared in the road to peace. There is a state of ferment in every nation throughout the earth. The outward manifestations of dissatisfaction are seen in strikes, protest parades, riots, and war. It would seem that nearly everyone wants something which he thinks is being wrongfully withheld from him by others.

The war in Viet Nam increases in intensity, with an ever growing number of United States soldiers participating. Thus far the policy makers in the United States who are responsible for the conduct of this struggle have managed to prevent it from escalating into global strife, and they probably will continue to be successful in this effort unless some dire emergency arises which they conclude calls for the use of hydrogen bombs or the invasion of China.

The continued economic prosperity of the United States, induced in no small way by the billions of dollars being spent for war, is now threatening further price inflation, with a resulting decrease in the value of the dollar. That the economy of this country is to some degree supported by the production of munitions of war is reflected in the up and down trends of the stock market in response to indications either of a possible end of the war in Viet Nam or of its escalation.

One of the solutions for inflation being considered by President Johnson is an increase in federal taxes. What a strange situation this is if the prosperity of the President's "Great Society" must be penalized by an increased burden of taxes! But this is just another evidence that man's folly and selfishness

have led the world into a situation from which human wisdom is unable to find a way of escape.

While the nature of the distress varies from country to country, the people of every nation are helpless in their efforts to find a solution for their problems. The constant increase and spread of knowledge is creating in the hearts of all men and women a growing desire for better things. They want health and life; they want freedom; they want peace and happiness for themselves and for their children. The quest for these blessings is as old as the human race itself. The only difference now is that a larger portion of humanity is asserting itself in an effort to obtain them, and this is due to the increasing enlightenment of the people in these last days.

The Way of Love

Prophecies of the Bible indicate that only by virtue of the educational program to be instituted by Christ's kingdom will the peoples of earth finally learn that lasting peace and true happiness must be achieved by the way of love, and not by the way of selfishness. Speaking prophetically of the manner in which God's solution of the world's problems will become effective, and using the terms "mountains" and "hills" to symbolize greater and lesser kingdoms, David wrote, "The mountains shall bring peace to the people, and the little hills, by righteousness." (Ps. 72:3) "Righteousness" is obedience to God's law, and "love is the fulfilling of the law." (Rom. 13:10) This means that when Christ's kingdom is operating in the earth the nations will obtain peace by obedience to God's royal law of love.

There seems little difference of opinion as to the nature of the blessings the whole world needs. But how to obtain these blessings is what constitutes the baffling problem now facing the human race. It was hoped that the last World War would prepare the way for a new social order of peace and justice, but instead it helped to plummet mankind into the present chaos and distress from which human wisdom cannot find a way of escape.

During that war the United States government set up what was known as the "National Resources Planning Board," in an

effort to have some preparation made to "save the peace" which it was then hoped would be won by war. This planning board, in its report, suggested what it called a "New Bill of Rights" in which were set forth nine "rights" to which it was declared the world is entitled. However, the Planning Board failed to point out any method of implementing these "rights" and thus make them sure to the people. The nine "rights" then listed were:

(1) The right to work, usefully and creatively, through the productive years.

(2) The right to fair pay, adequate to provide the necessities and amenities of life in compensation for work, ideas, thrift, and other socially valuable service.

(3) The right to adequate food, clothing, shelter, and medical care.

(4) The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident.

(5) The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority and unregulated monopolies.

(6) The right to come and go, to speak or to be silent, free from the spyings of secret political police.

(7) The right to equality before the law, with equal access to justice in fact.

(8) The right to education, for work, for citizenship, and for personal growth and happiness.

(9) The right to rest, recreation and adventure, the opportunity to enjoy and take part in an advancing civilization.

There are not many people in the world today, nor have there been many in the past, who would have a great deal of objection to these "rights," for obviously they outline human desires in a fairly comprehensive manner. What the men who outlined them failed to do was to suggest a program for bringing about the fulfilment of these desires. But this was not their fault, for actually they are beyond the reach of human wisdom and ability.

Now, more than twenty years later, this "New Bill of Rights" seems further from realization than it was when written. There

are exceptions, of course, particularly in the United States and some other countries. Today, in 1966, seventy-five per cent of the world's population is underfed and ill clad, and millions do not even have a shelter at night. Even in these United States the laws of the "Great Society" will be unable to guarantee all these rights to its citizens.

Christ's Kingdom

Only through the agencies of Christ's kingdom will the people realize the fulfilment of their legitimate desires. The returned Christ will be the Head and chief ruler in that kingdom arrangement. Ruling with him will be his faithful followers, selected from among all nations since the time of his first advent. The earthly representatives of this congress of divine rulers will be that class of faithful servants of God beginning with righteous Abel and ending with John the Baptist.

As there was a miracle in the resurrection of Jesus at the beginning of the age, so there is now a miracle in the resurrection of his church, and still another miracle in the resurrection of the Ancient Worthies, in order that they might serve as "princes in all the earth." (Ps. 45:16) With kingdom arrangements of this kind, implemented by miracle-working power, nothing will be able to hinder its dispensing of the life-giving blessings which God has promised.

And how wonderfully this kingdom will assure to the people all their legitimate rights! The people will be given unlimited opportunity to work. "They shall build houses, and inhabit them," Isaiah wrote. "They shall plant vineyards, and eat the fruit of them," he added. (Isa. 65:17-25) All the work in that day will be designed for the good of the total community of earth. And, thank the Lord, "the productive years" of the people of that day will never end, for no longer will they need to grow feeble and die!

Justice for All

The Scriptures do not reveal just what the working arrangements of the kingdom age will be. We are assured, however,

that justice will be meted out to the people. Concerning King Jesus, the Psalmist wrote, "He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Ps. 72:2-4

In Christ's kingdom the people will also be guaranteed "the right to adequate food, clothing, shelter, and medical care." And the medical care of that time will not be "Medicare," much as this is appreciated by so many of the elderly in the United States. Jesus will be the "Great Physician" of the kingdom age. He will actually and permanently heal the people of all their diseases. (Rev. 22:2; Ezek. 47:12) Ultimately, of course, the people will not need medical care, for as Isaiah wrote, "The inhabitant shall not say, I am sick."—Isa. 33:24

One of the great objectives of the reign of Christ will be to destroy sickness and death. Paul wrote that Christ will reign until all enemies are put under his feet, and that "the last enemy that shall be destroyed is death." (I Cor. 15:26) This is why we read in Revelation 21:4 concerning that time that there shall be no more death, no more pain, and that all tears will be wiped away.

The principles of "free enterprise" and prohibition of "irresponsible private power" are idealisms conceived by human reason, but we are confident that the social arrangements of Christ's kingdom will be far more satisfactory than even the highest ideals conceived by man. Certainly no irresponsible private power will be permitted to interfere in any way with that kingdom "enterprise"—an enterprise involving a thousand-year plan by which the fallen race will be restored to lasting peace and happiness in a global paradise.—Acts 3:19-21

Freedom

All the people then will have freedom to do God's will for their blessing, but not a license to follow their own inclinations. They will not have freedom to speak evil against their neighbors or in any other way to injure them. They will have freedom to do good to their neighbors and to proclaim the glory of God.

It will be then that they will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

And in that new age the people will surely have "the right to equality before the law, with equal access to justice." But the laws governing the people at that time will not be man-made. Isaiah wrote, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3) In this prophecy "Zion" is used to symbolize the spiritual, or invisible phase of Christ's kingdom. The glorified Christ—Jesus and his faithful followers of the present age—will be the "Zion," the source of the just laws which will be administered through their human representatives, the resurrected Ancient Worthies, who will constitute the human, or earthly phase of the messianic kingdom. This earthly phase is symbolized by "Jerusalem" in Isaiah's prophecy, where we are told that "the word of the Lord" will go forth from "Jerusalem." This "word" of the Lord will be the proper presentation, by the human representatives of the kingdom, of the "law" which goes forth from "Zion," the spiritual phase. Under this wonderful arrangement of the kingdom the people will learn the true ways of the Lord and in obeying divine law will be blessed with health, life, peace, and happiness. They will learn war no more, and every man "shall sit . . . under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4

Education

And the people will truly have "the right to education, for work, for citizenship, and for personal growth and happiness." Basic in that program of education afforded in the messianic kingdom will be the acquisition of a true knowledge of God. The Prophet Zephaniah wrote that the Lord will then "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

The entire educational program of that day will prepare the people for lasting citizenship in a global paradise which, under

divine guidance and by miracle-working assistance, they helped to create. Those who qualify for eternal life in the restored paradise will be given their "citizenship papers" by the great King. Jesus foretold this, saying, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Gen. 1:28; Matt. 25:34

Then there will be "the right to rest, recreation and adventure, the opportunity to enjoy and take part in an advancing civilization." The human mind is utterly unable to grasp the extent to which these blessings will be enjoyed under the administration of Christ's kingdom. For a thousand years there will be an "advancing civilization," resulting in a complete return of the human race to absolute human perfection, mentally, morally, and physically. The reign of Christ will accomplish this, and beyond that thousand years there will be an eternity during which restored mankind will enjoy holy rest, recreation and adventure, the joys of which neither human tongue nor pen can now describe. How appropriate is the comment concerning that glorious future, as presented in "The Divine Plan of the Ages":

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—Rev. 21:4

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Fridays, 11:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

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

Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8
Sundays, (Time to be announced)

San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.

San Jose KNTV-TV Channel 11
Tues., Thurs. Fri., 8:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

Waterbury WATR-TV Channel 20
Mondays, 5:00 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 12:00 noon

IDAHO

Idaho Falls KIFI-TV Channel 8
Sundays, 10:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Mar. 20, Apr. 17
Sundays, (Time to be announced)

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

New Orleans WVUE-TV
Mon., Tues., Wed., Thurs., (Time to be announced)

MAINE

Portland WCSH-TV Channel 6
Sundays, 9:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

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

MISSISSIPPI

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

Jackson WJTV-TV Channel 12
(Day and Time to be announced.)

MISSOURI

Springfield KYTV Channel 3
Sundays, (Time to be announced)

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 2:00 p.m.

NEW YORK

Albany WAST-TV
Wednesdays, 7:30 a.m.

Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.

Binghamton WBNF-TV Channel 12
Sundays, 8:00 a.m.

NORTH CAROLINA

Highpoint WGHP-TV
Sundays, (Time to be announced)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

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

TV BROADCAST

<p>Columbus WBNS-TV Channel 10 Mondays, 6:00 a.m.</p> <p>Coshocton WHIZ-TV Channel 71 Sundays, 9:30 a.m.</p> <p>Zanesville WHIZ-TV Channel 18 Sundays, 9:30 a.m.</p>	<p>Odessa KOSA-TV Channel 7 Sundays, 10:00 a.m.</p> <p>San Antonio KWEX-TV Sundays, 3:15 p.m.</p> <p>Temple KCEN-TV Channel 6 Sundays, 11:00 a.m.</p>
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OKLAHOMA

Tulsa KVOO-TV Channel 2
Sundays, (Time to be announced)

OREGON

Eugene KEZI-TV
Sundays, 9:30 a.m.

PENNSYLVANIA

Erie WSEE Channel 35
Tuesdays, (Time to be announced.)

Williamsport CATV-TV
Mondays, (Time to be announced.)

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

Greenville WFBC-TV Channel 4
Tuesdays, (Time to be announced.)

SOUTH DAKOTA

Sioux Falls KSOO-TV
Sundays, (Time and channel to be announced.)

TEXAS

El Paso KTSM-TV Channel 9
Sundays, 10:30 a.m.

Monahans KVKN-TV Channel 9
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.
(July 10-Aug. 14)

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:30 p.m.

Roanoke WRFT-TV
Tuesdays, (Time to be announced.)

WASHINGTON

Yakima KNDO-TV
Sundays, (Time to be announced)

Richland KNDU-TV
Sundays, (Time to be announced)

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.

CANADA

Montreal, Que. CBMT-TV
Sundays, (Time to be announced)

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

PHILIPPINES

Davao City DXAW Saturdays, 9:45 p.m.

CALIFORNIA

San Diego XERB 1090 10:00 p.m.

FLORIDA

Miami WMIE 6:45 a.m.

Tampa WSOL 1300
Saturdays, 5:00 p.m.

TEXAS

Brownsville, XEO 970 8:15 a.m.

McAllen XEOR 1390 10:30 a.m.

San Antonio KUBO 1310 7:45 a.m.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA							
Decatur	WMSL	1400	10:05	a.m.	South Bend	WJVA	1580 11:35 a.m.
Halleyville	WJBB	1230	10:05	a.m.	IOWA		
ARIZONA					Clinton	KROS	1340 7:15 p.m.
Phoenix	KUEQ	740	8:30	a.m.	KANSAS		
ARKANSAS					Goodland	KLOE	730 7:45 a.m.
Jonesboro	KBTM	1230	12:05	p.m.	KENTUCKY		
CALIFORNIA					Bowling Green	WLBJ	1410 12:05 p.m.
Chico	KPAY	1060	10:35	a.m.	Louisville	WAVE	970 8:15 a.m.
El Centro	KICO	1490	10:30	a.m.	Newport	WNOP	740 9:10 a.m.
Los Angeles	KBIG	740	10:00	a.m.	Winchester	WWKY	1380 10:30 a.m.
Napa	KVON	1440	10:35	a.m.	MAINE		
Needles	KSFE	1340	8:00	a.m.	Bangor	WABI	910 12:00 noon
Redding	KVCV	600	7:45	a.m.	MASSACHUSETTS		
Sacramento	KGMS	1380	8:30	a.m.	New Bedford	WBSM	1420 1:45 p.m.
San Diego	XERB	1090	9:45	a.m.	Orange	WCAT	1390 9:15 a.m.
San Francisco	KSAF	1010	9:45	a.m.	MICHIGAN		
Tulare-Visalia	KCOK	1270	10:35	a.m.	Detroit	CKLW	800 6:00 p.m.
COLORADO					Saginaw	WSGW	790 10:30 a.m.
Fort Collins	KZIX	600	1:00	p.m.	MINNESOTA		
Pueblo	KDZA	1230	10:05	a.m.	Duluth-Superior	WAKX	1480 12:15 p.m.
DELAWARE					Minneapolis	KQRS	1440 12:30 p.m.
Wilmington	WTUX	1290	10:15	a.m.	MISSISSIPPI		
FLORIDA					Biloxi	WLOX	1490 12:00 p.m.
Tampa	WFLA	970	9:30	a.m.	Waynesboro	WABO	990 2:00 p.m.
IDAHO					MISSOURI		
Lewiston	KRLC	1350	9:35	a.m.	Joplin	WMBH	1450 6:00 p.m.
Montpelier	KVSI		10:05	a.m.	Farmington	KREI	800 9:00 a.m.
ILLINOIS					Kansas City	KCMO	810 9:35 a.m.
Chicago	WEAW	1330	10:00	a.m.	St. Louis	KWK	1380 8:00 a.m.
LaSalle	WLPO	1220	9:45	a.m.	MONTANA		
Rockford	WRRR	1330	8:30	a.m.	Miles City	KATL	1340 9:15 a.m.
West Frankfort	WFRX	1300	9:15	a.m.	NEBRASKA		
INDIANA					Grand Island	KRGI	1430 10:05 a.m.
Gray-Hammond	WJOB	1230	8:30	a.m.	NEW JERSEY		
Indianapolis	WIBC	1070	10:30	a.m.	Newark	WJRZ	970 9:30 a.m.
Muncie	WLBC	1340	8:45	a.m.	NEW MEXICO		
					Silver City	KSIL	1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK				San Antonio	KBOP	1380	7:15 a.m.
Albany	WEEH	1300	9:00 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
Kingston	WBAB	1550	9:45 a.m.	Wichita Falls	KWFT	620	10:15 a.m.
New York	WJRZ	970	9:30 a.m.	UTAH			
NORTH CAROLINA				Brigham City	KBUH		12:05 p.m.
Beaufort	WBMA	1400	9:00 a.m.	Salt Lake City	KSOP	1370	9:30 a.m.
Belmont-Charlotte				VIRGINIA			
	WCGC	1270	12:30 p.m.	Richmond	WLEE	1480	10:10 a.m.
Elizabeth City	WGAI	560	11:05 a.m.	WASHINGTON			
Leaksville	WLOE	1490	12:05 p.m.	Bellingham	KPUG	1170	9:30 a.m.
OHIO				Blaine	KARI	550	10:30 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
Cincinnati	WNOP	740	9:10 a.m.	Olympia	KGy	1240	10:35 a.m.
Columbus	WBNS	1450	10:05 a.m.	Seattle	KAYO	1150	9:45 a.m.
Plaza	WPTW	1570	11:30 a.m.	Tacoma	KMO	1360	9:45 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	WEST VIRGINIA			
OKLAHOMA				Wheeling	WWVA	1170	9:30 a.m.
Oklahoma City	WNAD	640	8:10 a.m.	WISCONSIN			
OREGON				Fond du Lac	KFIZ	1450	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	Milwaukee	WEMP	1250	8:45 a.m.
Portland	KLIQ	1290	9:30 a.m.	Neillsville	WCCN	1370	9:15 a.m.
The Dalles	KODL	1440	9:15 a.m.	WYOMING			
PENNSYLVANIA				Cheyenne	KYWO	1370	10:05 a.m.
Allentown	WHOL	1600	10:45 a.m.	VIRGIN ISLANDS			
Connellsville	WCVI	1340	12:05 p.m.	Christiansted	WIVI	970	9:00 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	CANADA			
Pottstown	WPAZ	1370	8:30 a.m.	Calgary, Alta.	CKXL	1140	9:00 p.m.
Scranton	WSCR	1320	10:00 a.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
PUERTO RICO				Oshawa	CKLB	1350	9:45 a.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
SOUTH DAKOTA				Vancouver	KARI	554	10:30 a.m.
Yankton	KYNT	1450	10:05 a.m.	Winnipeg	CKY	580	7:15 p.m.
TENNESSEE				AUSTRALIA			
Clinton	WYSH	1380	7:00 a.m.	Geelong	3GL	222m.	10:00 a.m.
TEXAS				NIGERIA			
Lubbock	KDAV	580	9:45 a.m.	Enugu	ENBC		10:15 a.m.
Pampa	KPDN	1340	12:00 p.m.				

RADIO TOPICS FOR JULY

3—The End of A Social Order
 10—The Word of God
 17—When A Man Dies

24—Evolution Versus the Bible
 31—The Bible's Harmonious Message

LESSON FOR JULY 3

God's Right to Command

MEMORY VERSE: "If ye love Me, keep My commandments."—
John 14:15

EXODUS 20:1, 2

LEVITICUS 18:1-5

HOSEA 11:1, 3, 4a

JOHN 14:10, 15

GOD, the great Creator of the universe, certainly has the right to command his intelligent creatures, just as he has the right, through laws which he has formed, to govern the movements of the sun, moon, and stars. When God created our first parents, he created them perfect, and in his image, and made abundant provision for their happiness and continued life. But properly he expected them to obey his will.

The first commandment of God recorded in the Bible was given to Adam. This commandment prohibited Adam from partaking of the tree which was in the midst of Eden, which was "the tree of the knowledge of good and evil." (Gen. 2:17) There is always a penalty attached to the disobedience of God's commands, and this also is proper. The penalty for partaking of the forbidden fruit was death—"In the day that thou eatest thereof thou shalt surely die." Sin is the disobedience of God's law, and the

Apostle Paul wrote, "The wages of sin is death."—Rom. 6:23

Thus it was that Adam and his race came under condemnation to death—Adam because he wilfully disobeyed God's commandment, and his progeny because they are born in sin and imperfection, and thus come under Adam's condemnation to death. (I Cor. 15:22; Rom. 5:12) The human race in this way also became alienated from God.

But there have always been a few of the human race who by faith have demonstrated their desire to be in harmony with God. One of these was Abraham. The Scriptures inform us that by faith Abraham became the Friend of God. (Jas. 2:23) God made promises to Abraham indicating that his "seed," or offspring, would be the channel of blessing to all the families of the earth. (Gal. 3:8, 16, 27-29) These promises applied primarily to Jesus and his followers, but to Jesus and his followers, but nevertheless God loved and dealt with the natural descendants of Abraham, owning them as his people.

There is no record that God gave any commandments to the descendants of Abraham until in connection with their exodus from Egypt and thereafter, when through Moses he entered into a covenant with them. This arrangement gave them an opportunity, through full obedience, to gain life, but they failed. The Lord said, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord."—Lev. 18:5

Because the Jews failed to live up perfectly to the commandments of the Law they continued to die, although God looked upon them differently than he did upon the unbelieving world. Paul wrote, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) Adam's sin was wilful, whereas the sins of his family are due largely to hereditary weaknesses. But the acceptance of the Law of God by the people of Israel made them directly responsible before the Lord, and because they failed to keep it, the curse of the Law came upon them. Paul wrote, "The commandment, which was ordained to life, I found to be unto death." (Rom. 7:10) Paul also wrote, "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13

The Gentile world was never under the Law given by Moses at Mount Sinai. However, those whose

hearts are reached by the Gospel, and who under its influence dedicate themselves to follow in the footsteps of Jesus, are under commandments. These are the commandments of Christ, of which there are many, particularly those set forth in his Sermon on the Mount. Jesus referred to these as his "sayings," but in reality they are implied commandments which, if observed, make the believer like a man who built his house upon a rock.

In our memory verse we are informed that our love for Jesus, and of course also for his Heavenly Father, is demonstrated by our zeal in obeying his commandments. Jesus referred to one of his commandments as being "new." He said, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) This is a high standard. Jesus loved us so much that he laid down his life that we might live. If we have this sort of love for our brethren in Christ we will be glad to lay down our lives for them. John wrote that this is what we ought to do.—I John 3:16

QUESTIONS

Where in the Bible is the first recorded command of God?

What resulted from disobeying that command?

Since that time to whom has God given his commandments?

What are some of the commandments of Jesus which we have the privilege of obeying?

Supreme Loyalty to God

MEMORY VERSE: "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."—Mark 12:29, 30

EXODUS 20:3

I KINGS 18:17-21

MATTHEW 4:8-10

MARK 12:28-30

THE First Commandment given to Israel—"Thou shalt have no other gods before me." (Ex. 20:3)—expresses the thought of supreme loyalty to God so far as worship is concerned. We usually think of other gods as being those gods of the heathen, but actually any interests or desires which we cherish to the extent that they draw us away from our devotion to our Heavenly Father would be in the nature of other gods, idols which our wayward hearts set up in the place of God.

The ancient Israelites were prone to drift away from their God and to worship other gods, especially

Baal. Time and again they were punished for this, and time and again faithful servants of the Lord would bring about reforms within the nation and direct the Israelites back to a worship and service of the true God. Elijah was one of these. He served as prophet during the reign of Ahab, the wicked king of Israel.

At the instigation of his wife, Jezebel, Ahab had led the nation almost completely into the worship of Baal, although the Lord revealed to Elijah that there were still seven thousand who had not bowed the knee to this false god. At Mount Carmel Elijah offered sacrifice to Israel's God, who manifested his acceptance by sending fire from heaven to consume the sacrifice. The Israelites were impressed, and fell down on their faces and said, "The Lord, he is the God; the Lord, he is the God."

(I Kings 18:39) Prior to this demonstration Elijah called upon the people to decide between Jehovah and Baal, but they answered him not a word.—I Kings 18:21

Satan, the Adversary, endeavored to entice Jesus away from his course of full loyalty to his Heavenly Father. Emerging from the wilderness forty days after his baptism Jesus was confronted by Satan with three temptations. One of these is referred to in our lesson. Satan said to Jesus that if he would worship him he would give him all the kingdoms of this world. This was a very subtle temptation and bore directly on the Master's allegiance to his Heavenly Father.

Jesus knew the Father's plan for the world. His Father had said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) From this and other promises of God, Jesus knew that eventually he would be the supreme Ruler of earth, but he knew also that the way to this exaltation was to be through suffering and death, and not by bowing down to Satan. So Jesus' reply to the Adversary was, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Thus did Jesus pass this severe test of supreme loyalty to his God.

The scribes and the Pharisees were generally opposed to Jesus, but occasionally one of them displayed interest in what he had to say. This was true of the scribe

who asked him which was the first commandment, meaning, apparently, the most important commandment. Jesus' reply was direct. He quoted Moses' summary of all the commandments as they related to man's relationship to God.—Deut. 6:4, 5

Our memory verse contains this quotation. It calls for supreme love for God; a love that we give with all our heart, with all our soul, with all our mind, and with all our strength. What an all-out and comprehensive devotion this describes! The Bible uses the heart to symbolize our motives, and to serve the Lord with our whole heart would denote that our every motive in life is to glorify him.

To serve the Lord with all our soul means to serve him with all our being. All that we have and are should be devoted to the Lord. This, of course, includes our mind. Our every thought should be directed toward God and to the doing of his will. Everything which we think, and say, and do should be to the glory of God. And this should be with all our strength; that is, not in a half-hearted manner, but with energy and zeal.

QUESTIONS

Is it possible for a Christian to set up idols in his heart?

How did Elijah restore true worship in Israel?

How did Satan tempt Jesus to worship him?

What is the "first commandment"?

True Worship of God

MEMORY VERSE: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24

EXODUS 20:4-6

JOHN 4:7-10, 19-24

BOWING down to images in acts of worship is forbidden by God. Essentially all forms of heathen worship employ these visible apertenances. The people of Israel, surrounded by heathen nations, were inclined to follow their example in the matter of worship, and early in the Christian era these heathen forms of worship were introduced into churchianity. Catholics claim that they do not worship images, but merely venerate them as aids in concentrating their thoughts on God.

We trust that many are able to look beyond their images, and by faith see the true God of their worship; but how much better it would be to discard these forbidden "crutches," and through Jesus go directly to God in prayer and worship. (Matt. 6:9) Paul wrote of seeing (by faith) the invisible things of God, but it would seem that many throughout all the ages have leaned heavily on the things they

could see (literally) as an aid to their worship.—II Cor. 4:18

In this same category, but a little less pointed, is the urge for magnificent church buildings, temples, and cathedrals; and with some denominations, their candles and incense. Such things do help to create a superficial sense of awe, but happy are those who are able by faith to reverence and worship God without these physical trappings! In his sermon on Mars' Hill Paul presented the correct thought when he said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things."—Acts 17:24, 25

The Samaritan woman raised a question which has concerned many from time to time; that is, where one's central point of worship should be, geographically. Many travel to Mecca, others to Rome, and in the Jewish Age, there were, by the Lord's arrangement,

the yearly pilgrimages to Jerusalem. But Jesus explained to the woman of Samaria that this was not the ideal arrangement, not even for the Jews. He indicated that the time would come when all such geographical aspects of worship would be discontinued, and that people everywhere would worship God in spirit and in truth.

After the conversion of Cornelius, the first Gentile to join the ranks of the Early Church, Peter said, "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Peter could just as truthfully also have said that God is no respecter of places, whether they be mountains, or temples, or the homes of his people; that in every place where men and women lift up their hearts to God, in reverence and through Christ, they are pleasing to him.

It has been said that "prayer is the soul's sincere desire, uttered or unexpressed." Doubtless the Lord does appreciate the sincere desires of all those who endeavor to approach him through prayer, but sincerity of desire is not all that the Lord is seeking from those who would serve him. Jesus said that God is seeking those who are able to worship him in spirit and in truth, as expressed in our memory verse.

From this we gather that the spirit of worship, which includes sincerity, is only a part of what is

involved in true worship and prayer. In addition to sincerity there must be a measure of understanding, so that one may be able to worship God "in truth." Our prayers should be in harmony with the truth as set forth in the Word of God if they are to be given consideration by God. The Lord doubtless appreciates the spirit of sincere prayers that are out of harmony with his will; but if, as consecrated Christians, we want our prayers to be favorably answered we should make sure that they are in harmony with his plans for us.

Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." We know that this is a prayer which is in harmony with God's will. And when we pray for the Lord's kingdom we are asking God to bless his work in the hearts of those who will share with Jesus in the future work of establishing the divine will throughout the earth. Our petitions should never reflect the spirit of self-interest, but should always be for the outworking of God's will in our lives. Thus is reflected the spirit of true worship and devotion.

QUESTIONS

Are visible aids to worship essential?

Explain what it means to worship the Lord in spirit and in truth.

Sincerity Before God

MEMORY VERSE: "Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46

EXODUS 20:7

MATTHEW 5:33-37

MARK 7:5-8; TITUS 1:16

THE Third Commandment admonishes against taking the name of the Lord in vain. Frequently this is understood to mean the use of God's name in profanity. The use of profane language of any kind is distasteful to sincere Christians, and surely should be avoided by them. We think, however, that the Third Commandment contains a much deeper meaning than the use of the names God and Lord in profanity.

The thought expressed in our memory verse is, we believe, essentially the one expressed in the Third Commandment. To call Jesus or the Heavenly Father "Lord" is to acknowledge their supremacy in our lives, and such an acknowledgment implies the desire to do their will. But if we dedicate ourselves to do God's will as expressed through Christ and then fail to live up to the vows of our consecration, we are taking the Lord's name in vain.

The followers of Jesus are described by James as "a people for his [God's] name." (Acts 15:14) This entire company is pictured in Revelation 14:1 as having their "Father's name written in their foreheads." John wrote, "Beloved, now are we the sons of God." (I John 3:2) Paul wrote, "The Spirit of God beareth witness with our spirit, that we are the children of God."—Rom. 8:16

Thus the Scriptures identify Christians as belonging to God's family and having his name. This implies a sacred responsibility to meet faithfully all the terms of sonship, which means holiness of thought, word, and deed. Unfaithfulness to the terms of sonship implies taking the Lord's name in vain. Such a course would not only bring dishonor to the Lord, but lead to our own spiritual loss as well.

One of the essential qualities of true discipleship is sincerity. Jesus emphasized this in his Sermon on the Mount by pointing out that our simple yea, yea, or nay, nay should be sufficient to guarantee the truthfulness of our words, with-

out the necessity of swearing by certain objects of importance. In courts of law today, and in other legal circles, it is usually required that a person swear by the Bible that he will tell the truth; but in many instances this is being changed to a simple affirmation of truthfulness. Certainly it would be quite out of place for a Christian always to be swearing by this or that in order to establish the truthfulness of what he relates, although this was apparently the custom of some in Jesus' day.

Jesus did not hesitate to call the scribes and Pharisees of his day hypocrites; that is, as a class. There were doubtless sincere ones among them. These hypocrites asked Jesus why he and his disciples did not walk as they did, but instead ate bread "with unwashen hands." In asking this the Pharisees did not hesitate to refer to the custom of ceremonial hand-washing as a tradition of the elders.

Jesus' reply in part was, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the comments of men." (Mark 7:6,7) These scribes and Pharisees "sat in Moses' seat," and were supposed to teach the Law of Moses to the people, and to observe that Law themselves. Instead they taught and practiced the tradition and commandments of men, and thus

they were insincere, and in practice were taking the name of the Lord in vain.

In Paul's letter to Titus he refers to certain ones "of the circumcision"; that is, of the Jews, who had infiltrated into the ranks of the Early Church. He speaks of these as unruly and vain talkers. (Titus 1:10) Paul admonished that these should be rebuked sharply, "that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."—Titus 1:13, 14

Perhaps one of the "commandments of men" that was being taught by these disturbers was ceremonial hand-washing, for Paul explained, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1:15, 16

QUESTIONS

What does it mean to take the name of the Lord in vain?

In what manner do Christians take the name of the Lord?

How important is sincerity in the worship of God?

What should be our attitude toward the commandments and traditions of men?

Remember the Lord's Day

MEMORY VERSE: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."—Revelation 1:10

EXODUS 20:8-11

LUKE 6:6-11

JOHN 5:16-18

THE Fourth Commandment has to do with the observance of the Sabbath Day, an observance which was enjoined upon the nation of Israel at Sinai. In giving this commandment it is explained that God rested on the seventh day from his work of creation.

It is held by some that the days of creation were twenty-four-hour periods. It is claimed that the seven-day cycles continued in an unbroken chain right down to Sinai, and that the seventh day enjoined upon the Israelites as one of rest corresponded exactly with the seventh day on which God rested. The seventh day is made holy, they claim, because God continues to rest on this day, and that Christians should rest at the same time that he is resting.

But this presents a difficulty, for the biblical day is from sunset to sunset and, as we know, this varies

greatly in different parts of the earth. We think that this is too literal an interpretation of the law of the sabbath. While we will not go into detail here, we believe that there is much evidence to prove that the days of creation were long periods, or epochs of time, and that God's rest during the seventh epoch has not been from all activity, but from his work of creation here on earth, and that in this sense he is still resting.

Soon after man was created he fell into sin and death, and the work of redemption and recovery of man from death was given into the hands of Jesus, the Creator's beloved Son. Paul wrote that those who now believe in Jesus cease from their own works as God did from his. (Heb. 4:10) This, then, is the sabbath, or rest of the Christian. It does not involve refraining from labor one day a week, but a resting in the finished work of Christ seven days a week. Just as the Creator is resting, or trusting in Jesus to carry out his plan for the recovery of man from sin and death, so we too rest in Jesus, sharing the confidence the

Heavenly Father places in him.

The scribes and Pharisees distorted the true meaning of essentially every feature of the Law, and this was true of the Fourth Commandment. They severely condemned Jesus for doing good on the Sabbath Day. The real purpose of the Sabbath was to benefit man physically through needed rest, and surely to heal the sick on this day was not breaking the commandment.

Jesus explained, "My Father worketh hitherto, and I work." (John 5:17) The reference here is to work on the Sabbath Day. This agrees with the thought we have already expressed; namely, that God's rest during the seventh great era of creation is not a refraining from all activity, but merely from those aspects of his plan and work which he has entrusted to Jesus. Actually, the great Creator has no need to rest for the purpose of recuperating from weariness. Isaiah wrote, "The Creator of the ends of the earth fainteth not, neither is weary." (Isa. 40:28) How glad we are that this is so!

Neither Jesus nor the apostles enjoined the keeping of the seventh day upon the church. It became the custom with at least some in the Early Church to commemorate the first day of the week as the day on which Jesus was raised from the dead. They gathered together and broke bread on that day, but the Bible says nothing about it being observed as

a day of rest. As through the years this custom became more widespread, the general impression developed that to the Christian the first day of the week supplanted the seventh day sabbath of the Jews. But there is no scriptural authority for this.

The original Sabbath Day was not designed for religious worship, but for rest. However, we think it appropriate that one day each week be set aside as a special time to worship the Lord and sing praises to him. The expression, "Lord's Day," is a fitting one to designate this special day of worship, although this expression is not used in the Bible with respect to either the seventh or the first day of the week. But the true Christian worships the Lord every day of the week.

The reference to "the Lord's day" in our memory verse has nothing to do with a special day of the week. Here it refers to the end of the present age, when the Lord's time would come to establish his kingdom. John's vision on the Isle of Patmos was given to him from this vantage point in the outworking of the divine plan, and in this vision he finally sees that there "shall be no more death."—Rev. 21:4

QUESTIONS

What is the true Sabbath of the Christian?

What is "the Lord's day" referred to in our memory verse?

THE CREATOR'S GRAND DESIGN

Article VII

Jesus, Redeemer and Savior

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

NO DISCUSSION of God's grand design for the deliverance of his human creatures from sin and death would be complete without taking into consideration the One chosen by the Heavenly Father to be the Redeemer and Deliverer. Who is this great One, and from whence did he come? Why is he, above all others, qualified to be the Savior of a condemned and dying race? The Bible alone furnishes us with the answers to these questions, and if we do not attempt to be wise above that which is written, we will find the testimony of the Bible on this subject marvelously satisfying and harmonious.

In the above text the Apostle John refers to Jesus as the "Word" (Greek, Logos). In verse one of this opening chapter of John's Gospel we are informed that the "Word," the Logos, was with God "in the beginning," and that he was a God, a mighty one. Although the English translation does not show it, the Greek text reveals a distinction between "the" God, the great Creator, and the Logos, who is indicated to be "a" God. If this basic fact of truth is ignored we are at once confronted with the incongruous idea that the Father and the Son are one in person, which in turn would mean that much in the life and teachings of Jesus would be absurd. His prayers, for example, would be to

himself and not to his Heavenly Father, for he would be his own Father. Actually, the thought does not merit serious consideration.

The name "Logos" means "Word," or mouthpiece—in a broader sense, one who speaks for or represents another. This was the relationship of the Logos, the Son of God, to his Father, the Creator. John explains that the Logos was in the beginning with God. In Revelation 3:14 Jesus is referred to as "the beginning of the creation of God." John informs us that "all things were made by him; and without him was not anything made that was made." (John 1:3) Paul confirms this in Colossians 1:15-17, where we read concerning Jesus that he 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."

Since the Logos was "the beginning of the creation of God," it is obvious that his own creation is excepted in the statement that "all things" were made by him, for he could make nothing before his own "beginning." The harmony of this combined testimony is seen when we recognize that the Logos, being "the beginning" of God's creation, was also the Creator's exclusive creation (John 1:14; 3:16; I John 4:9), the Logos being the Creator's agent or representative in all the remaining works of creation. This illuminates the expression in Genesis 1:26, where the Creator, speaking to the Logos, his Son, is quoted as saying, "Let US make man in OUR image."

From these various texts of Scripture it is clear that Jesus had a prehuman existence. This is also indicated in Micah 5:2, in a prophecy showing that the Messiah would be born in Bethlehem, and concerning him adds, "Whose goings forth have been from of old, from everlasting"—that is, from the beginning, when there existed only the Logos and his Father. Jesus himself declared, "I came down from heaven." And again, "I am the

living bread which came down from heaven." (John 6:38,51) To the Pharisees Jesus said, "I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42) Jesus also said, "Before Abraham was, I am"; that is, he existed.—John 8:58

Made Flesh

Our text states that the Logos, the only begotten of the Father, was "made flesh." The Apostle Paul wrote of Jesus, "Though he was rich, yet for your sakes he became poor." (II Cor. 8:9) John observes that Jesus was "full of grace and truth," and Paul calls our attention to the glorious virtue of humility possessed by Jesus, saying, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not count equality with God a thing to be grasped [R.S.V.] but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—John 1:14; Phil. 2:5-7

Paul adds, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) Paul writes concerning Jesus that he "was made a little lower than the angels [made flesh, that is,] for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:9

A Ransom

In stating that Jesus was made a little lower than angels Paul is calling our attention to Psalm 8:5, where this expression is also used concerning man in his original creation. Thus Jesus was in a position to give his human life as a corresponding price for the forfeited life of Adam, and through Adam for the entire human race. (Rom. 5:18-19) Paul refers to this as a "ransom," the word in the original Greek meaning "a price to correspond." Paul wrote, "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) This gives meaning to the great emphasis the Bible places on the fact that the Logos

was "made flesh." It was a fleshly being, Adam, whose transgression of the divine law brought death upon himself and upon his offspring, and only another fleshly being could be a corresponding price in death for Adam.

But more than this, Adam was a perfect man when he sinned, and therefore none of his imperfect offspring could be a corresponding price for him. Speaking of the members of the fallen and dying race, the Psalmist wrote, "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) For Adam and his children to be redeemed from death, a perfect man would have to be provided, one who would be willing to lay down his life in sacrifice for this purpose. In his love the Heavenly Father made this provision, for he "so loved the world" that he gave his "only begotten Son," and the Son was humbly "obedient unto death," giving himself a "ransom for all."—Phil. 2:8

Not An Assumed Body

John 1:14 emphasizes that Jesus was "made flesh." The point is that he did not merely assume a body of flesh. His body was developed as all human bodies are. Concerning Jesus, Paul wrote, "When the fulness of time was come, God sent forth his Son, made of a woman." (Gal. 4:4) In his limitless power and infinite wisdom God could have created a perfect man to redeem Adam, even as he had originally created Adam. But he chose not to do this. God could also have created a wife for Adam without removing a part of Adam's body. But Adam, knowing the circumstances under which Eve was created, could say of her, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2:23) Likewise concerning Jesus we read, "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise partook [Diaglott] of the same." (Heb. :14) And again, "God sending his own Son in the likeness of sinful flesh . . ."—Rom. 8:3

Just as God in creating Eve designed the vital relationship that should exist between her and Adam, in his wisdom he also

decreed that the One who was to redeem the children of men should likewise become a vital partaker of the nature of those he came to redeem. That God sent his Son in the "likeness of sinful flesh" does not mean that Jesus was himself. He proceeded forth and came from God. His human organism was received from his mother, but in the divine arrangement he did not partake of her imperfections. Thus it could be said of him that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

How the life of the Logos was transferred to the womb of Mary to be born as a babe in Bethlehem is beyond human comprehension. There is much in the outworking of the divine purposes which we can neither explain nor understand. To us life itself is a mystery. The begetting and birth of a child in a so-called natural way is a miracle so far as we are concerned. But the Creator of all life and its functions can easily change what we have come to regard as the normal procedures of nature, because he designed them in the first place. In order to appreciate God's plan of salvation through Jesus it is necessary to believe that he was raised from the dead, but we cannot explain how this was done, either, except that it was a miracle, even as his being "made flesh" by being born of a human mother was a miracle.

Nor is it necessary to believe that Mary, the mother of Jesus, was herself free from adamic imperfection. The doctrine of the "immaculate conception" of the mother of Jesus is not taught in the Bible. The Scriptures do teach the virgin birth of Jesus, which means that by the power of God's Spirit, and without the necessity of a human father, the life of the Logos was transferred, through Mary, to the human plane, and, as the Apostle Paul writes, he was "found in fashion as a man," but free from any taint of sin because it was so designed by the Creator.—Phil. 2:8

Offered in Sacrifice

When Jesus was thirty years of age he entered upon the ministry for which his Heavenly Father had sent him to earth.

David penned a prophecy descriptive of Jesus' spirit of devotion at this time, which reads, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:6-9

Under the great lawgiver, Moses, and in connection with the services of Israel's tabernacle, certain animal sacrifices were required. These could not actually take away sin. In Hebrews 10:1 we read, "The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Jesus, and the sacrifice he was to offer in place of the typical bullock, was one of the "good things" foreshadowed by the tabernacle and its services.

Jesus himself knew this, Realizing that the animal sacrifices under the Law did not take away sin, but merely foreshadowed the better sacrifice which he had come to earth to make, he gladly said, "Lo, I come: in the volume of the book it is written of me [that is; foreshadowed and foretold in the Old Testament], I delight to do thy will, O my God." These words describe Jesus' attitude of consecration to his Heavenly Father when he presented himself to John at Jordan to be baptized.

John the Baptist at first declined to baptize Jesus, saying, "I have need to be baptized of thee." (Matt. 3:14) John recognized the purity of Jesus, and said, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:27) In John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The title, "Lamb of God," as applied to Jesus, is most significant. In Eden God had said that there would come a "Seed" which would "bruise" the serpent's "head." Probably Eve supposed that this would be one of her children, perhaps her first-

born, for when Cain was born she said, "I have gotten a man from the Lord." (Gen. 4:1) Then Abel was born. In due course the two men brought sacrifices to the Lord. "Cain brought of the fruit of the ground," and Abel "brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." (Gen. 4:3, 4) In Hebrews 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain." How Abel knew that a lamb would be "more excellent" we may not understand, but evidently the Lord's hand was in the matter, and we can see a connection between this and the promised Seed.

The promise of the Seed was in reality an assurance of deliverance from sin and death for Adam and his race. But sin had brought God's just condemnation upon humanity, and for this penalty to be set aside, sin must be remitted. So, having indicated his purpose to provide deliverance, the Lord also began to point forward to the method by which it would be accomplished—that it would be by a human flesh and blood sacrifice. In Hebrews 9:22 we are informed that "without shedding of blood" there can be no remission of sin.

God Provides a Lamb

When God made promise to Abraham that through his Seed all the families of the earth would be blessed, the patriarch doubtless believed that Isaac would be that seed of blessing. But when Isaac was grown to manhood, God directed his father to offer him in sacrifice. Abraham proceeded to obey and had Isaac bound on an altar and his knife raised to slay him when an angel intervened, directing him not to slay Isaac. Abraham then saw a ram caught in the bushes nearby, and he offered it as a substitute for Isaac.

In this way the Lord tells us that before all the families of the earth could be blessed through a Seed, a loving father must give up in sacrifice his beloved son. In reality it is the Heavenly Father who does this, giving his "only begotten" Son that through

his sacrifice the world might live. The lamb being used as a substitute for Isaac may well have indicated that the beloved Son of God would become known as the "Lamb of God," which, as John the Baptist announced, "taketh away the sin of the world."

The Lord's "Arm"

In Isaiah, chapter 53, we are presented with a stirring account of the suffering and death of Jesus. In verse 1 he is referred to as the "arm" of the Lord. Verse 10 of the preceding chapter also refers to Jesus as the "arm" of the Lord. This verse reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." What a gloriously reassuring promise this is! The thought of making "bare" the holy "arm" suggests that the glory and saving power of this mighty representative of the Creator is to be revealed world-wide—"All the ends of the earth shall see the salvation of our God."

But with the opening of the next chapter the question is raised, "To whom is the arm of the Lord revealed?" Instead of being revealed in his glory and saving power, he is seen by Isaiah as "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. . . . We did esteem him stricken, smitten of God, and afflicted." (vss. 3, 4) Continuing the description of Jesus' rejection, affliction, and death, verse 7 reads, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Thus it was foretold that Jehovah's "arm," who was to bring deliverance and salvation to "all the ends of the earth," must first be led as a lamb to the slaughter. So it was that when John the Baptist announced the presence of Jesus he said, "Behold the Lamb of God"—the one foretold in the Old Testament by both type and prophecy. (John 1:29) He is the One who will take away the sin of the world and open the way for all mankind to return to health and life.

Jesus Gives His Flesh

Through the enlightenment of the Holy Spirit Jesus knew that he was to give his flesh, his humanity, for the life of the world. Jesus said, "I am the living bread which came down from heaven: . . . bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) It was for this purpose that Jesus was made flesh, born into the world as a perfect human. In Matthew 20:28 we read, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In the text last quoted the title "Son of man" is used. This title does not imply that Jesus was the son of Joseph. He was the "Son of man" in the sense that he is the "seed of David" and the "seed" of Abraham. He was also the seed of Adam, through his mother. As we continue our examination of Jesus and his high position in the plan of salvation we will find that many titles are applied to him, and that each of these calls attention to a particular aspect of his work as the Redeemer and Deliverer of the sin-cursed and dying race. Thus the title "Son of man" describes his humiliation in taking on the form of a servant, and "being found in fashion as a man."

And this title will always belong to Jesus, although he gave his flesh, his humanity, in sacrifice. It is a title of high honor, and a perpetual reminder of his great victory in humbling himself in obedience to all the Heavenly Father's arrangements for him, including his cruel death on the cross. And this was indeed a glorious victory! We read, "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) This "contradiction of sinners" against Jesus is manifested more or less throughout the entire course of his faithful ministry but is particularly apparent near its close, when he was tried, condemned, and crucified.

Jesus was the glorious Son of God, but he was charged with blasphemy because he acknowledged this fact. He was born to be the greatest of all kings, but in irony a crown of thorns was

cruelly placed upon his head. He was spat upon and beaten. He was nailed to a cross, over which was placed the inscription, "THIS IS JESUS THE KING OF THE JEWS." While Jesus was hanging there in agony his enemies shouted, "If thou be the Son of God, come down from the cross." (Matt. 27:37, 40) And again, "He saved others; himself he cannot save." (Matt. 27:42) How little did Jesus' enemies realize that by refusing to save himself he was providing salvation for them, and for "all the families of the earth."

He Died

So Jesus died. On the cross, as prophesied in Psalm 22, Jesus cried, "My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46) In death, Jesus took the sinner's place. For this reason it was essential that his Heavenly Father momentarily withdrew his smile of approval from his Son, even as he had from Adam and his offspring. What a terrible moment this must have been for Jesus! It was the last crushing blow that hastened his death. The jeerings and contradictions of his enemies were as nothing, compared with the loss of his Father's approving smile.

But despite this, Jesus' faith and confidence rallied, and his dying words were, "Father, into thy hands I commend my spirit [my life]." The record is that having said this, "he gave up the ghost [his breath]." (Luke 23:46) While the English translation of this text is faulty, the thought simply is that Jesus surrendered his life, placing it entirely in the hands of the Heavenly Father. Jesus knew that he had been promised a resurrection from the dead, and he was willing to trust his Father to fulfil his promises.

While hanging on the cross Jesus also used the expression, "It is finished." (John 19:30) Jesus knew that the purpose of his having been made flesh had been served. Since the death of his humanity was now a certainty, he could very well feel that he had given his "flesh" for the life of the world, even as he had

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previously said he would. It was by this willing sacrifice of his perfect humanity that he became "the propitiation," the satisfaction, for our sins, "and not for ours only, but also for the sins of the whole world."—I John 2:2

God's Love Manifested

"In this," wrote John, "was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9, 10) Jesus' love was equally manifested in this sacrifice for sins, because he gladly acquiesced in his Father's plan for him. "I and my Father are one," Jesus affirmed. (John 10:30) When Philip requested, "Lord, show us the Father," Jesus replied, "He that hath seen me hath seen the Father."—John 14:8, 9

Jesus did not mean by these statements that he and the Father were one in person. It was his way of emphasizing his complete oneness with his Father's plans and purposes. The words he spoke, the works he did, were not his own, but the Father's. No one can actually see the Creator of the universe, the Jehovah of the Old Testament, our Heavenly Father, and live. Just as the perfect Adam had been created in "the image of God," so the perfect man Jesus was in the divine image; and besides, so fully devoted to his God that his every word and act were just what God would have him say and do.

Therefore, those who saw Jesus and were acquainted with his words and ways, saw the characteristics of the Heavenly Father manifested in him. Thus they saw the Father in the only sense it is possible for a human to see him. That Jesus' oneness with his Father was simply a oneness of purpose is revealed in his prayer when he asked his Father that his disciples might be made one with him, even as he and the Father were one. Notice the

similarity of language, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) On another occasion Jesus said to his disciples, "My Father is greater than I."—John 14:28

Love and Justice

As we have seen, it was divine love that provided a way for setting aside the just penalty for sin, which is death. Wordly wisdom is prone to take an erroneous view of this. It is claimed that a loving God would not demand the bloody sacrifice of his Son. In their opposition to the Bible's teachings on the subject of redemption through the blood of Jesus (Matt. 26:28; Heb. 9:22), it is insisted that a loving God overlooks sin, and all that is necessary to obtain divine forgiveness is to repent of sin and seek God's forgiveness.

But think where such a liberal viewpoint leads! We believe all will agree that God may properly establish laws for governing his creatures. It was proper that he should expect Adam to obey his law. It was proper also that a penalty should be attached to disobedience. But we may well imagine the consequences if the Creator had not enforced the penalty after having given Adam his law and warned him as to the penalty for disobedience. If, after having disobeyed, our first parents would simply have expressed repentance and been granted divine forgiveness, how much dependence could they thereafter have put in the word of their Creator? Both men and angels soon would have supposed that the infraction of divine law was of little consequence, and would there not have ensued chaos and rebellion throughout the universe? Besides, if the foretold punishment for sin was not imposed, how could anyone know that God's promises of blessing would be fulfilled?

The penalty for sin was not merely a few years of confinement in a prison, or of isolation from friends. Such a penalty could have been paid by the individual involved, and then he could justly go free. But the penalty for sin was death—not merely

dying, but eternal death. The only way anyone could pay that penalty himself was to remain dead forever. If he was ever to be released from the great prison of death, the penalty would have to be paid by another. And this was the loving arrangement which the Creator made through Jesus.

"God Is Love

Herein both the justice and the love of God are manifested. His justice could not free the human sinner from death; so at great cost to himself he gave his Son to be man's Redeemer. None can say that God changed his mind about the penalty for sin. All that could be said is that he had such great love for his human creatures that he was willing to give the dearest treasure of his heart as a payment of the penalty which his wisdom decreed was just. No wonder the Bible proclaims that "God is love."

And, as we have seen, God's beloved Son willingly and gladly co-operated with the Father in this plan of redemption, at great cost to himself. And why should we not adore and worship the Son for his great sacrifice? Today, the world over, one who risks his own life in rescuing another from death through an act of heroism is properly honored. From this standpoint Jesus is the greatest hero of all time. He did not merely risk his life, but he gave his life, and under the most trying circumstances.

What modernist can properly say that this was anything else than an outstanding manifestation of divine love on behalf of a sin-cursed and dying race? And think how the Heavenly Father himself must have suffered while Jesus was thus painfully laying down his life as a ransom for all! The Heavenly Father and his beloved Son both suffered, thus demonstrating their great love for the entire human race. Together they had created man, and now, through the death of Jesus, their love had provided for release from the just penalty of death which had come upon him when the Creator said, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19

Divine Healing

“Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.”—Ps. 103:1-3

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—Rev. 22:1, 2, 17

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:4, 5

Our Lord died on Calvary. He arose on the third day. He ascended into heaven, there to appear in the presence of God for us, his church. Acts 2:33 assures us that he sent the Holy Spirit as our Comforter.

Romans 8:15-18 is a familiar text. It is also an important text for the footstep followers of Jesus Christ. It reads, “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship [Diaglott], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God,

and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

At Jordan there was a special manifestation of the Holy Spirit, and so there was at Pentecost. And so there was in due time when Cornelius became the first Gentile convert. Why do we not receive these special manifestations today? There is a reason. These manifestations were necessary in apostolic days to show that a new dispensation of sonship had begun. They are not necessary today. At Pentecost the apostles received gifts: they spoke with tongues; they performed the miracle of healing. Peter and Paul raised the dead. These special manifestations were also necessary then to establish the church.

They are not necessary now. Speaking in tongues was necessary then. Acts 2:4-8 explains the reason: "They began to speak with other tongues, as the Spirit gave them utterance. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" It was necessary at that point in the establishment of the church to reach the people with the message of God. The gibberish called speaking in tongues today is not necessary. Today, every man can hear or read the message in his own tongue without a miraculous manifestation.

Purpose of Gifts

The gifts of apostolic days served a threefold purpose: (1) They proved that our Lord fulfilled his promise to send the Comforter. (2) They proved to all that God was with the disciples of the crucified Christ. (3) They established the Early Church, which was so badly shaken by the crucifixion of our

Lord. They needed these special gifts for their establishment. They had no Bibles as we have. II Timothy 3:16, 17 tells us, "All scripture . . . given by inspiration of God . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

We, today, have this Bible; they did not. Even access to the Old Testament was restricted. The New Testament was not yet written. So the Lord established them unto all good works with gifts. When the letters of the apostles became available to edify the church the gifts were no longer necessary. They served a good purpose then, for they were the credentials of the disciples. Do we need such credentials today? No! For that reason they have vanished away.

In his first letter to the Corinthians the Apostle Paul discusses these gifts and mentions their limitations. He states, "Yet show I unto you a more excellent way." This way was more excellent than tongues, and more excellent than physical healing. And then, in I Corinthians 13:1-3, he sets forth this more excellent way: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

No doubt tongues were here mentioned because of the exaggerated importance which some attached to this particular gift. So the apostle says that one could have gifts even in those days and it would profit nothing, for so did the magicians of Pharaoh of Egypt. Gifts without the fruits of the Spirit are dead. Gifts pass away. Fruits of the Spirit continue—they abide forever.

Fruit of Spirit More Important

All Christians must agree that the fruits of the Spirit are more valuable than the gifts, because they represent Christian character, while the gifts do not. Our Lord emphasized this in Matthew 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Here the Master uttered a great truth. The important thing for us is to do the will of the Father. One may cast out devils, speak with tongues, heal the sick, and still hear the words, "I never knew you." So let us determine to learn what the will of God is, and then do it!

Galatians 5:22 says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh." As between the gifts and the fruits of the Spirit, it should not be difficult to decide which is the more excellent way. The fruits of the Spirit represent character. We pray for the fruits of the Spirit. We receive gifts, but we grow and develop fruits, and every faithful Christian can exercise love, joy, peace, and the other fruits of the Spirit.

Paul Not Healed

The Apostle Paul was a member of the Early Church, and he had an annoying thorn in his flesh. He prayed that this "messenger of Satan" would depart. He prayed three times, but the great apostle was not healed. Instead the Lord said to him, "My grace is sufficient for thee. My strength is made perfect in weakness." And when Paul saw the light of that truth he said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Have we learned this lesson? It is the lesson of full consecration. We all have thorns in our flesh—difficulties, trials, physical sickness, mental sickness. Why doesn't the Lord heal us of these things? For the same reason that he didn't heal Paul. These things are permitted for a purpose. Romans 8:28 tells us that all things work for good. To us the Lord also says, "My grace is sufficient . . . my strength is made perfect in weakness." (II Cor. 12:9) May we keep this in mind. Under the Lord's care and providences our frailties can work for our good, for our blessing. That is why we pray, "Thy will be done," for our Father knows best.

Invited to Die

Jesus did not promise health to his disciples. He promised death: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34) This is the program for the Gospel Age. It is one of sacrifice, of taking up our cross and following in his steps. The Apostle Paul said to Timothy, "Use a little wine for thy stomach's sake and thine often infirmities." (I Tim. 5:23) He made no mention of miraculous intervention other than that which the Lord might give without special prayer or request. And so let it be with us. Let us use natural means for the reasonable care of our bodies or for the recovery from an illness.

To do this, we do not have to deny divine power, we do not have to ignore divine power. We simply accept divine providence, rejoicing in his providences if he gives us good health or other blessings, and rejoicing, also, if we are sick; in other words, rejoicing in the will of God. That is consecration—rejoicing because we know that all our affairs are in the Lord's hands and under his direction. We know that our Christian walk does not promise us material blessings, and this includes our health. The consecrated of God walk by faith in sickness, in health, in poverty's vale, or abounding in wealth; for we know that all things work together for good to them that love God, the called according to his purpose.

Yes, Jesus healed the sick. But so far as we know he did not heal one of his disciples. He healed members of the world of Israel. His purpose at his first advent was not to deliver man from sickness. He actually healed only a few. He came to preach the Gospel of the kingdom. He came to redeem the world. He came to "taste death for every man." Those healings that he did perform were illustrations to demonstrate the glory of his coming kingdom at his second advent; to demonstrate that divine healing will be the Lord's program for the sin-cursed and dying world during the thousand-year messianic reign.

Future Glory Manifested

John 2:11 makes it plain, where, speaking of Jesus' miracles, the Apostle John says, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." He manifested forth what all men may expect will be their portion when he sits upon the throne of his glory; and what a blessed day that will be!

We all know of the influence of the mind. Our attitude of mind affects our life. We know that a mind and heart full of joy, faith, hope, and love exerts a beneficial influence upon us, just as doubt, fear, and despair can create an injurious influence. So, also, if one of the Lord's people visits the sick, he can be a help, an influence for good. Our presence should be cheerful, our presence should be refreshing, our presence should be comforting. Thus, as we communicate in word and prayer the precious promises of our Father's Word, we will be helpful to the one who is sick. But we must not overlook the fact that the Lord knoweth the way that we take. He directs our providences. It is possible to seek our own will and not his will in our affairs, and we may thus take ourselves out of the Father's hand, may put ourselves into Satan's hand and risk our eternal welfare.

As Bible students we know of the two phases of the kingdom. We know of the spiritual reward of the church. We know of the

promises which sustain us in our life of sacrifice and suffering. And we know if we are faithful to our covenant with the Lord by sacrifice, we will gain the promised reward of immortality in the first resurrection, to live and reign with Christ a thousand years.

We also know of restitution for the whole world of mankind, of the promises of physical health. We know that in the earthly kingdom "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5, 6

We should keep these two sets of promises in their proper setting and not apply the promises of healing to the present time. There are two salvations—one heavenly and one earthly. Which salvation do we seek? The heavenly salvation is wonderful, but it requires sacrifice. It requires death—death of self and life in Christ. It requires such a full surrender that we will never care to ask why God gives our faith such testing or assigns so hard a task.

The earthly salvation will also be wonderful—perfect health, joy, and gladness, for sorrow and sighing shall flee away. But this salvation is not for the Gospel Age. It is for the next age and for the ages to come. It is the world's wonderful hope for the future. And when that day comes, all will know why Jesus healed the sick to manifest forth his coming glory, when all mankind will be lifted from sin and death; when not only a few will be healed, but when all blind eyes will be opened; when all deaf ears will be unstopped—not temporarily, but permanently.

Greater works

John 14:12 reads, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What did he mean? No doubt he meant that our work is on a higher level than that of healing physical ailments. It is a great work of healing spiritual sickness. Yes, of healing the sickness

of discouragement, and sorrow, and other forms of spiritual weariness, soul-sickness, and also sin-sickness. Certainly it is the privilege of all the brethren to help one another in the narrow way.

But is that all that this text means? No, it has the further application of restoring mankind to health during the thousand-year messianic reign. We will share in that future work. "If ye be Christ's, then are ye Abraham's seed." (Gal. 3:29) The seed of Abraham will bless all the families of the earth. "Greater works than these shall he do." (John 14:12) Yes, greater than opening a few blind eyes for a few years at best. Rather, opening all blind eyes for eternity; of raising the dead unto everlasting life; of opening the minds of men to behold the goodness of our God.

In Jesus' day divine power healed a few of the sick for a few short years, to illustrate that in due time divine power can heal all the sick and raise all the dead, and give to all the willing and obedient the privilege of enjoying everlasting life. Let us rejoice in sharing with our Lord in dispensing these greater blessings to all the families of the earth! Let us pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," (Matt. 6:10) for when this prayer is answered "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

WEEKLY PRAYER MEETING TEXTS

JULY 7—"Behold the Lamb of God."—John 1:36 (Z. '99-14, 15 Hymn 59)

JULY 14—"Let all bitterness, and wrath, and anger, . . . and evil speaking be put away from you, with all malice."—Ephesians 4:31 (Z. '99-71 Hymn 130)

JULY 21—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37 (Z. '99-123 Hymn Appen. H)

JULY 28—"If ye suffer for righteousness' sake, happy are ye."—1 Peter 3:14 (Z. '99-166, 167 Hymn 261)

A Song of the Sanctuary

GENERALLY speaking, a "song" may be defined as a melody for the voice, made up of a succession of musical notes in pleasing relationship one with another. A spiritual song can be described as a succession of thoughts in encouraging as well as harmonious relationship with one another—thoughts concerning God and his gracious purposes as they relate to his works both in creation and in grace. The songs provided and sung by the children of this world are very numerous and diverse in character, the majority, however, remaining popular for only a time. They then become stale, cease to please, and are soon forgotten, and the world is on the lookout for something new to take their place.

Through his Word God has provided a great many songs for his people to sing. We have a hundred and fifty in the Book of Psalms alone (the word "psalm" meaning a song of praise), as well as numbers to be found in other

parts of the Word of God. One of these is particularly described as "a new song" which certain ones are exhorted to sing.—Rev. 14:3

Psalm 90

The first thought or note expressed in this song of praise by Moses that we would now briefly consider relates to the eternity of the great Creator; that he existed from eternity in the past, and will exist throughout all eternity. Verse 2: "From everlasting to everlasting, thou art God." This, the first note or thought in this particular spiritual song, is one that is important to have firmly impressed upon us, and is one that will always be beautiful to listen to and contemplate.

The next thought in this spiritual song relates to God's great plan of salvation and reminds us that on account of one man's disobedience God has turned the whole human family to destruction (verse 3), and that for six thousand years mankind has continued on this downward path. This is a period which to God's human creatures has indeed seemed a long one, but

which, to the great Creator who inhabiteth eternity, appears but a short period; for in his sight a thousand years are but as yesterday when it is passed, "and as a watch in the night" (verse 4), because ere long will come the gracious command, "Return, ye children of men." (verse 3) The great apostle states that he had "hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) Even the reign of sin and death, from God's standpoint, as the Psalmist suggests later, is only like a great flood that has risen up in a night and devastated the countryside—a mere day and a night completing the work of destruction.

Verses 5-7

"Thou carriest them away as with a flood: . . . like grass . . . In the morning it flourisheth, and groweth up: in the evening it is cut down and withereth." "We are consumed by thine anger, and by thy wrath are we troubled."

The sentence of death that has passed upon all in Adam has the appearance of divine anger against mankind; but if we listen carefully to the music of this spiritual song, with its progressions and cadences of heavenly music, we realise how it is intended to touch the hearts of all

those who are "feeling after God" and who have an ear to hear we realise that notes of divine mercy and love may be heard in all the chords of this music.

Verse 8

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." In God's wisdom and love man is so constituted that every thought, word, and action makes its clear marks upon the character—marks that are apparent to the eyes of the great Creator. Other spiritual songs contained in the Book of God tell us that in the case of the vast majority of mankind the permission of evil will ultimately result in blessings.

In the millennial judgment to which all must come forth as a result of the great ransom sacrifice of Jesus, provided by the love of the great Creator, man will be helped to rid himself of all his sins and imperfections. Some, alas, will be awakened from death with many more failings than others, but these can experience a restoration to that perfection that was lost in father Adam. In the meantime, as the Psalmist tells us, in the case of the individual members of the human family, the years of the present life under the curse, in which each receives a valuable experience with evil, soon pass.

Verses 9, 10

"For all our days are passed away in thy wrath [while resting under the divine sentence of death]: we bring our years to an end with a sigh." (See R.V., margin) "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away." Even as a bird, as it flies away, soon vanishes, ceases to be seen, so at death man vanishes into oblivion, where we are told there is neither work, wisdom, device, nor knowledge.—Eccles. 9:10

However outwardly successful and distinguished some may become under the reign of evil, yet such have their share of "labor and sorrow," even as it is also the portion of those occupied in the most menial tasks.

Verse 11

"Who knoweth the power of thine anger, and thy wrath according to the fear [reverence] that is due unto thee?" (R.V.) Knowing that under the operation of divine justice none can escape the just penalty for sin, the Psalmist tells us of his determination to make the most of the present life by seeking to profit by all experiences that come to

him, so that even under present imperfect conditions he might enjoy a measure of divine favor. And especially should this be true of the Lord's own people today.

Verse 12

"So teach us to number our days, that we may get us a heart of wisdom." (R.V.) Not only the church, but many of the world in general, have sought by meekness and righteousness to live up to the standards of the divine law to the best of their ability. Such will come forth to the millennial judgment or trial for life quite favorably situated and ready to make further progress, especially when compared with the mental and moral condition of many of their fellows who have failed to love righteousness and hate iniquity.

Verse 13

"Return, O Lord; how long? and let it repent thee concerning thy servants." The propitiation for sins so lovingly arranged for in the divine dealings in connection with the human family, and especially with the church—the first-fruits gathered during the Gospel Age—and the Ancient Worthies called out during the four thousand years prior to this, will indeed have its desired effect upon mankind, anticipating as it

does the wisdom and love of the great Creator in answer to the prayers of his people.

Verses 14, 15

"O satisfy us in the morning with thy mercy that we may rejoice and be glad all our days." (R.V.) "Cause us to rejoice as those wherein thou hast afflicted us." (Leeser) These words of the Psalmist will be much more than abundantly fulfilled, because mankind's rejoicing will extend not only throughout the great thousand-year day of the reign of Christ, but in the ages to come beyond the day of Christ. To all the willing and obedient subjects of his kingdom he will say at its close, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) What a paean of rejoicing will be the portion of the faithful at that time, as these notes of the new song begin to be fully appreciated and sung! Truly, as the Psalmist says in another of his songs of praise, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Verse 16

"Let thy work appear unto thy servants [as the millennial-age work progresses, the infinite wisdom and love of God as displayed in a restitution of mankind will

then actually be seen to be God's great plan for them, as it has already appeared by faith to his consecrated servants in these last days], and thy glory unto their children"—the glory that was lost by the first man Adam, who before the fall was crowned with glory and honour, and was set over the works of God's hands. (Ps. 8:4-6) The inspired wish and complete fulfilment of the words of the Psalmist, "Let everything that hath breath praise the Lord," will indeed be realised.—Ps. 150:6

Verse 17

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." This is the grand goal to be reached by those who successfully travel to the end of the highway of holiness, leading to human perfection and everlasting life.

For the time being, the whole groaning creation is still waiting, unconsciously, indeed, "for the manifestation of the sons of God" (Rom. 8:19); waiting until the true church is completed and glorified with her Lord beyond the veil. The high and heavenly calling of God in Christ Jesus, still being announced through the

proclamation of the true Gospel of the kingdom, is finding some who respond to the invitation to consecrate themselves fully to God's holy Word and will.

To all such footstep followers of the Master who are giving diligence to make this precious "calling" sure, Jesus through the Revelator has promised: "To him that overcometh will I grant to sit with me in my throne"—to "reign with him a thousand years." (Rev. 3:21; 20:6) And

Revelation 21:4 assures us that as a result "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Then truly shall every creature in heaven and on earth join in the song of praise, saying, even as the Revelator heard, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."—Rev. 5:13

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool July 24
Letchford Aug. 14

R. J. KRUPA

Liverpool July 2, 3
Glasgow 4, 5
Aldersbrook 9, 10
Ipswich 11

J. H. MURRAY

Dewsbury July 17

E. T. NADAL

Liverpool Aug. 20

W. F. READER

Letchford July 17

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The Throne of David

The angel Gabriel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31-33). Where is "the throne of David" upon which Christ was destined to sit?

We do not think this prophecy refers to a literal throne, but to the concept of rulership which in the Bible is symbolized by a throne. David's rulership was a type, or picture, of Christ's rulership. God promised David that his throne, or rulership, would be continued forever. (II Sam. 7:16) It was actually the throne of the Lord. Because of the wickedness of so many of those who occupied this position of authority, the arrangement was suspended in 606 B. C., but only "until he come whose right it is." —Ezek. 21:25-27

Zedekiah was the last of

Israel's typical kings, and he is referred to in Ezekiel's prophecy as a "profane wicked prince of Israel." The Scriptures clearly reveal that Christ is the One whose "right it is" to occupy David's throne. Isaiah wrote concerning him, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

The expression, "to order it," suggests that David's rulership had fallen into a state of disorder, as it did in 606 B.C. Following Zedekiah's overthrow Jesus became the next rightful heir, and he will have no successors. However, this antitypical throne of David will be vastly different from the typical arrangement which began with David. It will be a spiritual rulership, with perfect human representatives.

The literal throne of David was located on Mt. Zion in Jerusalem; so Mt. Zion is used in the prophecies to symbolize

the spiritual phase of Christ's kingdom. Along with Jesus in the symbolic Mt. Zion will be a hundred and forty and four thousand who suffered and died with him that they might live and reign with him.—Rev. 14:1, 4

Human Souls Destructible

Is a human soul indestructible so that it can burn forever?

No! In Ezekiel 18:4 we read, "The soul that sinneth, it shall die." The first use of the word "soul" in the Bible is in Genesis 2:7. In this text we learn that the soul is not a separate entity within the body which can continue to live after the body dies, but rather it is the living being which results from the combination of the body and the breath of life. When the body is destroyed by disease, or otherwise, or the breath of life is withheld, the soul, or living being, ceases to exist. The hope of life beyond the grave is based upon God's promises to restore the dead to life. The expression, "immortal soul," does not appear anywhere in the Bible.

Not a Special Punishment

My child was killed in an accident. Did God take this way to punish me for something wrong which I may have done?

We do not think so! As a result of original sin all mankind is under condemnation to death. But God still loves his human creation and has provided release from this death condemnation through the redemptive work of Christ. (John 3:16) Paul wrote that Jesus "gave himself a ransom for all," and assures us that the truth concerning this loving provision for life will be made known to all in God's "due time." (1 Tim. 2:3-6) This will be accomplished by an awakening from the sleep of death in the resurrection.

Meanwhile God is not interfering with the downward course of dying humanity. Some live to what is referred to as "a ripe old age," while others die young. Some die from sickness, some in accidents. God's love for all these is demonstrated in the gift of his Son to be their Redeemer, and it will be further manifested by their awakening from the sleep of death by divine power.

This will be during the thousand-year reign of Christ, and Paul informs us that during this reign death will be destroyed. This will mark a tremendous change in human experience. Isaiah wrote that in that kingdom nothing will be permitted to hurt nor to destroy. (Isa. 11:9) This suggests that there will no longer be acci-

dental deaths; that all the willing and obedient of that time will be protected from harm, and will be restored to perfection and live forever.

We realize that it is a crushing experience to lose a child in an accident, but it need not be interpreted as a special punishment from God. God's loving provision of life is a permanent one. In a message of comfort to mothers, the Bible says, "A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17

Feet Washing

Jesus said to his disciples, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:14) Does this mean that the followers of Jesus today should practice a ceremony of feet-washing?

We do not think so! Feet-

washing in Jesus' day was not a religious ritual, but a necessity for the comfort of guests, or others who had been traveling over dusty roads wearing sandals. It was a menial task. In Jesus' day feet-washing held a high place among the rites of hospitality. It was an act betokening humility and affection if the host himself performed it for his guest.

In the "upper room" the night before he was crucified, Jesus washed his disciples' feet as a token of his willingness to serve them even in menial ways, and he told them that they should be willing to do the same for one another, but we do not understand that he was establishing a ritual of feet-washing.

In most parts of the world today there is no need for washing the feet of guests when they enter a home. However, we can take a needed lesson from Jesus in this respect. It reveals that our attitude toward one another as brethren in Christ should be one of humility, and of willingness to serve them even in small ways. Jesus was Lord and Master of his disciples, yet he was willing to wash their feet. So much the more should we, who are all brethren, be willing to serve in whatever lowly ways opportunity may afford.

Now Being Judged

Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) What did Jesus mean by the believer not coming into condemnation?

The Emphatic Diaglott translation uses the word "judgment" instead of "condemnation." What Jesus said was that the faithful believers of this age would not be judged in the world's coming judgment day, that they will already have passed their test, and will enter immediately into life when awakened from the sleep of death. (vss. 28, 29, Revised Version) Jesus said that believers now pass "from death unto life." This is upon the basis of faith; they receive actual life in the resurrection.

As noted, consecrated followers of the Master are now passing through their period of trial. The test of their fidelity is their willingness to follow in the footsteps of Jesus, suffering and dying with him. Through the merit of Christ's blood they are released from the death condemnation which is now upon the world, and are therefore in a position to lay down their lives sacrificially, as Jesus did. These

are assured that if they do this their sacrifice will be counted holy, and therefore acceptable to the Lord. (Rom. 12:1) Instead of coming into judgment with the world in the coming judgment day of mankind in general, these will be associated with Jesus as the judges of the people in that time.

A God of the Living

Matthew 22:32 reads, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Does not this prove that Abraham, Isaac, and Jacob did not die when they seemed to die, but are still alive, either in heaven or elsewhere?

No! Jesus made this statement in proof of the resurrection of the dead. Luke's account reveals more clearly just what Jesus meant. It reads, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:37, 38) Because Jesus provided a ransom from death, God looks upon all the dead as being asleep, hence from God's viewpoint they live, and in his due time then they will be awakened from the sleep of death.

General Convention Program

Bloomington, Indiana, July 30-August 4

THE General Convention program committee has furnished a fairly complete schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend 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. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, July 30

Chairman: Brother Walter Blicharz

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother Irving C. Foss
Los Angeles, California |
| 10:30 | Welcome by University | Mr. W. N. Wentworth
Director, Educational Conference Bureau |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Samuel Baker
Pilgrim |
| 12:00 | Close of Morning Session | |

2:00	Testimony Meeting	Brother Theodore Trzeciak Gary, Indiana
2:45	Discourse	Brother Mike Balko West Newton, Pennsylvania
3:15	Intermission	
3:45	Discourse	Brother E. K. Penrose Columbus, Ohio
4:30	Discourse	Brother Edmund Jezuit Chicago, Illinois
5:00	Close of Afternoon Session	
6:45	Praise Service	
7:00	Report from Poland	Brother Raymond J. Krupa New York, New York
7:45	Discourse	Brother Russell Pollock Los Angeles, California
8:30	"Songs in the Night"	

SUNDAY, July 31

Chairman: Brother Albert Sheppelbaum

9:00	Morning Devotions	
9:15	Discourse	Brother Louis W. Zbik Detroit, Michigan
9:45	Discourse	Brother Edward Fay San Francisco, California
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother W. N. Woodworth New York, New York
12:00	Close of Morning Session	

2:00	Praise Service	
2:15	Discourse	Brother Leo Post New York, New York
3:00	Intermission	
3:30	Testimony Meeting	Brother John Bacher Kansas City, Missouri
4:15	Discourse	Brother George Wilson St. Petersburg, Florida
5:00	Close of Afternoon Session	
7:30	Praise Service	
8:00	Public Meeting	"Bible Answers" Film

MONDAY, August 1

Chairman: Brother Arthur Newell

9:00	Morning Devotions	
9:15	Discourse	Brother L. Paul Davis San Luis Obispo, California
10:00	Intermission	
10:30	Testimony Meeting	Brother Harry Grable Akron, Ohio
11:15	Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
12:00	Close of Morning Session	
2:00	Praise Service	
2:15	MYSTERIES OF GOD	
	Creation and Fall	Brother O. D. Deifer
	Ransom	Brother Everett Murray
	Restitution	Brother Leonard Jezuit
3:15	Intermission	
3:45	Discourse	Brother Marston Chandler Portland, Oregon
4:30	Discourse	Brother W. A. Pardue St. Louis, Mo.
5:00	Close of Afternoon Session	

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|------|----------------------|--|
| 7:00 | Discourse | Brother Adam Miskawitz
Chicago, Illinois |
| 7:45 | Discourse | Brother Stephen Roskiewicz
Grand Rapids, Michigan |
| 8:30 | "Songs in the Night" | |

TUESDAY, August 2

Chairman: Brother Charles Chupa

- | | | |
|-------|----------------------------|---|
| 9:00 | Morning Devotions | |
| 9:15 | Discourse | Brother J. Y. Mac Aulay
Pilgrim |
| 10:00 | Intermission | |
| 10:30 | Discourse | Brother Felix S. Wassmann
Clearwater, Florida |
| 11:15 | Discourse | Brother Harry Passios
Pittsburgh, Pennsylvania |
| 12:00 | Close of Morning Session | |
| 2:00 | Praise Service | |
| 2:15 | MYSTERIES OF GOD | |
| | The Abrahamic Covenant | Brother Stanley Koszka |
| | The Law Covenant | Brother Clarence Venzke |
| | The New Covenant | Brother Ian Cipperley |
| 3:15 | Intermission | |
| 3:45 | Testimony Meeting | Brother Charles Smith
New York, New York |
| 4:30 | Discourse | Brother John Baracos
Pittsburgh, Pennsylvania |
| 5:00 | Close of Afternoon Session | |
| 7:00 | Discourse | Brother C. R. Weida
Allentown, Pennsylvania |
| 7:30 | Discourse | Brother Ralph Gaunt
Jackson, Michigan |
| 8:00 | "Songs in the Night" | |
| 8:30 | Elders' Meeting | |

WEDNESDAY, August 3

Chairman: Brother Lyle Cook

- 9:00 Morning Devotions
- 9:15 Discourse Brother Martin Mitchell
New York, New York
- 9:45 Discourse Brother William C. Bertsche
Cincinnati, Ohio
- 10:15 Intermission
- 10:45 Convention Business Meeting
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 MYSTERIES OF GOD
Christ's First Advent Brother I. N. Comparato
Christ Builds His Church Brother Alonzo Jarmon
Christ's Second Advent Brother Lloyd Hagensick
- 3:15 Intermission
- 3:45 Testimony Meeting Brother William Molhoek
Piqua, Ohio
- 4:30 Discourse Brother Ludlow Loomis
New York, New York
- 5:00 Close of Afternoon Session
-
- 7:00 Praise Service
- 7:15 Baptismal Discourse Brother George Ripper
Los Angeles, California
- 8:00 Immersion Service

THURSDAY, August 4

Chairman: Brother Raymond J. Krupa

- | | | |
|-------|----------------------------|--|
| 9:00 | Morning Devotions | |
| 9:15 | Testimony Meeting | Brother Alvin Raffel
Dayton, Ohio |
| 10:00 | Discourse | Brother Stanley Jeuck
Orlando, Florida |
| 10:30 | Intermission | |
| 11:00 | Discourse | Brother Arthur Krumpolt
New York, New York |
| 11:30 | Foreign Report | Brother Russell Pollock |
| 12:00 | Close of Morning Session | |
| <hr/> | | |
| 2:00 | Praise Service | |
| 2:15 | MYSTERIES OF GOD | |
| | First Resurrection | Brother Weston L. Thornberg |
| | The Better Resurrection | Brother Henry Tiemeyer |
| | The General Resurrection | Brother Owen Kindig |
| 3:15 | Intermission | |
| 3:45 | Discourse | Brother William Roach
Charlotte, North Carolina |
| 4:30 | Discourse | Brother Ernest G. Wylam
Orlando, Florida |
| 5:00 | Close of Afternoon Session | |
| <hr/> | | |
| 7:00 | Melodies of Praise | |
| 7:30 | Discourse | Brother Daniel J. Morehouse
Chicago, Illinois |
| 8:15 | Love Feast | |

SPEAKERS' APPOINTMENTS

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

O. D. DEIFER	L. P. LOOMIS	LEO POST
Wilkes Barre, Pa. July 17	Winnipeg, Man. July 1-3	Pottstown, Pa. July 17
PANTEL HATGIS	Prince Albert, Sask. 8-10	H. W. PRICE
Thessali, Greece July 10-15	Gettysburg, Pa. 23	Winnipeg, Man. July 1-3
Crete, Greece 17-24	York, Pa. 24	Regina, Sask. 4
Athens, Greece 31	J. Y. MAC AULAY	Moose Jaw, Sask. 5, 6
LEVI JACOBS	New Haven, Conn. July 10	ALBERT SHEPPELBAUM
Hartford, Conn. July 31	Waterbury, Conn. 10	Denver, Colo. June 25, 26
G. M. JEUCK	Rochester, N. Y. 12	Laramie, Wyo. 27
Soyville, N. Y. July 3	Buffalo, N. Y. 13	Salem, Oreg. 28
Wallingford, Conn. 10	Lockport, N. Y. 14	Portland, Oreg. 29
A. H. KRUMPOLT	Cleveland, Ohio 17	Tacoma, Wash. 30
Allentown, Pa. July 17	Akron, Ohio 18	Bremerton, Wash. July 1
R. J. KRUPA	Elyria, Ohio 19	Seattle, Wash. 2-4
Londonderry, Ireland	Toledo, Ohio 20	Bellingham, Wash. 5
June 26, 27	Jackson, Mich. 21, 22	Victoria, B. C. 6
Dublin, Ireland 28, 29	Detroit, Mich. 23, 24	Duncan, B. C. 7
Latchford, England	Saginaw, Mich. 25	Vancouver Area 8-10
30, July 1	Grand Rapids, Mich. 26	C. A. SMITH
Liverpool, England	Gary, Ind. 27	Baltimore, Md. July 17
July 2, 3	M. C. MITCHELL	Philadelphia, Pa. 17
Glasgow, Scotland 4, 5	Paterson, N. J. July 17	STEPHEN SURACI
Aldersbrook, England 9, 10	HARRY PASSIOS	New London, Conn. July 17
Ipswich, England 11	Los Angeles, Calif. July 1-4	C. R. WEIDA
Didcot, England 13	Salt Lake City, Utah 7	Catawissa, Pa. July 10
Freiburg, Germany 15-17	Denver, Colo. 9	W. N. WOODWORTH
Warsaw, Poland 18-19	Fort Collins, Colo. 10	Los Angeles, Calif. July 2-4
Krakow, Poland 22-25	Kansas City, Mo. 12	
	Cincinnati, Ohio 14	
	Monessen, Pa. 24	

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO	JOHN BARACOS	EDGAR BUCKLEY
Duquesne, Pa. July 10	Duquesne, Pa. July 3	Saginaw, Mich. July 24
MIKE BALKO	DAVID A. BRUCE	THOMAS FAY
Los Angeles, Calif. July 2-4	Fullerton, Calif. July 31	Santa Ana, Calif. July 10

GENE JEZUIT Beloit, Wis. July 3	ARTHUR NEWELL Saginaw, Mich. July 17	J. I. VAN HORNE E. Liverpool, Ohio July 10
RUSSELL L. JURD Riverside, Calif. July 17 Ontario, Calif. 17	FRANK NIEMCZAK Chatham, Ont. July 17	LEONARD WESOL Orlando, Fla. July 17
ADAM MISKAWITZ Wausau, Wis. July 17	RAY RAWSON London, Ont. July 10	IRWIN WYSOCKI Pittsburgh, Pa. July 3 Connellsville, Pa. 17
KENNETH M. NAIL Chico, Calif. July 24	R. S. SEKLEMIAN Antioch, Calif. July 17	L. W. ZBIK Adrian, Mich. July 17
	W STROMBERG St. Louis, Mo. July 17	

Now a Booklet

The much appreciated series of articles which appeared in The Dawn some time ago under the general heading, "The Kingdom of God," is now available in booklet form. These articles are well documented, and should prove to be effective in bearing witness to the truth. They are priced at ten cents each, twelve for one dollar.

THE DAWN EAST RUTHERFORD NEW JERSEY

WHEN A MAN DIES

To be discussed by

"FRANK AND ERNEST"

KSAY-1010 kc.-9:45 A. M.

Sunday, July 17

Tune in this unusual discussion, and send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
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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 TOPIC: On Sunday, August 21, "Frank and Ernest" will discuss the topic, "Freedom from Fear." This topic is sure to create a lot of interest, and should be well advertised. Special circulars will be available for this purpose, and will be furnished free. Address your request to, The Dawn, East Rutherford, N. J. 07073

CONVENTIONS

WINNIPEG, MAN., July 1-3—Seven Oaks Masonic Hall, 310 Leila Ave. Mr. Barry Kuly, Box 6, Group 9, R.R.1, Winnipeg, Man.

DETROIT, MICH., July 2-4—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczak, 18937 Murray Hill.

LOS ANGELES, CALIF., July 2-4—Convention Auditorium, 2936 W. Eighth St., near Vermont Ave. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

NEW BRUNSWICK, N. J., July 2-4—Drew University, Madison, N. J. Mrs. Kenneth Rawson, 60 Jersey Ave., Menlo Park, N. J.

MINNEAPOLIS, MINN., July 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PRINCE ALBERT, SASK., July 8-10—Parkland Community Hall, 15th St. W. and 10th Ave. Mrs. Janet Jinjoe, 428 13th St. E.

SAGINAW, MICH., July 10—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

CLEVELAND, OHIO, July 17—YWCA, 1710 Prospect Ave. Mrs. Ian M. Clipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., July 17—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., July 24—Central Masonic Temple, 912 N. LaSalle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

LOS ANGELES, CALIF., July 31—933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

PORTLAND, OREG., July 31 —Beaver Bldg., 1510 S. E. Ninth Ave. Mrs. C. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

SILLOAM, TEX., Aug. 12-14—Mrs. E. D. Westfall, Route One, Box 142, Dublin Tex.

NEW YORK, N. Y., Sept. 3-5

SAN DIEGO, CALIF., Sept. 3-5

SEATTLE, WASH., Sept 3-5

A Fire at The Dawn

Shortly before dawn on Saturday, June 11, a fire broke out in the building that was being used for the shipping department of The Dawn, destroying all the literature stored in this building as well as the mailing equipment. Fortunately surplus quantities of many items of literature were stored in our main building, although the complete stock of "Our Most Holy Faith," "Tabernacle Shadows," and many foreign publications, were in the building that was burned.

This means that until our new building is completed several months hence we will have to get along with an improvised shipping department in the main building, which is already overcrowded; also that a number of items of literature may be out of stock for some time to come.

The new building was to join the shipping department building with the main building. Now the new building will be extended to occupy the space of the former shipping department building. The expense will be considerably more, but we know that the Lord will provide.

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth \$1.25
- The New Creation, cloth, \$1.25

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

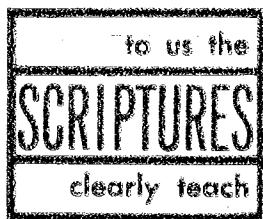
SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$5.00

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This is a book of Bible stories for children—forty eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00



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.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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