

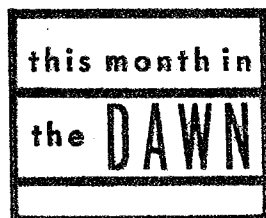
a herald of Christ's presence

THE DAWN

"BE GLAD AND
REJOICE: FOR
THE LORD WILL
DO GREAT THINGS."

--Joel 2:21

July 1960



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- Chico, California—KHSL-TV, Channel 12, Sundays, 1:30 p.m.

"The Bible Answers" fifteen-minute series is currently being televised over the following stations:

- Minneapolis, Minnesota, WCCO-TV, Channel 4, Sundays, 8:15 a.m.
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Science and Creation

"In the beginning God created the heaven and the earth."—Genesis 1:1

SCIENTISTS, in keeping with the modern increase of knowledge along other lines, are learning more and more of the immensity and complexity of the universe. Many of them are freely acknowledging that the more they explore the universe, the more they are convinced that responsible for all its grandeur is a Supreme Intelligent Creator. This was apparent long ago to the Prophet David, who wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Ps. 19:1, 2

Accepting as fact the Scripture statement that "in the beginning God created the heaven and the earth," it is natural for the inquisitive mind to ask, "How long ago was the beginning?" The Bible does not give the answer to this question, for the "beginning" referred to in our text pre-dates any definite time measurements furnished in the sacred Word. The answer is not basically

important to our faith, but it is interesting to note some of the calculations of the scientists.

One clue as to how far back in the remote past the beginning of the universe may have been is based on the speed of light, which is 186,000 miles per second. The moon is our nearest heavenly body, and light reaches the earth from the moon in one and one-quarter seconds. From the sun it takes eight minutes. It requires four years for light to reach the earth from our nearest star neighbor.

By the aid of the latest telescope at Palomar, California, it has been possible to photograph distant spheres, the light of which required 2,000 million years to reach the earth. That photographs could be taken of these, means that they must have been in existence the necessary 2,000 million years for their light to reach the earth. Scientists now believe that creation extends far beyond where they can photograph.

The fact that some distant

heavenly bodies were created at least 2,000 million years ago does not prove that the earth is that old. Scientists have made various calculations as to the age of the earth, ranging from 28 million to over 3,000 million years. The sun, it is claimed by Sir James Jeans, is about 7 million million years old. These figures are somewhat speculative, and are quite beyond our comprehension, but so is much that pertains to the great creative works of God, who, as the Scriptures declare, is "from everlasting to everlasting."—Ps. 90:2

The earth, of course, is but one planet in God's great universe, which is described by the statement, "the heaven and the earth." Until powerful telescopes came into use it was supposed that our own galaxy of stars was the extent of the universe. But now 20 million of these galaxies are within range of the scientist's peering eyes. Each of these, it is believed, is equal in size to the galaxy of which the earth is a part, and in this galaxy there are 10 billion stars. It is estimated by some scientists that the total number of galaxies, counting those which cannot as yet be seen through the telescope, would probably be a million million. The sacred writer was near to the truth when he wrote, "The host of heaven cannot be numbered, neither the sand of the sea measured."—Jer. 33:22

Man's Marvelous Home

THE Prophet Isaiah assures us that it was "God himself that formed the earth and made it," and that he "created it not in vain, he formed it to be inhabited." (Isa. 45:18) From this it is clear that the divine purpose in forming the earth was that it might be inhabited, and the Genesis record of creation reveals that the principal resident of earth was to be man.

When creating our first parents, God said to them, "Be fruitful, and multiply, and replenish [Hebrew 'fill'] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) In order to enter into this inheritance it was necessary that man prove his loyalty to divine law. Adam failed in this, and came under condemnation to death. But this does not mean that the divine purpose in creating the earth had failed.

The Bible reveals that, through Christ, God provided redemption for fallen man, and that he will be recovered from the result of his disobedience and given another opportunity of proving worthy of living in the marvelous home which his Maker provided for him. This means that the earth is yet to be fully inhabited, not by a dying race, but by a race restored to perfection of life, and fortified against sin by an experi-

mental knowledge of the dire results of disobedience to the laws of the Creator.

To learn something of the immensity of creation, and to realize the infinite wisdom and almighty power manifested therein, should give us faith to believe that the great Creator of it all is abundantly able to fulfil his purpose of restoring fallen man to life. And the Scriptures give us many assurances of this. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21) This great project of restoring the dead and dying human race is described in the Bible by the word "resurrection." The Apostle Peter used the word "restitution," and explained that the "times of restitution" had been spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) Just as the opening chapters of the Bible state the essential facts concerning the creation and fall of man, so the remainder of the Bible reveals the Creator's plan for the restoration of those whom he created to have dominion over the earth.

And it should increase our faith in the Bible as the revelation of God's design for his human creatures, as we realize how accurately it has described many of the essential facts concerning the characteristics of the earth. For example, the ancients believed that the earth was flat, and even

to this day there are those who hold to this erroneous viewpoint. However, it is now established beyond question of a doubt that the earth is a spheroid. This fact was proclaimed by the Bible 3,000 years ago. In the Book of Isaiah we read of "the circle of the earth."—Isa. 40:22

The ancient sages of India taught that the earth was supported on the back of an elephant which stood upon a tortoise. The Greeks were noted for their great wisdom, but the best theory they could deduce was that the earth rested on the back of Atlas. The Bible proclaimed the truth on this point long before it was discovered by human wisdom. The Prophet Job said concerning the Creator, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." —Job 26:7

The size of the earth in comparison to some of the heavenly bodies is of interest. The earth contains approximately 267,000 million cubic miles, and weighs 5,000 million, million, million tons. These figures are quite beyond our comprehension, but by comparison with other heavenly bodies the earth is very small. The planet Saturn could encompass 900 spheres the size of the earth, while the sun could accommodate 1,300,000. Going outside of our own galaxy for a comparison we are informed that Andromeda, which is 800,000 light years away,

could take into its bosom one million million million million million suns.—“The World, Whence and How,” (Encyc. of Modern Knowledge), p. 14, Sir James Jeans

The Earth's Foundations

THE Creator asked Job, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.” And again, “Whereupon are the foundations fastened? or who laid the cornerstone thereof?” (Job 38:4, 6) In the light of geological truths now quite clearly established, it would appear that these questions refer to definite characteristics in the formation of the earth, that man's home does have “foundations” which are firmly established, on what is believed to be a solid mass of nickle-iron substance which forms the hard core of the earth's center.

The “cornerstone” of the earth is somewhat like the chief “cornerstone” of a pyramid, except that instead of being on top it is in the center. Thus the entire weight of the earth presses down upon its central core. In “The Making of the Earth,” (Encyc. of Modern Knowledge), pp. 192, 193, Prof. J. W. Gregory mentions seven massif foundations which support the upper crust of the earth. They are located in North and South America, Asia, Africa, Australia, and two in Europe.

While the oceans have a tremendous weight, and are well

shored up by a floor of heavy basaltic material, the Lord has provided for additional support for the continents. No wonder the psalmist wrote concerning the Creator, “He hath founded the earth upon her bases, that it should not be removed forever.” —Ps. 104:5, Margin

Measurements

GOD asked Job another important question concerning the earth, which we quote: “Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?” (Job 38:5) Measurements are vitally important to an architect when designing a building. Not only must the building itself have proper proportionate measurements, but these must be related to objects and circumstances surrounding the proposed building, which might in any way affect its utility and durability.

So it was in the design of the earth. The great Architect of creation saw to it that its “measurements” were in every way suitable to the purpose for which it was designed. The diameter of the earth is approximately 8,000 miles. The vital importance of this measurement is appreciated only when it is compared with the smaller size of the moon and, on the other hand, with the much larger sizes of Jupiter and Saturn.

The earth's oceans, it is believed, resulted from the water

vapor which was thrown out in its early stages of formation when it was a hot mass. The diameter of the earth would therefore determine the amount of this vapor as related to its surface measurement. In the case of the moon, being much smaller, the amount of water resulting from its gases was so small that it was completely dried up as the moon cooled, with the result that there is no water on the moon. Scientists tell us, on the other hand, that planets the size of Jupiter and Saturn gave off such huge quantities of water vapor that their land masses are completely submerged under great depths of either water or ice. Thus we see that if the earth was to be habitable for man, it had to be the correct size, and the Divine Architect knew what that measurement would need to be.

But measurements were important for other considerations also. There was the matter of gravity, or "pull" from other spheres such as the sun and moon. The earth had to be of the proper relative size that it might remain in its sun orbit. And still another measurement had to be considered, which was the distance from other spheres. This also had to do with the gravitational pull upon the earth.

Besides, the measurement of distance from the sun had to be just right in order that the earth might be properly warmed, but

not made too hot. The sun is about 91 million miles away from the earth. Scientists tell us that should the sun be removed to 120 million miles away, we would all freeze to death. Or, if the sun were brought to within 60 million miles of the earth, we would all be burned to death; that even vegetation would be destroyed by the heat.

How meaningful indeed were the questions the Creator asked Job—"Who hath laid [or determined] the measures thereof, if thou knowest? or who hath stretched the line upon it?" These were not idle questions. They were designed by the Creator to reveal his wisdom, and also his love in providing such a wonderful home for his human creation. This was timely for Job, since his faith in God's loving care was being severely tested. Now we can see that even in determining the size of the earth and its relative position in the universe, God had in mind the well-being and happiness of his human creation, the "children of men" to whom he would give it as an eternal inheritance.

How Created

THE Bible does not explain just how God created the earth and the heavens. This is just as well, because in all probability any explanation that might be given would be quite beyond the ability of our puny minds to un-

derstand. The Bible simply states that "God created the heaven and the earth."

Scientists have advanced many theories as to how the creation of the earth was accomplished. However, it is generally agreed by scientists that regardless of the origin of the material which composes the earth, there was a time when its surface was a hot, molten mass, which afterward slowly cooled to what it is today.

In broad terms the Bible sets forth this fact by the simple statement that the earth was "without form, and void," that is, shapeless and devoid of life. (Gen. 1:2) It is from this time, when the earth was as yet unsuitable to sustain life of any kind, that the first chapter of Genesis is concerned. This record of "creation" refers to six stages of progress in bringing the earth to its present habitable state, which occurred throughout six "days" or eras.

Creation

GEOLOGISTS have discovered this orderly development, and while they do not make the same number of divisions of time as those indicated in Genesis, their discoveries as to what occurred during the various stages of development are remarkably in harmony with the Genesis record. Scientists give us four main eras which, in turn, they have subdivided into shorter periods.

There is no need to be too ex-

acting in noting the harmony between the periods established by the scientists and the "days" of Genesis. After all, the Bible's record of how the earth was prepared to sustain life is stated in thirty-one short verses, whereas almost countless volumes have been written by the scientists reporting what they have found in the records of the rocks, and other sources, concerning that mighty work. The six general divisions were apparently all that the Creator deemed necessary to mention in order to give his reverent people the information they needed to maintain their faith in him and in his sacred Word.

THE FIRST "DAY"

IT WAS in the beginning of the first "day" that God's Spirit—his almighty power—"moved upon the face of the waters." (Gen. 1:2) The Hebrew word here translated "moved" means to **brood**, as a bird brooding over its nest. As we know, there are several stages in the "brooding" process. Twigs are gathered to form the nest. These are lined with grass or other softer material, and, finally with a soft down for the comfort of the young birds. Then there is the laying of the eggs, and keeping them warm until the baby birds are hatched.

In a general way this is a fitting illustration of how the Spirit, or power, of the Creator brooded over the waters of earth, that

eventually a home might be made ready for all the myriad creatures he had in mind for the earth, and especially for man. That "brooding" began at the outset of the first "day," when "darkness was upon the face of the deep," and was to continue until man, male and female, was brought forth in his image at the close of the sixth day.

Darkness

WHEN God's Spirit began to "brood" over the waters "darkness was upon the face of the deep." Since this was prior to the time when land and water were divided, the earth's surface was one vast ocean. God asked Job, when it brake forth, as if it had

Who shut up the sea with doors, issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it?"—Job 38: 8, 9

God's question might well suggest the manner in which the sea came into being. Scientists agree that as the earth-mass cooled a more or less solid crust formed on the outside. For a time this crust kept the hot gasses confined, or, as God's question suggests, "shut up . . . with doors." But the confined gas would build up a tremendous pressure and "brake forth" through innumerable small craters, spread over the earth's entire surface and, in cooling, condense and fall upon

the hot surface of the earth. Thus the sea was "born," God likening it to an issuing out of the womb.

And at its birth, clothing was provided. The Lord said, "I made the cloud the garment thereof, and thick darkness a swaddling band." A tremendous quantity of vapor arose from the hot sea which resulted in complete darkness surrounding the whole earth as a "swaddling band." How beautifully and realistically the Lord thus describes this phase of his creative work!

Light

MUCH was accomplished during that first "day" or "era." The Creator said, "Let there be light," and as a result of this decree "there was light." It seems clearly established by scientists that the sun was created long before the earth, and probably was the light referred to in the Creator's decree, although it did not penetrate the clouds of vapor and gas that encircled the earth with the same degree of brightness as it did later.

Genesis 1:4, 5: "And God divided between the light and between the darkness. God called the light Day, and the darkness he called Night." (Margin) It was the earth itself that made the division between the darkness and the light. Even as now, the side of the earth that faced the sun would be light; light, that is, by comparison to the darkness on the other side of the globe.

Not Twenty-four Hours

AS THE light of the sun began dimly to penetrate the dense canopy of moisture that surrounded the earth, the first era of God's brooding over the planet came to an end. The record states, "The evening and the morning were the first day." (Gen. 1:15) Many students of the Bible have been misled by the word "day" as used in this statement. It is a translation of the Hebrew word **yowm**, pronounced, yome. While in many instances in the Old Testament this word is applied to a literal day of twelve or twenty-four hours, the sacred writers did not thus limit its use.

In Exodus 13:10, Leviticus 25:29, Numbers 9:22, and in other places, the same Hebrew word is translated "year." In Genesis 40:4 and Joshua 24:7 it is translated "season." In Genesis 4:3 and 26:8, and many other places, **yowm** is translated "time." A careful study of these references reveals clearly that the meaning of this Hebrew word is not limited to a twenty-four hour day.

Besides, the Bible often uses the word "day" in a broader sense. The period of forty years the Israelites spent in the wilderness is referred to as "the day of temptation in the wilderness." (Ps. 95:8) Isaiah refers to the era of Christ's kingdom on the earth as a "day."—Isa. 11:10

While six "days" are mentioned in connection with the work of

preparing the earth for man, in Genesis 2:4 the entire period of creation is referred to as "the day that the Lord God made the earth and the heavens." It seems clear, then, that the Hebrew word **yowm** cannot be limited in its application to any specific length of time, such as a twenty-four hour day, but simply denotes a time, season, or era during which certain events take place, or a particular work is accomplished.

We read that "the evening and the morning were the first day." The marginal translation states, "The evening was, and the morning was." The Hebrew word here translated "evening" literally means "dusk," or darkness. What the divine Author evidently wants us to understand is that each of the creative periods had an obscure, "dark" beginning, and that the completion of the work of each age was a morning of brightness. It was literally true of the first "day" that it began in darkness, and ended with the divine decree, "Let there be light."

THE SECOND "DAY"

IT WAS during the second creative period that the earth's atmosphere was formed. The word "expansion" is used in the marginal translation of Genesis 1:6—"And God said, Let there be a firmament [margin, expansion] in the midst of the waters, and let it divide the waters from the waters." This division of the waters by the "expansion" meant that the main

body of water remained on the earth, while a tremendous quantity of vapor water was held suspended in the upper atmosphere.

Scientists tell us that the remaining gases which came from the hot earth, much of which condensed to form the ocean of boiling water which at one time covered the earth, were now used to make the atmosphere. Probably so, but can the scientists explain just how these gases happened to so adjust themselves as to provide exactly the right amount of oxygen which would be necessary for the many breathing creatures of earth which later were to be created? Besides, provision had to be made to maintain the proper mixture of nitrogen and oxygen throughout the future ages in order for both the vegetation and the breathing creatures of earth to continue to exist. The Creator was capable of accomplishing this.

Concerning this great One the Prophet Isaiah wrote, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." (Isa. 40:22) What a beautiful way of describing the expanse of atmosphere that surrounds the earth! It is as a "tent" in which to dwell. And truly, every living creature on earth does "live" in this "oxygen tent."

The earth's atmosphere is vital

to life, not only because of the oxygen which it provides for all breathing creatures, but also because it is so integral a part of the circulatory system by which the earth is supplied with much needed water for its vegetation, and for drinking purposes. The sun continues to turn the water of the oceans into vapor, and it is lifted up into the atmosphere. In due time it returns to earth in the form of rain or snow. God asked Job about this. We quote: "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"—Job 38: 25-29

We are told that the atmosphere holds billions of tons of water in suspension, ready to be "sprinkled" upon the earth. What a marvelous watering system! How it reveals the wisdom of the Divine Architect! And how strengthening to faith it should be to realize that the Bible described this arrangement so long ago, long before the wisdom of this world understood anything about it. And how simply it is

described—"God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven." (Gen. 1:7, 8) The Hebrew word here translated "heaven" is the same one which is also translated "air" in this chapter. It would therefore be just as correct to say that God called the "firmament" air.

With the forming of earth's atmosphere completed, that era came to an end—"And the evening and the morning were the second day."—Gen. 1:8

THE THIRD "DAY"

IT WAS during the third "day" or epoch that the land surfaces of the earth appeared. "God said, Let the waters under the heaven [or air] be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good."—Gen. 1:9, 10

In Proverbs 8:29 we read of the time when the Lord "gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth." We are told that if all the continental masses of the earth would be leveled off, the entire land surface of the earth would be from one to two miles under the ocean.

Apparently this was the situation prior to the third creative day.

Obviously by divine decree, and under the control of divine power, there began a buckling of the earth's surface, which was as yet a somewhat soft crust, deepening the ocean beds, and heaving up our continents. It was during this period that the foundations of the earth were laid, for the Creator made sure that once his purpose in dividing the earth's surface into dry land and seas was accomplished, there would be no further sagging of its crust. How interesting to know that Proverbs 8:29 associates God's decree of limitations to the sea with his appointments of "the foundations of the earth."

Here we recall further questions which God asked Job concerning the sea, which, as he had said, "issued out of the womb" of the cooling earth, and was clothed in darkness as a "swaddling band." (Job 38:8, 9) In the marginal translation of the next verse the Lord speaks of establishing his decree upon the seas, saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:10, 11

The Hebrew text justifies the thought of excellent, or majestic waves, and of course the idea of their being "proud" is also implied. When the waters of the global-wide ocean "issued out of the womb," they dominated the

entire earth. Only the Creator could bring them under control, and this he did by raising up certain portions of the earth's crust to form the dry land. So the Creator said to the great swelling waves of the ocean, "Hitherto shalt thou come, but no further."

Speaking of the wisdom, power, and majesty of the Lord, the psalmist wrote, "Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment [a reference to the time when the new-born ocean covered the entire planet]; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them [by the buckling of the earth's crust]. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth [as the oceans originally did]."—Ps. 104:5-9

Species Fixed

ALSO in the third creative period God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1:11) Thus is described the earlier forms of vegetation. It was during this, the Carboniferous and early Permian

Periods, as described by the scientists, that earth's coal beds were formed.

But let us pause here to note the profound and scientific significance of the expression, "After his kind." This is the Lord's way of saying that all species of life are fixed, that there is no evolving from one to the other. There may be many varieties of each species. For example, there are many varieties of roses and dogs, but they are all roses and dogs. Darwin himself, in his "Origin of Species," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record."

Concerning the higher forms of plant life as known today, Mr. Darwin is reported as saying in a letter to Sir Joseph Hooker, "The rapid development so far as we can judge of all higher plants within recent geological times is an abominable mystery." ("The Evolution of Plants," p. 42, Dr. D. H. Scott, M. A., L. L. D.) This was an "abominable" mystery to Darwin simply because it was a denial of his theory of evolution.

Scientists as a rule are not yet ready to give up their theory of evolution, but they do admit that so far as geological records found in the rocks are concerned there are inexplicable gaps all along the line, from the lowest forms of plant and animal life to the highest. In other words, there are

many "missing links," which is freely admitted by such noted scientists as Wells, Huxley, Dana, and others. Some scientists speak of "rapid transition," and "discontinuity," meaning that there is no evidence of one species having evolved into another.

Wells and Huxley recognized the difficulties presented to the evolutionists by the sudden appearance of all the various species of life, with no evidence of one evolving from the other. However, they refused to accept this fact as disproving the theory of evolution. Instead, they proceeded, upon the basis of sheer imagination, to make their own "bridges," admitting, however, that these were "tentative" and "speculative." Geologists estimate that this speculative bridging spans a time gap of at least 500 million years. The unfortunate part of this is that the lay reader of the works of these eminent men fails to discern between what they actually establish as facts by the records of the rocks, and their own speculative "bridges."

We might sum up these thoughts by a quotation from the French professor, E. Perrier, as found on page 75 of his book, "The Earth Before History." He writes: "The comparatively abrupt appearance of so many organic forms has sometimes been regarded as evidence against the evolutionary theory. Again

and again it has been proved that a new flora and fauna have suddenly appeared in some geological stratum after the complete disappearance of older ones preserved in the strata immediately antecedent." This, Perrier observed, has been "considered an unanswerable argument in favor of independent creations."

Early Plant Life

GETTING back to the result of God's "brooding" over the earth during the third creative epoch, we note that then "the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1:12) While the Hebrew word here translated "grass" was later applied to literal grass, apparently in this text it is used to convey a more general form of tender vegetation. Rotherham so translates it. It has been suggested that the text could read, "Let the earth bring forth sproutage." The fruit trees created in the third "day" did not bear edible fruit. Trees bearing edible fruit were not created until much later in the creative week.

The third creative era embraced the Carboniferous and early Permian Periods. It was at this time that the rank vegetation growing up into veritable forests furnished the material for the coal deposits of the earth. The

climatic conditions were such as to produce a rapid and continual growth of forests. It is claimed that during this period eighteen layers of forest-like vegetation were deposited for our coal beds. Every condition had to be just right for this accomplishment, but the great Creator was equal to the task.

God's foresight as the great Provider for human needs is also seen in his creation of the coal beds. These sources of fuel and heat are by no means inexhaustible, but looking down through the ages to this "time of the end" in which we live, God knew that there would come an "increase of knowledge" leading to inventions, and that there would be a period of transition during which the coal would be needed.—Dan. 12:4

With the amazing display of divine wisdom in creating the earlier forms of plant life, the third creative day came to an end—"The evening and the morning were the third day."—Gen. 1:13

THE FOURTH "DAY"

THE work of the Creator during the fourth "day" pertained to the sun and the moon. The casual reader might easily get the impression from the record that it was during this period that the sun and moon were created, but this is not the case. The sun and the moon were actually created "in the beginning" when "God

created the heaven and the earth." They are a part of the "heaven."

"God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." (vs. 14) Verse 16 reads, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." While the Hebrew word here translated "made" is used in certain texts of the Bible to convey the idea of "create," it has a much wider meaning and usage than this.

In the statement that God "made" the sun and the moon, or "two great lights," the thought is that he appointed the sun and the moon to rule the day and the night. In verses 17 and 18 we are informed that the Creator "set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night."

The Hebrew word here translated "made" is rendered "appointed" in Psalm 104:19. Here the psalmist informs us that God "appointed the moon for seasons: the sun knoweth his going down." Thus we have the Bible's own interpretation of God's work in the fourth day; that it was not a matter of creating the sun and the moon at that time, but of appointing them "to rule over the day and over the night," and

also that they might be for "signs, and for seasons, and for days, and years."

As we have noted earlier, it was evidently the light of the sun which dimly penetrated the "swaddling band" of darkness that surrounded the earth at the time in the first creative epoch when God said, "Let there be light." While the light of the sun got through to the earth sufficiently at that time to make a difference between day and night, it did not "rule." It is doubtful if the moon was then visible at all.

It is evident, we think that some sunlight reached the earth prior to the fourth creative "day," for it would be needed by the vegetation that was created in the third epoch. But that the sun and the moon did not then "rule" in the sense of producing seasons, marking off the literal days so definitely that years and seasons could be reckoned, is evidenced by the fact that the huge trees that were deposited to form our coal beds, do not show any "rings" to denote the years of their growth. It was after the sun and moon began to "rule" that yearly rings were produced in growing trees.

THE FIFTH "DAY"

THE fifth epoch in the preparation of the earth as a suitable habitation for man, its king, who later was to be created in the image of God, was devoted to the

bringing forth of marine life, and the "fowl that may fly above the earth." (vs. 20) In the King James Version we read that God created great "whales, and every living creature that moveth, which the waters brought forth abundantly after their kind."—vs. 21

The Revised Version gives us the word "sea monsters" instead of "whales," and Prof. Strong informs us that the Hebrew word here translated "whales" in the King James Version could also properly be translated "land monsters." It is reasonable to conclude that the reference in verse 21 is to those huge monsters to which scientists have given such names as Dinosaurs, Diplodocus, and Tyrannosaurus, meaning huge lizards. The word Dinosaurs, for example, means "Terrible Lizards."

The evidence uncovered by geologists indicates that these huge monsters, some of them weighing up to seventy tons, actually spent most of their time in the water, although they lived partly on land. In the statement, every living creature that moveth," the Hebrew word translated "moveth" is defined by Prof. Strong, "To glide swiftly, that is, to crawl or move with short steps." This seems to describe very well the moving about of those huge lizards which were created during the fifth "day."

Scientists suggest that while these monsters could live on land,

their tremendous weight made it easier for them to move about in the water, for the water would help to bear up their weight. We are not to suppose, however, that these were the only sea creatures brought forth during the fifth day, but it is interesting that the sacred writer has so well described the huge lizards, or sea-land monsters of that period.

The expression, "every winged fowl," need not be limited in its application to the feathered birds. (vs. 21) Prof. Strong indicates that the Hebrew word here translated "fowl" means primarily a bird covered with wings, the emphasis being on wings rather than feathers. This does not exclude the fact that feathered birds were created during the fifth "day," for they undoubtedly were. The reason we call attention to Prof. Strong's revealing analysis of the Hebrew word here used is that geologists find that during this period there were huge winged creatures that were not feathered, their wings being constructed somewhat like those of a bat.

Whether it be the huge lizards of this period, the creatures which lived exclusively in the sea, or the feathered or unfeathered birds of the air, each species was created "after his kind." This is confirmed by geologists, who freely acknowledge that from the testimony found in "The Book of the Rocks" each of these species appeared suddenly with no evi-

dence of having climbed an evolutionary ladder.

THE SIXTH "DAY"

IT WAS at the close of the sixth "day" that God created man, in his own image. Appropriately, it was also during this era that the land animals which were to contribute to human needs were also created. This timing of the various creations, as revealed in Genesis and evidenced in the records of the rocks, is one of the outstanding proofs that all the works of creation were supervised by a supreme intelligent Creator.

While vegetation is mentioned as having appeared during the third "day," new species of plant life continued to appear, the flowering and fruit trees being created during the sixth day. Geologists have found that with the appearance of the flowering plants and trees came also the honey bee. It was at this point that the bee was needed for pollination purposes, and prior to this the bee would not have had its proper supply of food. The Creator saw to it that the bee's "natural" desire for food would automatically cause it to serve the flowering plants and trees in their process of reproduction.

The crowning feature of God's earthly creation was man. Creation's Architect designed the earth and all its appointments for man. In unfolding the truth con-

cerning man's creation the sacred writer takes us behind the scenes, as it were, and lets us hear the God of all creation talking to his beloved Son, the very "beginning" of his creation, who is identified in the New Testament as the "Word" (Greek, **Logos**).—John 1:1-3

The King James Version hides the vital truth of John 1:1 by its failure to indicate that the definite article "the" is used in the Greek text to make a distinction between the Logos, who was a mighty god, and Jehovah, our Heavenly Father, who was, and always will be, The Almighty God. Keeping this distinction in mind, how wonderful and intimate the expression in Genesis 1:26, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Thus we hear the Creator conversing with the Logos, his active agent in the work of creation. He is not commanding his Son, but inviting his co-operation—"Let us make man in our image." It was doubtless a great joy to both the Father and the Son to know that now the great objective of all that had been accomplished by the "brooding" of divine power throughout the preceding five "days" was about to be realized.

No matter how wonderful the previous works of creation had been, there was as yet no suitable representative of the Creator who could be appointed king of earth.

"Male and female created he them." (vs. 27) This is a very brief statement of fact, even as is true of all the other information presented in this first chapter of the Bible. Turning to the second chapter we find the details. Here we learn that the male was created first, and that there was some lapse of time before the female was created. Concerning the male, the record states: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7

Two scientific truths are here set forth concerning human anatomy. (1) Man's organism is composed of chemical elements inherent in "Mother Earth." (2) He lives by virtue of the oxygen which he breathes into his lungs. In Leviticus 17:11 we read that "the life of the flesh is in the blood." It is now known that the oxygen taken into the lungs is carried by the blood to every part of the body, and that it is thus that the body is kept alive. How wonderful that this knowledge should be recorded in the Bible so far in advance of the time when it was discovered by man!

A Living Soul

"MAN became a living soul."

This is the first time that the word "soul" appears in the Bible. A living soul is a living being. In Genesis 1:21 and 24 the same Hebrew word is translated "living creature," the reference being to the lower animals. Perhaps this lack of uniformity in translation reflects the desire of the translators to uphold the "immortal soul" tradition which claims that humans have a spark of indestructible life hidden somewhere within their anatomy which, when the body dies, escapes and survives death.

While the "immortal soul" tradition is not at all implied by the expression, "living soul," the translators evidently thought it sounded better than the expression, "living creature," which they used when the reference was to the lower animals. Had they used either words "living soul" or "living creature," in both instances students of the King James Version would have been much more likely to know that the "immortal soul" tradition is not taught in the Bible at all. They would have been more inclined to accept the simple truth set forth in Ecclesiastes 3:19-21, where Solomon explains that man and beast have one and the same breath, that as "the one dieth, so dieth the other."

The Garden Home

GENESIS 2:8, 9 furnishes further details concerning the Crea-

tor's loving provision for man. We quote: "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Since man was created in the image of God he could appreciate the higher things of life. While all of God's works are perfect, and therefore beautiful when viewed in their true light, nothing is said in the opening chapter of Genesis about the beauty of God's creation. The reason is obvious. The lower animals were not able to appreciate beauty. But after man was created it was different. Now emphasis is placed upon beauty, even ahead of food requirements. Man was not to live merely to eat, so the Creator provided trees in the Garden of Eden which were "pleasant to the sight."

There are many birds which "sing," but it is doubtful if any of them know the difference between the harmony of music and noise. But being in the image of God enables humans to enjoy all the wondrous harmonies of creation which they see and hear. A proper appreciation of the glories of creation implies a faith recognition of the existence of the great Creator, and a realization

that as his creatures we are obligated to him and to the doing of his will.

God did not say to any of the lower animal creation that he expected them to obey him. To them there was no "forbidden fruit." But with man it was different. Man could think, he could reason. He could understand the difference between right and wrong and between good and evil. God had given him "wisdom in the inward parts" and an "understanding" heart. (Job 38:36) Having been created in the image of God, man would understand that to disobey his Creator would be sin, and that to continue to enjoy the sunshine of his Creator's favor it was necessary to be obedient to his will.

So the Creator knew that he was speaking to a creature who could understand when he said to Adam, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," or, as the marginal translation states, "Dying thou shalt die." (Gen. 2:16, 17) The thought evidently is that if disobedient, Adam would at once begin to die, and that the seeds of death would continue to work in him until he returned to the earth from which he was taken.—Gen. 3:19

Since Adam was created in the image of his Creator, and was to

be king of earth, he was afforded an opportunity to become acquainted with his dominion. He was given the responsibility of naming "all cattle," and "the fowl of the air," and "every beast of the field." (Gen. 2:19, 20) In the process of doing this, it became evident that there was no suitable companion, or "helpmeet" for Adam. So, in his own wise way, God created Eve.—Gen. 2:18, 21-25

Temptation and Disobedience

SHORTLY after Eve was created, Satan the Devil approached her, working through the serpent, and questioned the truthfulness of what God had said concerning death being the penalty of sin. "Ye shall not surely die," he said to Eve, and to this he added, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." —Gen. 3:1-5

One of Satan's methods has often been to present a mixture of truth and error, and here we have a sample of this. His assertion that death would not result from disobedience to God's law was a lie. But it was true that as a result of this act Adam and Eve, and their entire progeny, were to acquire, by experience, a knowledge of good and evil. Later this was confirmed by the Creator.—Gen. 3:22

Herein the infinite wisdom of

the Creator is again manifested. He could have created man in such a way that he would have automatically obeyed him. But God did not want the king of earth to be a robot, or an automaton. He wanted man to render obedience to his laws because he knew they were right. For this reason Adam was given the opportunity to disobey.

God, in his infinite wisdom, was capable of knowing in advance what course Adam would take without interfering in any way with his free choice. Knowing that Adam would disobey, God permitted him to do so. God knew that only thus could the human race obtain a practical knowledge of good and evil, and in this respect also be in the divine image, or, as the Lord stated, "become as one of us."

As forewarned, Adam's disobedience resulted in the penalty of death being imposed upon him, and by heredity it passed on to all his progeny. It has resulted in much sorrow and suffering, but through this experience mankind is learning the terrible results of disobeying the Creator's law.

But God continued to love his human creatures. Job said that God had "a desire to the work" of his hands. (Job 14:15) Job made this statement in connection with his prayer for God to let him die that he might be free from his suffering. He knew that if he did die, the power of the Creator

would restore him to life in the resurrection.

And this is true of the entire human race. Because God loved his human creatures, he provided redemption for them through our Lord Jesus Christ. Thus Paul wrote, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

This work of restoring the human race to life on the earth will be accomplished during the thousand years of Christ's kingdom. It will be then that Christ, as the "second" Adam, will regenerate the dead and dying race of the first Adam.—I Cor. 15:45, 47; Matt. 19:28

THE SEVENTH "DAY"

THE work of restoring the human race to life will be accomplished during the seventh "day," or epoch. In a prayer, Moses refers to this loving purpose of God toward man. We quote:

"Lord thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou has formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a

flood; they are asleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled.”—Ps. 90:1-7

In harmony with this prayer by Moses, man was turned to destruction because of his disobedience to divine law. Thus God's wrath, or displeasure, was manifested toward him. But this was not to be forever. In God's due time the human race will be restored to life. The Lord will say, “Return, ye children of men.”

Meanwhile, as Moses asserts, mankind is asleep in death, being like the grass that groweth up in the “morning,” but in the “evening” is “cut down, and withereth.” It was in the morning of the sixth creative “day,” that man was created perfect. He flourished until he disobeyed God's law, then he was “cut down” by the penalty of death. This occurred at the beginning, or in the “evening” of the seventh “day,” and the human race has continued to wither and die ever since.

But this is not to continue forever, for the seventh day is also to end in a morning of brightness which will bring joy to all mankind. The marginal translation of Psalm 30:5 reads, “There is but a moment in His anger; in His favor is life; weeping may endure in the evening, but joy cometh

in the morning.” Thus again we have the “evening” and the “morning” of the seventh “day” brought to our attention.

The “morning” of that period will be ushered in by the rising of “the Sun of Righteousness.” (Mal. 4:2) The Sun of Righteousness is Christ, and his faithful footstep followers will be associated with him, these having been raised from the dead in the “first resurrection” to live and reign with him. (Rev. 20:4) These are referred to by Jesus as the “righteous” who will “shine forth as the sun in the kingdom of their Father.”—Matt. 13:43

It is during the seventh “day” that man has the opportunity of learning the advantages of obedience. In the “morning” of this “day” all will be awakened from the sleep of death. Then, armed with the knowledge gained through the experience with evil, those who accept the provisions of life made for them through Christ, and obey the laws of the kingdom then in force, will be restored to human perfection and live on the earth forever. Thus the “grass” that was “cut down” and withered throughout the “evening” of the seventh day will be revived, and will flourish in the “morning” of that epoch. Then, man the king of earth, will dwell in the light of his Creator's countenance forever, enjoying the blessings of peace, health, and everlasting life.

LESSON FOR JULY 3

Men Who Spoke for God

GOLDEN TEXT: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

—II Timothy 4:2

AMOS 7:7-15

THE Prophet Amos was a native of Tekoa in Judea, about six miles south of Bethlehem. Originally he was a shepherd and a dresser of sycamore trees. When called by God to be a prophet he traveled from Judea into the north—which later became known as Galilee—where the ten-tribe, or northern kingdom of Israel ruled.

Today's lesson is a prophecy of condemnation against the ten-tribe kingdom, and a forecast of its destruction and captivity. Bethel was the headquarters of the ten-tribe, or northern kingdom, and idol worship had been established there. Amaziah officiated as priest over this unholy place of worship, and it was he who urged Amos to desist from prophesying against Israel and against Jeroboam, the king.

In preparing Amos to prophesy against Israel, "the Lord stood upon a wall made by a plumb line, with a plumb line in his hand." And he said to Amos, "Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more." (vss. 7, 8) Referring to another unholy situation, the Lord, through the Prophet Isaiah, said, "Judgment also will I lay to the line, and righteousness to the plummet."—Isa. 28:17

The plumb line is an apt illustration of the exacting demands of righteousness and justice. God had been patient with Israel, even merciful toward them. He had allowed the kingdom to continue despite the idolatry of the people, and the unrighteousness of her kings. But now, as he explained to Amos, he would no longer overlook the unrighteousness of the kingdom. The plumb line was to

be used, and unless the king and the people measured up to it, the kingdom would cease—"the sanctuaries of Israel shall be laid waste; and I will rise up against the house of Jeroboam with the sword."—vss. 8, 9

While Amaziah demanded that Amos cease prophesying against Israel, and return south to Judea, he did not immediately do so. Instead, in obeying the instructions of the Lord, he continued to pronounce doom upon the wicked kingdom of Israel. Thus he demonstrated one of the important characteristics of a true prophet, which is obedience to the Lord even in the face of danger, and regardless of what the cost might be.

Obedience is one of the important characteristics of every true servant of God. This is exemplified in our Golden Text, which contains instructions from Paul to Timothy. He was to "preach the Word." The message God gave to Amos was directed against the kingdom of Israel, but God's servants throughout the present age are to preach the Word in any and every place that opportunity affords. Jesus' command was, "Go ye and preach the Gospel."—Matt. 28:19

They are to "be instant in season, out of season." With us it is not a matter of serving the Lord only when it is convenient. Opportunities may arise when it is very much "out of season" for

us, but this should not deter us. A change of plans at the expense of the flesh might well bring an opportunity into season.

Faithful servants of the Lord will not hesitate to "reprove," and even "rebuke" where and when need be, although this should be done in the spirit of kindness and with a sympathetic understanding of all the circumstances involved.

And then we are to "exhort with all long-suffering and doctrine." To exhort means to encourage and to stimulate to greater zeal for the Lord and for his work. The Lord's people as a whole are almost continually in need of exhortation. We are prone to become "weary in well-doing," and need to be reminded from time to time of our covenant of sacrifice, which ends only when we have completed our course in death.—Gal. 6:9; II Thess. 3:13; Ps. 50:5

QUESTIONS

- Where was the Prophet Amos born, and what was his background?
- Who was Amaziah, and what did he attempt to do?
- Explain the plumb line illustration used in the lesson.
- How did Amos display one of the important characteristics of a prophet?
- Point out some of the helpful thoughts contained in the Golden Text.

Amos Demands Social Justice

GOLDEN TEXT: "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."—Amos 5:15

AMOS 5:10-15, 21-24

AMOS prophesied to Israel at a time when the nation was idolatrous, and in other ways corrupt. One of gross sins on the part of those in control of the ten-tribe kingdom and their favorite friends was the injustice and oppression they practiced against the poor. And they were the more reprehensible in the Lord's sight because they turned a deaf ear to the warnings which were given to them by his prophets.

Because they were guilty of "treading upon the poor," Amos told them that they would not be permitted to live in the houses of "hewn stone" they had built for themselves; and would not be allowed to drink wine from the "pleasant vineyards" they had planted. The Prophet Isaiah, forecasting conditions in the messianic age, wrote that then "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another

inhabit; they shall not plant, and another eat."—Isa. 65:21, 22

The reason the Israelites of Amos' time would not be permitted to live in the houses they built, and eat the fruit of the vineyards they planted, was that they were to be taken out of their land and into captivity in Assyria, as a result of their continued transgression of God's Law. In the millennial age the people will live in the houses they build, and eat the fruit from the vineyards they plant, because they will continue to live. They will not be driven out of the land of the living into the captivity of death, for they will then be obedient to the law of the Lord. Indeed, it will be written in their hearts.—Jer. 31:31-34

Amos admonished the people to "hate the evil, and love the good." If they would do this, and "establish judgment in the gate: it may be," he said, "that the Lord God of hosts will be gracious unto the remnant of Joseph." (vss. 15, 16) Jehovah is

gracious, and abundant in mercy. He had already decreed the destruction of the ten-tribe kingdom of Israel; but, as Amos indicated, it "may be" he would have withheld the punishment if the people genuinely repented, and actually did begin to "hate the evil, and love the good." But this call to repentance by Amos was not heeded, and in due time the foretold judgments of the Lord came upon the kingdom.

Verse 18 reads, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light." The thought here seems to be that some in Israel desired the Lord to do something about the injustices and other sins being practiced in the land. They wanted the Lord to intervene and establish righteousness and justice. But they did not realize what this would involve.

The "day of the Lord," or a time when he would take a hand in the affairs of the kingdom, would be a "dark day," he explained, accompanied by much tribulation. The reason for this was that the only way the Lord could remedy the situation in Israel was to destroy the corrupt government and allow Israel's enemies to take them into captivity. Had the people as a whole repented and turned to the Lord it would have been different, but they did not do this, so divine intervention meant the end of the

ten-tribe kingdom, with all the suffering which it entailed. So the day when the Lord acted was indeed a "dark day."

We have a similar situation at the end of this age, the time in which we are now living. And this is likewise prophetically described as "the day of the Lord," and a very "dark day." (Joel 2: 1, 2) Paul describes "the day of the Lord" as one in which "sudden destruction" comes upon the nations. (1 Thess. 5:1-3) Zephaniah describes this same time as one in which the whole symbolic "earth" would be devoured, or destroyed, by the fire of God's jealousy.—Zeph. 3:8

Daniel foretold that the coming of Michael—one of the titles of the Messiah—would at first mean "a time of trouble, such as never was since there was a nation." (Dan. 12:1) While much human suffering is involved in this "day of the Lord," the human race will not be destroyed. (Matt. 24:21, 22) The trouble will be followed by the kingdom blessings of peace, health, and life. Even the dead will be restored to life.

QUESTIONS

- What were the sins of Israel at the time Amos prophesied?
- Explain the contrasting lessons of Amos 5:11 and Isaiah 65:21 and 22.
- Would God have shown mercy to Israel had the people repented?
- Why is "the day of the Lord" a day of darkness?

Amos Warns Against False Security

GOLDEN TEXT: "Wherefore let him that thinketh he standeth take heed lest he fall."—I Corinthians 10:12

AMOS 6:1-8

THERE is no genuine security except that which is provided by the Lord, and his care and protection of his people is dependent upon their earnest effort to know and to do his will. Adam and Eve had security in the Garden of Eden as long as they were obedient to their Creator. When they disobeyed they were driven out of the Garden and lost their Creator's loving care over them.

God promised to protect the people of Israel on condition that they remain obedient to his Law. When they failed to obey his protection was withdrawn, and there was nothing they could do for themselves that would assure them protection against the assaults of their enemies. At the time recorded in our lesson the ten-tribe kingdom of Israel had not yet learned this.

The people were "at ease in Zion," not because they trusted in the Lord, but because they put their "trust in the mountain of Samaria, which was named chief of the nations, to whom the house of Israel came." (vs. 1) The city

of Samaria had been made the capital of the ten-tribe kingdom by a former king, Omri. It was strategically located, and several attempts to capture this stronghold had failed. But finally it was overthrown by the king of Assyria, the ten-tribe kingdom was destroyed, and many of its people taken captive to Assyria.

"Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines." These places were also at one time considered strongholds against enemies, but had fallen, and Amos told the people to take them into consideration in their smugness, and to realize that unless the Lord was on their side no humanly conceived bulwarks of strength could save their kingdom from destruction.

The people were aware that God's prophet had spoken against them, and had forewarned of the impending desolation to come, but in their false security and revelry they put "far away the evil day." (vs. 3) But their "wishful thinking" did not change the Lord's will concerning them, and

Amos emphasized that despite their false sense of security they surely would be taken into captivity. Through Amos the Lord said, "I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein."—vss. 7, 8

Our Golden Text is found in a context pertaining to natural Israel. Paul speaks of the experiences of the Hebrew people in the wilderness, and of their many failures even though the Lord had done so much for them. True, their lot was a difficult one, but had they trusted in the Lord instead of taking matters into their own hands at times, it would have been much better. They thought they could stand in their own strength, but failed.

So to us, as spiritual Israelites, the admonition is, "Let him that thinketh he standeth take heed lest he fall." The thought here is of presuming to stand without the help of the Lord. No one who puts his full trust in the Lord will be in danger of falling. This is the blessed assurance that is given to us by the Lord over and over again. It is only when we think that we can stand in our own strength that we are in danger of falling.

In the verse following the Golden Text Paul writes, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are

able; but will with the temptation also make a way of escape, that ye may be able to bear it." "God is faithful"—what a wonderful assurance!—I Cor. 1:9; 10:13

Not only is God faithful, but he is all-wise, and loving, and powerful. He is too wise to err, and too loving to be unkind. His wisdom discerns whether, or not, it is best to give us strength to endure certain trials, or to provide a way of escape from them. His decision is based on what is best for us as new creatures in Christ Jesus.

The Christian's temptations, or trials, are for the most part not spectacular, but simply those which are common to man. All non-Christians are subjected to some trials, such as reverses in business, sickness, loss of loved ones in death, and so forth. And Christians are not protected from these, but they are given strength to bear them and, through the Word, are given an understanding of their value in connection with the development of Christlikeness.

QUESTIONS

- Is there any assurance of security outside of divine protection?
- Explain the use of the names, mountain of Samaria, Calneh, Hamath, and Gath in connection with the subject of the lesson.
- What is the setting of the Golden Text, and how may we, as Christians, be assured of not falling?

God Desires Stedfast Love

GOLDEN TEXT: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6

HOSEA 4:1-3; 5:15—6:6

THE Prophet Hosea, like Amos, delivered his messages to the ten-tribe kingdom of Israel. His ministry was during the reign of Jeroboam II, and at a time when the kingdom was flourishing along material lines, but had deteriorated in its relationship to God. Hosea was directed by the Lord to marry a harlot woman, with the explanation, "For the land hath committed great whoredom, departing from the Lord." (ch. 1:2) Much of the prophecy pertains to the sins of the people, and the coming doom of the kingdom which would result.

There was no "truth, nor mercy, nor knowledge of God in the land," Hosea wrote. "By swearing, and lying, and killing, and stealing, and committing adultery," he continued, "they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish."—vss. 1-3

The meaningful word "therefore," is used over and over again

in the Scriptures. Here it introduces the fact that sin inevitably leads to punishment. The people of Israel were professedly the Lord's people, and because of this they were responsible to him for their conduct. All the kings of the ten-tribe kingdom, from Jeroboam I to the very last one when the kingdom was destroyed, were wicked; and the people followed their example. No wonder the Lord allowed them to be taken captive to Assyria.

But God is merciful! Hosea's prophecy, like all the others, in addition to dealing with events of his day, and shortly thereafter, presents more far-reaching aspects of God's plans for his people. In chapter 5:15 the Lord tells us that this people would eventually seek his face, his favor, and that they would be led to this by their affliction.

They say, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." (6:1) And then the people are prophetically represented as say-

ing, "After two days will he [the Lord] revive us: in the third day he will raise us up, and we shall live in his sight."—vs. 2

Obviously the "two days" and the "third day" here mentioned are not literal days of twenty-four hours. We suggest that this is a long-range prophecy. While many of the Israelites making up the ten-tribe kingdom were taken captive to Assyria, and the remainder, together with those of the two-tribe kingdom of Judah, later were taken captive to Babylon, a still more far-reaching dispersion occurred in A. D. 70-73, a dispersion which lasted throughout the entire period of the Gospel age.

"One day is with the Lord as a thousand years, and a thousand years as one day," the Apostle Peter informs us. (II Pet. 3:8) From Jesus' first advent to the present time is approximately 2,000 years, or two of the prophetic days mentioned by Hosea. The third "day," the thousand-year age of Christ's kingdom into which we are now entering, would be the time, therefore, when the Lord will raise up his people to his favor, and bestow his rich blessing upon all who then are obedient to him.—ch. 6: 2, 3

"Then shall we know," the people are represented as saying concerning the time of their restoration, "if we follow on to know

the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

"He shall come upon us," the people say, "as the rain, as the latter and former rain upon the earth." Deuteronomy 11:13-17 shows that the Lord's blessing upon his people, as represented in the "latter" and "former" rain, would be dependent upon their obedience to him. In Hosea's prophecy the Israelites are shown as recognizing this when, after two symbolic days, they are brought back into God's favor.

Our Golden Text emphasizes an important truth, which is that the typical sacrifices of the Law were designed to teach mercy and the knowledge of the Lord. The presenting of sacrifices was not in itself the end which the Lord desired. In a different context Jesus teaches us the same lesson. See Matthew 23:23.

QUESTIONS

To whom did the Prophet Hosea deliver his message, and what is the nature of a major portion of it?

Suggest an explanation of the "two days" and the "third day" mentioned in chapter 6:1-3

Does God ever bless those who are not obedient to him?

Explain the important lesson of the Golden Text.

Luxury and Idolatry Ruin a Nation

GOLDEN TEXT: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."—Hosea 10:12

HOSEA 10:1-8, 12

THE Apostle Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8) Thus does Paul set forth the divine principle of sowing and reaping which Hosea declared to the people of the ten-tribe kingdom of Israel in our Golden Text.

This principle was the same in the Jewish age as it is in the Gospel age. However, the rewards for sowing seeds of righteousness were different then than they are now. To the people of Israel the reward for righteous sowing was his protecting care over them, and their peace and prosperity in the land of Canaan. Also, if they proved their fidelity to him under all circumstances, as many of the

ancient Israelites did, their reaping would be a "better resurrection" to be made "princes in all the earth" during the thousand years of the messianic kingdom.—Heb. 11:35; Ps. 45:16

To those who "sow to the Spirit" during the Gospel age, the reward is "glory and honor and immortality, eternal life." (Rom. 2:7; Gal. 6:8) These, if faithful even unto death, will reap joint-heirship with Jesus in his kingdom, and will live and reign with him a thousand years.—Rom. 8:16, 17; Rev. 3:21; Rev. 5:10; Rev. 20:4, 6

Today's lesson again finds Hosea calling attention to the sins of Israel and forecasting the overthrow of the ten-tribe kingdom and the dispersion of the people into Assyria. "Israel," he said, "is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars [to false gods]; according to the goodness of his land they have made goodly images."—vs. 1

However, we do not need to assume from this that there were no true Israelites in the land. It is reasonable to suppose that there was a minority of faithful individual Israelites in every generation during the time that God was dealing with them. We know of the unfaithfulness of the majority of the Hebrew people during the wilderness journey from Egypt to the Promised Land.

During the ages preparatory to the establishment of Christ's kingdom there have been two "houses" or groups of God's people. One was the house of servants, over which Moses is the recognized head, and the other the house of sons over which Jesus is the head. (Heb. 3:1-6) In both cases there has been a nominal house and a house made up of those truly faithful to the Lord—"Israelites indeed."

Those comprising the Israelites indeed in the house of servants proved their worthiness of the high honor to be bestowed upon them by being willing to die for the messianic cause. Thus they shall come forth in the resurrection prepared to occupy their positions in the earthly phase of Christ's kingdom.

The spiritual "Israelites indeed" of the Gospel age likewise prove their loyalty by their willingness to suffer and to die. These are planted together in the likeness of Christ's death, and are

raised in the likeness of his resurrection. (Rom. 6:3-5) Together with Jesus they will be the invisible rulers in his kingdom, and will be represented on earth by those who proved worthy prior to this present Gospel age.

We are thankful, however, that those who have composed the nominal house of Israel will receive the blessings of the kingdom if they then accept their Redeemer and obey the laws of the kingdom. This glorious truth is emphasized over and over again throughout the Word of God. The ten tribes of Israel went into captivity in Assyria and later the two tribes were taken to Babylon. But all twelve tribes of every generation have gone, and continue to go, into the captivity of death. From this captivity also they are to be restored, and then the Lord will show his mercy toward them.—Rom. 11:15, 32

QUESTIONS

- Do the principles of divine law change from age to age?
- Were all the Israelites in Hosea's day unfaithful to the Lord?
- Explain the Bible's teachings concerning the two houses of Israel?
- What will be the relationship of these two houses of Israel in the kingdom of Christ?
- Will the unfaithful of the past have an opportunity to be blessed in the kingdom?

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Our Hope in Christ

"If in this life only we have hope in Christ, we are of all men most miserable."—I Corinthians 15:19

HOPE pertains to that which is not now possessed. Paul wrote, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8: 24, 25) Our hope in Christ pertains chiefly to our new life in the resurrection. It serves as "an anchor of the soul, both sure and stedfast," and "entereth into that within the veil."—Heb. 6:19

Hope is a combination of desire and expectation. We may desire certain good things, but if we have no expectation of attaining them, we cannot properly hope for them. On the other hand, one may be convinced that certain undesirable experiences will come into his life, but he does not hope for those experiences, because hope partakes of desire and these are undesirable. The world today desires many things which are good and proper, such as lasting peace, health, and life. But the world has no real assurance that conditions throughout the earth will be any better tomorrow than they are today; so the people lack a basis for real hope.

But, as Christians who know the plan of God for human recovery from sin and death, we have a hope for the world. We know that during the thousand years of Christ's kingdom all the willing and obedient of mankind will be restored to human perfection, that there will be no more sickness, pain, or death. We know, upon the authority of the Word of God, that all who have died are to be awakened from the sleep of death and are to be given an opportunity of sharing the life-giving blessings of Christ's kingdom. We desire these good things for mankind, and the

promises of God assure us that they will be realized; so we have a hope for the world, a blessed and glorious hope.

"On Things Above"

BY NATURE we desire the good things of the earth just as does all mankind; but as followers of Jesus we are admonished to set our "affection on things above," "where Christ sitteth at the right hand of God." (Col. 3:1-4) In order that we might do this, the Lord has given us many precious and revealing promises pertaining to heavenly joys which serve to awaken in us a desire for them. Because we have faith in those promises and are assured of their fulfilment, we have a heavenly hope.—Heb. 3:1; 11:1

The natural, fleshly mind has no desire for heavenly things. This was true of the disciples prior to the outpouring of the Holy Spirit at Pentecost. They heard Jesus say to the young ruler that if he would sell all that he had, and give to the poor, and become his follower, he would have "treasure in heaven." Peter suggested to Jesus that insofar as possible they had complied with these conditions, and asked him, "What shall we have therefore?"—Matt. 19:21, 27

The disciples expected Jesus to establish a powerful government in which they would have a share, and they did not understand what he meant by "treasure in heaven." One of those "treasures" will, of course, be the honor of joint-heirship with Jesus in the heavenly phase of the messianic kingdom, but as yet the disciples did not understand this, so Jesus' reference to heavenly treasure doubtless seemed vague to them. They were looking for earthly treasures of honor and authority in a powerful government which was to rule from "sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

Jesus realized the inability of his disciples to understand spiritual, or heavenly things, and to set their affections upon them. It was much the same with Nicodemus, to whom the Master said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:12

Nevertheless, Jesus did lay the foundation for a later understanding of spiritual things when the Holy Spirit would come

upon his disciples. On the eve of his crucifixion Jesus said to Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter had no idea of Jesus' meaning, as his question indicates—"Lord, why cannot I follow thee now? I will lay down my life for thy sake."—John 13:36, 37

Jesus then explained where he was going, and indicated when the disciples would have the privilege of going to the same place and being with him. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3

To this Jesus added, "Whither I go ye know, and the way ye know." But Thomas disagreed, saying, "Lord, we know not whither thou goest; and how can we know the way?" (vss. 4, 5) No, the disciples at that time were incapable of understanding the heavenly promises Jesus made to them. But how different it was after they received the Holy Spirit! Then Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, for us], who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

With Him

PETER, and the other faithful disciples, now knew what Jesus meant by "treasure in heaven." They knew that one of those "treasures" would be the precious privilege of being with Jesus in the heavenly phase of the kingdom. While they could not, nor can we, comprehend what a divine being is like, the many promises of God pertaining to the heavenly calling reveal sufficient insight into spiritual things to create a desire for them. And, since the Scriptures give us assurance that we can attain to such a glorious position, we have hope, a blessed heavenly hope.—Col. 1:5

The hope of being with our Lord Jesus includes the prospect of being like him. John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." To this John adds, "And every man that hath this hope in him purifieth himself, even as he is pure."—I John 3:2, 3

Tested

PAUL wrote, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." (Rom. 12:12) Here Paul reminds us that while we do rejoice in the blessed hope that is set before us through the Gospel, the fruition of that hope depends upon our being faithful to all the conditions which are attached to it in the Word of God, and this means the necessity of being proved, or tested. Thus the necessity of being "patient in tribulation."

This is set forth more in detail in Romans 5:1-5, where Paul speaks of our rejoicing "in hope of the glory of God." We quote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

While Paul asserts in this passage that we rejoice "in hope of the glory of God," it is not a hope which "maketh not ashamed" until we have passed through tests of "tribulation," and by this means have acquired a degree of patience. But if we have passed some of these tests our hope is bound to be more firm, because we will realize more fully that the Lord is dealing with us, and that by the Holy Spirit his love is being "shed abroad in our hearts."

That we should be honored with a knowledge of the divine plan, and invited to participate in the "high calling," is an evidence of God's love. If we have responded to the "call" it means that God's love is working in our hearts. We recognize, even as John did, that to be called the "sons of God" is indeed a marvel-

ous manifestation of divine love, or "what manner of love," as the apostle stated it.—I John 3:1

We also recognize the love of God manifested toward us in the various trying experiences of life. "Whom the Lord loveth he chasteneth," Paul wrote. (Heb. 12:6) The chastenings of the Lord are not necessarily designed for punishment, but rather for discipline. They are necessary as a part of our training, and to test our humility before the Lord, and our loyalty to him. Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6) This is what it means to be "patient in tribulation," and if we are thus patient we will rejoice in a hope which "maketh not ashamed."

"Able Ministers"

IN II CORINTHIANS, chapter 3, the Apostle Paul contrasts the glory associated with the inauguration of the Law Covenant, particularly as it was seen on Moses' face, with the still greater glory to be displayed at the inauguration of the New Covenant. He explains that we are made "able ministers" of that New Covenant, and will share in that future resplendent glory. (vs. 6) That our association with the "glory" of the New Covenant is still future is indicated in verse 12, which reads, "Seeing then that we have such hope, we use great plainness of speech."

We do not "hope" for that which we already possess. So, the fact that we hope to share in the glory of the New Covenant, as its "able ministers," means that this covenant is still future. Our hope in connection with the New Covenant is one aspect of our "hope of glory." (Col. 1:27) We not only hope to be "able ministers" of the New Covenant, but we also hope to be "kings and priests unto God" and to reign with Christ a thousand years.—Rev. 1:6; 5:10; 20:6

A Reason

OUR hope which "maketh not ashamed" is not the outgrowth of emotion, but is based upon the sure promises of God. Peter wrote, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [margin, reverence]." (I Pet. 3:15) We should know the promises upon which

our hope is based, for the promises of God are the "reason" for our hope. If the promises of God have assured our own hearts, then we should be able to give a "reason of the hope" to others.

And that "reason" of necessity implies faith in the divine promises. Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" (Heb. 10:23) Yes, "he is faithful that promised." We can depend upon him to fulfil abundantly every precious promise he has made; and this includes his promises of grace and strength to help in every time of need. (Heb. 4:16) Truly we do have a "firm foundation" for our faith and hope!

To the End

HEBREWS 3:6 speaks of Christ being a "Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The hope in which we rejoice will be translated into reality only if it is maintained, or, until we have proved our faithfulness even unto death. (Heb. 6:14) To have a rejoicing hope for a few months, or years, is not enough. Will our hope mean as much to us tomorrow, and throughout all the tomorrows, as it does today? Only if it does can we expect to maintain our standing in Christ's house of sons, and in the kingdom live and reign with him.

Paul enlarges upon this thought, saying, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6:10-12

In this passage Paul associates diligence in the service of the Lord with a full assurance of hope. This relationship is apparent. As our text declares, if in this life only we have hope, we are "of all men most miserable." As disciples of Christ we have given up those interests in life which in the experiences of natural men and women ordinarily contribute to human happiness. To those who set their affections on things of the earth there is a

certain expectation of rewards and successes which, in a measure, compensate for the disappointments of life.

But followers of the Master do not strive for these earthly goals. Instead, they set their affections on things above, and their faithfulness to the Lord often places them in positions of disadvantage so far as earthly good things are concerned, especially if they are faithful in bearing witness to the truth. Therefore, their hope of eternal future joys with their Lord in the kingdom is their great consolation. If they maintain this hope confidently and with rejoicing firm unto the very end of the narrow way of sacrifice they will "inherit the promise."

In his letter to the brethren at Thessalonica, Paul speaks of the "patience of hope." We quote: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (I Thess. 1:3) Faith works, and love labors, if supported by a patient and rejoicing hope. If, through impatience, our hope fades we will lose our zeal for the service of the Lord.

"Need of Patience"

TO THE Hebrew brethren Paul wrote, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:32-37

Probably most of the Lord's people can recall the "former days" of their Christian experience and remember the enthusiasm of their "first love" for the Lord, for his people, and for his service. Paul indicates that if we do not now possess that same zeal it is because we have "need of patience." Through full con-

secration we were made "partakers of the heavenly calling," and through the promises of God were given a glorious heavenly hope. (Heb. 3:1) This was the will of God for us, but to enter into our inheritance requires more than to make a consecration to do the will of God. It calls for the carrying out of that consecration regardless of the cost.

Paul reminded the Hebrew brethren that in the beginning of their discipleship they "took joyfully" the spoiling of their goods. Some had been locked in "gazingstocks," while others were the companions of those who were so used. These were severe experiences, and the reason they could endure them was that they knew that "in heaven" they had "a better and enduring substance."—I Pet. 1:4

The fruition of our hope is directly associated with the return and second presence of Christ. Paul wrote, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:13) Throughout the age the patient waiting for the Lord's return has tested the faith of all the Lord's true people. Paul wrote, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37) Actually that "little while" turned out to be more than eighteen hundred years.

But now he that was to come has come, yet the patience of the consecrated is still being tested. There has been no delay in the outworking of the divine plan, although from the standpoint of our understanding of the "time" for the glorious appearance of Christ and the full establishment of his kingdom the "vision" has seemed to tarry, although not actually so.—Hab. 2:3, 4

James also associates the test of our patience with our waiting for the outworking of the divine plan in connection with the return of Christ. We quote: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming [Greek, parousia, presence] of the Lord draweth nigh." (James 5:7, 8) Even though our Lord is now present, we need patience, and we still need to have our hearts

established, else we will become weary in well-doing, and will fail to reap the fruition of our blessed hope.

May we continue to set our affections on things above, and with full faith in God's promises, continue to rejoice in the hope that is held out to us! We know that our loving Heavenly Father has made every necessary provision whereby we may attain the prize of the high calling. He has given us his Word for our comfort, strength, and guidance. We have been provided with "the whole armor of God" to protect us against our enemies—the world, the flesh, and the Devil—so we know that no evil can befall us as new creatures in Christ Jesus.

True, we will have trials and tribulations. So did Jesus. They crucified him, but he was not harmed as a new creature. And Peter wrote of us, "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) Our trials might well make us miserable were it not for our blessed hope. But with that hope of attaining the unseen things above, it matters little what may happen to us in the flesh; for nothing will really harm us as new creatures. How blessed is our hope, and how it enables us to rejoice in the Lord as we press on toward our inheritance which is eternal in the heavens!

Our Daily Prayer

Let me be a little kinder;
Let me be a little blinder
To the faults of those about me;
Let me praise a little more.
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptation bids me waver,
To be all that I should be.
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor,
And a little less of self.

Letter from Britain

"STAND FAST"

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

—Galatians 5:1

TO THE child of God, faith is of supreme importance. Without faith, the Scriptures tell us, it is impossible to please God, and it is certainly true to say that without faith in God the Christian life cannot be sustained; nor can any life, Christian or otherwise, be invested with any logical or satisfying finality. (Heb. 11:6) For this reason it is important that we take careful note of the trend of thinking in these days of intellectual ascendancy, when the wisdom of the world's wise men is enshrined and idolized, while the simple faith of the Christian in his Bible as the inspired Word of God is, to say the least, unfashionable, and in many quarters unpopular to the point of ridicule.

A famous scientist was recently

reported as saying that religion is doomed, and that there is now no need or room for supernatural beings. This gentleman is an exponent of the Darwinian theory of the evolution of the human race, and is, of course, unable to find room for God in his intellectual field of thought. He delivers himself of the following rather self-satisfying pronouncement:

"Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinised father figure whom he has himself created, or escape from the responsibility of making decisions by sheltering under the umbrella of divine authority, or absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient, but unfortunately, inscrutable providence."

Twisted Thinking

THIS particular brand of erudition reminds us very forcibly of the kind of twisted thinking which emanated from certain schools of thought in our Lord's day. The Pharisees, who claimed to be the religious rulers of the Jewish people—and who did, in fact, sit in Moses' seat of authority—demanded a sign from our Lord as unimpeachable evidence of his claim to be the Son of God.

The testimony of his work and message was not sufficient for them, and the exercise of faith in any shape or form seemed hardly to be considered. Why should they be called upon to exercise faith? Were they not the religious leaders before whom all such claims as those made by this Galilean should be laid for examination and approval?

Then there were the Sadducees, who denied, among other things, the resurrection of the dead and the existence of any plane of spirit life. These gentlemen cherished a belief in the absolute moral freedom of man, and had no time or place for one who came preaching, "The kingdom of heaven is at hand." Speaking to both Pharisees and Sadducees on one occasion John the Baptist said, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7) Reading their hearts he knew that their hypocrisy was tinged with an uneasy feeling of guilt and uncertainty.

Like the intellectuals of our day, they needed—or thought they needed—no reassuring concerning their standing and destiny. They could find no place in their philosophies for repentance and remission of sins. They were, in fact, self-sufficient, masters of their fate, architects of their future. History records, in writings of blood, what that future turned out to be.

Where Do We Stand?

WITH the foregoing picture in mind we, as Christian people, do well to keep under constant review our standing as individual children of God, and to measure that standing by the teaching of Scripture which, the apostle says, "is able to make wise unto salvation." (II Tim. 3:15) The several exhortations to various churches by the beloved Apostle Paul on the importance of standing fast are well worthy of our most careful consideration, having equally direct application to us in these latter days as they had to the Christian communities of his time.

"Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13) Amidst all the talk of nuclear warfare and its frightful threat of near total destruction; amidst the fantastic claim of science and inventive genius seeking to unlock the door to more and more of the wonders of God's creative power; amidst the restless, seething spirit of class hatred, racial discrimination, and international power politics, it is well for the Christian to stand fast in those things which he has been taught from the Word of God. From them he can derive a quiet confidence in the wisdom and power of his Heavenly Father to bring order out of the chaos of human selfishness and presumption, and, at the right time, in the right way, to

set the "poor groaning creation" on the road to peace through the establishment of that kingdom for which Christians have so long and so earnestly prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

What Faith Is This?

WHAT, then, is this faith of which Paul speaks? Is it the faith of the Church of England, the Church of Rome, of Methodists, Baptists, Presbyterians, Congregationalists, or any other of the creedal beliefs which have divided the ranks of progressing Christians for so many centuries? Obviously not, for these divisions of thought were not in existence in Paul's day. The faith which the apostle preached, and for which he unhesitatingly laid down his life, is that to which Jude refers when he speaks of "the faith which was once delivered unto the saints."—Jude 3

Paul himself makes it clear what this faith is when he says that the churches of Judea had heard concerning him that "he which persecuted us in times past now preacheth the faith which once he destroyed." (Gal. 1:23) The faith which Paul (then Saul) sought to destroy was the belief of the disciples, and the Early Church as a whole, in the life, death, and resurrection of our Lord Jesus as the means ordained by God whereby a sinful and con-

demned race ultimately might be brought back into harmony with the divine will. In short, it was faith in God and in his only begotten Son as the instrument of his purpose.

There has, of course, been a great revelation of the divine plan since Paul's day, but basically the faith remains the same; namely, the acknowledgment of the supreme authority of God as the great Creator and First Cause, and the acceptance of our Lord Jesus Christ as his only begotten Son, made flesh in order that he might offer his perfect human life as a corresponding price for that which Adam forfeited by disobedience at the commencement of human history; and the "high calling" of the Church of Christ. Herein lies the bedrock foundation of the Christian faith for which, says Jude, we should "earnestly contend," and in which, says Paul, we must "stand fast."

Stand Fast, Not Stick Fast!

THE advice to stand fast is sometimes misinterpreted as stick fast, but there is a very great difference, as every true Christian knows. One stands on something firm, solid, tangible, but one sticks in mud, error, bigotry, prejudice, and ignorance. Much of the so-called faith which exists in Christendom today is a mere sticking to outworn shib-

boleths of creed and catechism, beliefs which are held, not from an earnest conviction of their truth, but because our forefathers believed them, and their acceptance has become a family tradition. This attitude is a denial of individual responsibility before God, and is fraught with the gravest danger to spiritual life. The late Pastor Chas. T. Russell made the following observation on this subject:

"The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider to be scriptural and therefore true. **It is the assimilation of that which we have proved to be the truth,** so that its principles become our principles, and its promises our inspiration."

Let us divest ourselves of everything which we cannot honestly prove by the Word of God. This is the only safe course for the Christian in these days of doubt and deception. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

Liberty and Unity

NO MAN, whatever his position, has the right to lay down terms of discipleship for his fellow-man. An attempt by Judaistic elements in the Galatian Church to do this very thing was what provoked the Apostle Paul to

make his outspoken criticism of some Galatian Christians. Note what he says: "O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ... Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" The words, "that ye should not obey the truth," in this text, do not appear in the oldest Greek manuscripts.—Gal. 3:1, 3

These brethren, by their acceptance of the Christian faith, had freed themselves from the bondage of the old Jewish Law; but some were now endeavoring to persuade them that salvation came not by faith, but by the works of the Law. This is a complete fallacy, argues Paul, and he urges them to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1

Finally, let us keep "the unity of the Spirit in the bond of peace." (Eph. 4:3) This call to unity is still a matter of deep concern to many sincere Christian people who deplore the schisms and divisions of aim which open wide the door to a faltering faith, and which cause so many to be "carried about with every wind of doctrine." (Eph. 4:14) It emphasizes the imperative need to "prove all things; hold fast that which is good." (I Thess. 5:21)

This cannot be done through any priest-ridden system of textbook theology. It must and will come about through intimate personal relationship between Christ and his church, those who are "the called according to his purpose," those who are bound by no man-made system of worship, but who are striving together for the faith of the Gospel in a spirit of tolerance and good will toward all who seek to worship God in sincerity and truth.

For such there is one spirit and one mind, the spirit and mind of their Lord and Master. They go forward with one purpose in view, to follow in his footsteps. They recognize as brethren those whose faith is rock-fast in the ransom sacrifice of our Lord Jesus Christ as the linchpin in God's great plan of salvation. To such, and to such only, come the reassuring words of our Lord, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

SPEAKERS' APPOINTMENTS

G. A. FORD

Llanelli	July	2-3
Letchford	August	14
Grimsby		28

E. HALTON

Liverpool	July	17
Dewsbury		31
Letchford	August	21

R. J. KRUPA

Llanelli	July	16
Aldersbrook (Ilford)		17

J. H. MURRAY

Letchworth	July	24
Lincoln	August	28

E. TERRY NADAL

Luton	August	21
Welling		28

W. F. READER

Wastleigh	August	14
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AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

General Convention Program

Bloomington, Indiana, August 13-18

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, August 13

Chairman: Brother Walter Blicharz

10:30	Opening Rally	
10:45	Address of Welcome	Brother Wm. A. Pardue St. Louis, Missouri
11:15	Discourse	Brother O. D. Deifer Allentown, Pennsylvania
12:00	Close of Morning Session	
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1:45	Discourse	Brother Roy Poland Indianapolis, Indiana
2:30	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
3:00	Intermission	

3:30	Testimony Meeting	Brother Wm. Molhoek Piqua, Ohio
4:15	Discourse	Brother Samuel Baker Pilgrim
5:00	Close of Afternoon Session	
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6:45	Praise Service	
7:00	Discourse	Brother C. A. Sundbom Saginaw, Michigan
7:45	Discourse	Brother D. J. Morehouse Chicago, Illinois
8:30	"Songs in the Night"	

SUNDAY, August 14

Chairman: Brother Albert Sheppelbaum

9:00	Morning Devotions	
9:15	Discourse	Brother Arthur Newell Kansas City, Missouri
10:00	Intermission	
10:30	Testimony Meeting	Brother W. Stromberg Chicago, Illinois
11:15	Discourse	Brother H. W. Price Langley Prairie, B. C.
12:00	Close of Morning Session	
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1:45	Praise Service	
2:00	Convention Theme Discourse	Brother W. N. Woodworth New York, N. Y.
2:45	Intermission	
3:15	Organ Music	
3:30	Public Discourse	Brother G. Russell Pollock Los Angeles, California
	"Should Man Fear God?"	
5:00	Close of Afternoon Session	

6:45	Praise Service	
7:00	Discourse	Brother Adam Miskawitz Chicago, Illinois
7:45	Foreign Report	Brother R. J. Krupa New York, N. Y.
8:30	"Songs in the Night"	

MONDAY, August 15

Chairman: Brother Alvin Raffel

9:00	Morning Devotions	
	The Covenants—	
9:15	"Hagar"	Brother Wm. H. Ellis
9:45	"Sarah"	Brother Pantel Hatgis
10:15	"Keturah"	Brother Claude Weida
10:45	Intermission	
11:15	Testimony Meeting	Brother Henry Tiemeyer Oklahoma City, Okla.
12:00	Close of Morning Session	
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1:45	Discourse	Brother Edward Lorenz Los Angeles, California
2:30	Discourse	Brother Levi Jacobs New Haven, Connecticut
3:15	Intermission	
3:45	Discourse	Brother E. K. Penrose Columbus, Ohio
4:30	Discourse	Brother Charles Chupa Detroit, Michigan
5:00	Close of Afternoon Session	
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6:45	Praise Service	
7:00	Radio and TV Reports and Prospects	Brother Irving Foss
8:00	Showing of TV Film	
8:30	"Songs in the Night"	

TUESDAY, August 16

Chairman: Brother Louis Zbik

9:00	Morning Devotions	
9:15	Discourse	Brother William Roach Charlotte, N. C.
9:45	Discourse	Brother A. H. Krumpolt New York, N. Y.
10:15	Intermission	
10:45	Discourse	Brother J. A. Meggison Galena, Kansas
11:30	Discourse	Brother W. C. Bertsche Cincinnati, Ohio
12:00	Close of Morning Session	
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1:45	Discourse	Brother Jens Copeland St. Petersburg, Fla.
2:30	Discourse	Brother Ludlow Loomis New York, N. Y.
3:00	Intermission	
3:30	Interviews on Harvest Experiences	Brother G. R. Pollock
4:15	Discourse	Brother W. N. Poe Cincinnati, Ohio
5:00	Close of Afternoon Session	
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6:45	Praise Service	
7:00	Helpful Hints—Round Table Discussion	
	Moderator:	Brother W. N. Woodworth
	Panel:	Brother Edward Fay Brother Samuel Baker Brother E. K. Penrose Brother W. N. Poe Brother Jens Copeland
8:00	"Songs in the Night"	
8:30	Elders' Meeting	

WEDNESDAY, August 17

Chairman: Brother Lyle Cook

9:00	Morning Devotions	
9:15	Discourse	Brother Martin Mitchell New York, N. Y.
9:45	Testimony Meeting	Brother A. Jarmon Cleveland, Ohio
10:30	Intermission	
11:00	Praise Service	
11:15	The Lord's Second Presence	Brother G. M. Wilson St. Petersburg, Fla.
12:00	Close of Morning Session	

1:45	Discourse	Brother J. Y. MacAulay Pilgrim
2:30	Discourse	Brother Everett Murray Columbus, Indiana
3:00	Intermission	
3:30	Convention Business Meeting	
5:00	Close of Afternoon Session	

6:45	Praise Service	
7:00	Baptismal Discourse	Brother Edward Fay San Francisco, California
8:00	Intermission	
8:30	Immersion Service	

THURSDAY, August 18

Chairman: Brother Leo Post

9:00	Morning Devotions	
9:15	"The Lord hath anointed me to"—Isaiah 61:1, 2	

	"Preach good tidings"	Brother Stuart Livermore
	"Bind up the brokenhearted"	Brother Mike Balko
	"Proclaim liberty . . . and the opening of the prison"	Brother Lloyd Hagensick
	"Proclaim the acceptable year of the Lord"	Brother Owen Kindig
	"The day of vengeance . . . comfort all that mourn."	Brother Chester Covers
10:45	Intermission	
11:15	Discourse	Brother W. McNee Vancouver, B. C.
12:00	Close of Morning Session	
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1:45	Praise Service	
2:00	Discourse	Brother Raymond J. Krupa
2:45	Testimony Meeting "Blessings from This Convention"	Brother Tom Fay Los Angeles, California
3:30	Intermission	
4:00	Discourse	Brother Ernest G. Wylam Bloomfield, Indiana
4:30	Discourse	Brother Otis Barrall Philadelphia, Pennsylvania
5:00	Close of Afternoon Session	
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6:45	"The Joyful Sound,"	Director: Brother Leo Post Chicago, Illinois
7:30	Discourse	Brother Irving Foss Los Angeles, California
8:15	Love Feast	

LETTERS OF APPRECIATION

Enjoying "The Bible Answers"

Dear Brethren: Christian love and greetings! We are enjoying "The Bible Answers" on TV over our local station only twenty-six miles away. One day while in town one of the business men to whom I have witnessed the truth several times—although he was never in any agreement with me—told me I should listen in on a good TV program. He said he watched it, and thought it was a fine program. He had also sent for the booklet, "Hope Beyond the Grave." He is a Catholic, but now opposes the Catholic teachings. I had a wonderful time talking with him, and he is in agreement with the truth in many things so far. We will see what the final outcome will be. Even though this man was in such opposition to the truth, it is now a joy to have the opportunity of having fellowship with him. Many have written in for the literature, and as soon as weather permits we will try to hold a meeting for those who love the truth and want to hear a further message. —Minnesota

A Hard Climb

Gentlemen: I have read and digested four of your booklets. This interpretation of Scripture re-

garding "Sheol," "Hades," and "Grave," is the only thing that makes sense. I was reared a Catholic, and spent time in a monastery. It has been a long hard climb. Occasionally I am still fearful that I may now be on the wrong path. How can I dispel such fears? Thank you so much for answering my questions, and for the literature you have sent. May I hear from you further.—Minnesota

Greetings from Greece

Dear Brethren: Rejoice in the Lord always! By the grace of the Lord we continue to study the wonderful truth which has come to us through the ministry of Brother Russell—the Bible being the spring of the living waters. We are progressing in the truth, and are endeavoring to develop the image of the Lord Jesus in our minds and hearts.

We are doing the best we can to serve the truth and the brethren. We have two gatherings each week, one being in a hall in the center of Athens. We give out tracts and books free to all who ask for them. The brethren here are, in spirit, working by your side, and always we pray for you that you may do the will of God. We express our thanks for all you have done for the Greek brethren. All here extend to you our Christian love and best wishes. Your brother in Christ. —D. Cappatos

Sharing the Blessings

Dear Brethren: Once more I thank God, through Christ, for all the wonderful hours of study that has come to me through The Dawn. It has been like a light that never goes out, no matter how dark everything appears around me. I am enclosing renewal for The Dawn, and another dollar for a trial subscription to someone else. It was only because someone sent The Dawn to me for a year, about fifteen years ago, that all these blessings have come to me. Making it possible for someone else to enjoy these same

blessings is but a small way of expressing my thankfulness each year.—Utah

Thankful

Greetings of Christian love to the brothers and sisters at The Dawn. Words cannot express our appreciation for the wonderful recorded lectures, and the spiritual guidance and help we get, especially at this time. A while ago a number of us in this territory got together, and we had a grand afternoon listening to the tapes—Minnesota

Witnessing on Way to General Convention

Practically all who attend the General Convention in Bloomington, Indiana, go there by automobile. This offers a wonderful opportunity to scatter the message of the kingdom in small towns and rural districts wherever stops are made for overnight, eating, etc. The Dawn is preparing a special tract for this purpose. In addition to a short message of truth, it will list the radio stations carrying the "Frank and Ernest" programs, and also the television stations televising "The Bible Answers" programs, in the areas through which the brethren will travel to the convention. We suggest that as many as possible take advantage of this opportunity. Order your supply of tracts early. Simply write to The Dawn, East Rutherford, New Jersey, and ask for the special convention tract, stating the number you desire.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45	a.m.
Decatur	WMSL	1400	11:00	a.m.
Florence	WOWL	1240	10:15	a.m.
Tuscaloosa	WNPT	1280	10:30	a.m.

ARIZONA

Phoenix	KOOL	960	8:45	a.m.
Yuma	KVOY	1400	10:30	a.m.

ARKANSAS

Fayetteville	KFAY	1250	10:00	a.m.
Fort Smith	KTCS	1410	10:00	a.m.
Helena	KFFA	1360	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Little Rock	KDXE		8:30	a.m.
Magnolia	KVMA	630	12:15	p.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KMAP	1490	10:30	a.m.
Bishop	KIBS	1230	10:45	a.m.
Chico	KPAY	1060	10:30	a.m.
El Centro	KICO	1490	10:30	a.m.
Los Angeles	KABC	790	10:45	a.m.
Marysville	KMYC	1410	10:30	a.m.
Paso Robles	KPRL	1230	10:30	a.m.
San Bernardino	KCKC	1350	10:30	a.m.
San Francisco	KGO	810	10:15	a.m.
San Luis Obispo	KVEC	920	6:30	p.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.

CONNECTICUT

Waterbury	WWCO	1240	11:00	a.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00	a.m.
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FLORIDA

Eau Gallie	WMEG	920	12:30	p.m.
Orlando	WABR	1440	8:15	a.m.
St. Petersburg	WLCY	1380	9:45	a.m.
Jacksonville	WZOK	1320	10:30	a.m.

GEORGIA

Augusta	WGAC	580	12:30	p.m.
Atlanta	WGUN	1010	12:00	noon
Albany	WALB	1590	12:30	p.m.
Brunswick	WGIG	1440	12:30	p.m.
Columbus	WPNX	1460	12:30	p.m.
Savannah	WCCP	1450	12:15	p.m.
Thomson	WTWA	1240	11:00	a.m.

IDAHO

Burley	KBAR	1230	11:30	a.m.
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ILLINOIS

Conton	WBYS	1560	11:30	a.m.
Chicago	WLS	890	10:00	a.m.

INDIANA

Bloomington	WTTS	1370	12:15	p.m.
Vincennes	WAOV	1450	10:00	a.m.

IOWA

Clinton	KROS	1340	7:15	p.m.
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KENTUCKY

Bowling Green	WLBj	1410	10:00	a.m.
Lexington	WBLG	1300	9:00	a.m.
Louisville	WTMT	620	10:00	a.m.
Newport	WNOP	740	9:45	a.m.
Paintsville	WSIP	1490	10:00	a.m.
Somerset	WSFC	1240	11:00	a.m.
Winchester	WWKY	1380	10:30	a.m.

THE DAWN

LOUISIANA

Baton Rouge WYNK 1380 12:30 p.m.
Shreveport KRMD 1340 10:30 a.m.

MASSACHUSETTS

New Bedford WBSM 1420 10:45 p.m.
Springfield WTXL 1490 8:45 a.m.

MICHIGAN

Detroit WXYZ 1270 9:00 a.m.
Grand Rapids WMAX 1480 9:05 a.m.
Ludington WKLA 1450 12:45 p.m.
Saginaw WSGW 790 10:30 a.m.
Muskegon WMUS 1090 12:00 noon

MINNESOTA

Duluth WQMN 1480 10:00 a.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 10:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 8:15 a.m.

NEVADA

Reno KBET 1340 10:30 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.
Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Albuquerque KHAM 1580 10:30 a.m.
Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.
Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon
Jamestown WJOC 1340 12:15 p.m.
Malone WICY 1490 11:00 a.m.
New York WNTA 970 11:00 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.
Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont WCGC 1270 12:30 p.m.
Durham WTIK 1310 12:30 p.m.
Fayetteville WFLB 1490 12:30 p.m.
Gastonia WGNC 1450 12:30 p.m.
Greensboro WGBG 1400 12:30 p.m.
Leaksville WLOE 1490 12:00 noon
Mt. Airy WSYD 1240 12:15 p.m.
Reidsville WFRC 1600 12:30 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
Minot KLPM 1390 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:45 a.m.
Ironton WIRO 1230 11:00 a.m.
Lima WIMA 1150 12:30 p.m.
Piqua WPTW 1570 12:45 p.m.
Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ada KADA 1230 12:20 p.m.
Ardmore KVSO 1240 10:30 a.m.
Enid KCRC 1390 12:15 p.m.
Oklahoma City KTOK 1000 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.
Tulsa KTUL 1430 10:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Eugene KASH 1600 10:30 a.m.
Roseburg KRXL 1240 10:30 a.m.
Salem KSLM 1390 9:30 a.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:30 p.m.
Lock Haven WBPZ 1230 11:00 a.m.
Pittsburgh KQV 1410 9:15 a.m.
St. Mary's WKBI 1400 11:00 a.m.
Washington WJPA 1450 11:00 a.m.
Wellesboro WNBT 1490 11:00 a.m.
Wilkes-Barre WILK 980 12:30 p.m.
Williamsport WMPT 1450 1:00 p.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
Bennettsville WBSC 1550 11:00 a.m.
Charleston WOKE 1340 12:15 p.m.
Clinton WPCC 1410 12:30 p.m.
Columbia WCOS 1400 11:00 a.m.
Conway WLAT 1490 11:00 a.m.
Dillon WDSC 800 10:30 a.m.
Greer WCKI 1300 12:30 p.m.

SOUTH DAKOTA

Mitchell KORN 1490 10:00 a.m.

TENNESSEE

Fayetteville WEKR 1240 10:00 a.m.
Jackson WTJS 1390 12:15 p.m.
Memphis WHHM 1340 12:00 noon
Nashville WNAH 1360 10:45 a.m.

TEXAS

Abilene KWKC 1340 10:00 a.m.
Dallas WFAA 570 11:30 a.m.
Houston-Baytown KWBA 10:30 a.m.
Lampasas KCYL 1450 12:45 p.m.
Livingston KLBS 1220 8:45 a.m.
Lubbock KDAV 580 9:45 a.m.
Lufkin KRBA 1340 9:30 a.m.
Nacogdoches KEEE 1230 11:30 a.m.
Pampa KPDN 1340 10:00 a.m.
Port Arthur KPAC 1250 10:00 a.m.
San Antonio KMAC 630 9:30 a.m.

Sherman-Dennison KRRV 910 10:00 a.m.
Waco KWTX 1230 10:00 a.m.
Wichita Falls KWFT 620 10:15 a.m.

UTAH

Provo KIXX 1400 11:30 a.m.

VIRGINIA

Charlottesville WCHV 1260 12:00 noon
Lynchburg WLVA 590 12:30 p.m.
Marion WMEV 1010 12:10 p.m.
Norfolk WLOW 1400 12:00 noon
Richmond WMBG 1380 12:30 p.m.
Waynesboro WAYB 1490 12:00 noon

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
Centralia KELA 1470 10:30 a.m.
Longview KEDO 1400 10:30 a.m.
Olympia KGY 1240 10:30 a.m.
Seattle KNBX 1050 1:15 p.m.
Tacoma KTNT 1400 10:00 a.m.
Walla Walla KTEL 1490 10:30 a.m.

WEST VIRGINIA

Bluefield WKOY 1240 12:15 p.m.
Fairmont WTCS 1490 12:30 p.m.
Huntington WPLH 1470 11:00 a.m.

WISCONSIN

Beloit WGEZ 1490 10:00 a.m.
Eau Claire WBIZ 1400 10:00 a.m.
Fond du Lac KFIZ 1450 10:00 a.m.
Janesville WCLO 1230 10:00 a.m.
Manitowoc WOMT 1240 10:00 a.m.
Reedsburg WRDB 1400 11:45 a.m.
Sparta WCOW 1290 10:00 a.m.

WYOMING

Cheyenne KVWO 1370 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
Hamilton, Ont. CHML 900 9:45 a.m.
Prince Albert, Sask. CKBI 900 10:30 a.m.
St. John's Nfld. VOXM 590 10:30 a.m.
Vancouver, B. C. CJOR 600 9:00 a.m.
Dauphin CKDM 730 10:30 a.m.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

***KIRKNESS, MANITOBA, CANADA, July 1-3**—Mr. Steve Gowryluk, Kirkness P. O., Manitoba. Brother Charles T. Chambers of Vancouver, B. C., will be one of the speakers.

***DETROIT, MICHIGAN, July 2-4**—American Turners of Detroit Building, 8731 East Jefferson. Mr. L. W. Zbik, 9171 Manor, Detroit 4. Speakers: Brothers Julius Bednarz; George O. Jeuck; Ludlow P. Loomis; J. Y. MacAulay; J. A. Meggison; E. K. Penrose; C. R. Weida; and W. N. Woodworth.

***LOS ANGELES, CALIFORNIA, July 2-4**—Community Center, 2936 West 8th Street (near Vermont Avenue). Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4. Speakers: Brothers L. Paul Davis; Edward E. Fay; Thomas C. Fay; Earl L. Fowler; E. Harry Herrscher; Emile Herrscher; Adam Miskawitz; Daniel J. Morehouse; Arthur Newell; Gustin P. Ostrander; H. W. Ostrander; G. R. Pollock; Gilbert L. Rice; Norman F. Rice; William D. Soper; C. A. Sundbom; and Felix S. Wassmann.

NEW BRUNSWICK, NEW JERSEY, July 2-4—Rutgers University. Douglass Chapel, George Street at Nichol Avenue. Mrs. Kenneth W. Rawson, 234 Walnut Street, Roselle, New Jersey. Speakers: Brothers O. R. Barrall; Chester Covers; David Dinwoodie; Wm. S. Geisinger; W. J. Hollister; Levi Jacobs; Peter Kolliman; Ray

Luke; J. A. Meggison; M. C. Mitchell; Fred Mundell; Ray Rawson; Frank Shalieu; Albert Sheppelbaum; and Stephen Suraci.

CANORA, SASKATCHEWAN, CANADA, July 9, 10—Canora Memorial Stadium. There will be English and Ukrainian speakers. Brother Charles T. Chambers of Vancouver, B. C., will be one of the English speakers. Mrs. K. M. Fernets, Box 867, Canora.

SAGINAW, MICHIGAN, July 10—The Woman's Club, 311 North Jefferson. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother J. Y. MacAulay.

TARNOPOL, SASKATCHEWAN, CANADA, July 16, 17—Mr. Ignac Stocki, Box 11. Services of the convention will be held in three languages—English, Polish, and Ukrainian.

CLEVELAND, OHIO, July 17—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8. Speaker: Brother J. Y. MacAulay.

CHICAGO, ILLINOIS, July 24—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speaker: Brother Stephen Roskiewicz.

(Continued on page 62.)

SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

HENRY E. ANDERSON
New Brunswick July 24

SAMUEL BAKER
Halifax, N. S. Can. July 3
Yarmouth, N. S. Can. 4, 5

GEORGE BALKO
Monessen, Pa. July 3

MIKE BALKO
Steubenville, Ohio July 3
Monessen, Pa. (a.m.) 10
Connellsville, Pa. (p.m.) 10
Duquesne, Pa. 24

NICK BARACOS
East Liverpool, O. July 10
Monessen, Pa. 24

O. R. BARRALL
Allentown, Pa. July 17

JULIUS BEDNARZ
Milwaukee, Wis. July 10

DAVID A. BRUCE
Santa Ana, Calif. July 24

EUGENE BURNS
Wallingford, Conn. July 17
Bridgeport, Conn. 17

CHARLES T. CHAMBERS
Kirkness, Man. July 1-3
Brndon, Man. Can. 4
Regina, Sask. Can. 5
Yorkton, Sask. Can. 6, 7
Canora, Sask. Can. 8-10
Other areas in Sask. 11-15

CHARLES M. CHUPA
Adrian, Mich. July 17

BERTRAM C. COOPER
Ventura, Calif. July 10
Riverside, Calif. 17
Ontario, Calif. 17

ORLANDO D. DEIFER
Wilmington, Del. July 31
Seaford, Del. 31

GEORGE O. JEUCK
Detroit, Mich. July 2-4
Jackson, Mich. 6-10
St. Petersburg, Fla. 24

EDMUND M. JEZUIT
Covert, Mich. July 17

LEONARD JEZUIT
Gary, Ind. July 17

PETER KOLLIMAN
Albany, N. Y. July 10
Buffalo, N. Y. 13
Rochester, N. Y. 14
Syracuse, N. Y. 15
Boston, Mass. 17
Agawam, Mass. 19
New Bedford, Mass. 20
New London, Conn. 21
Hartford, Conn. 22
Waterbury, Conn. 23, 24
New Haven, Conn. 24

ARTHUR H. KRUMPOLT
Wilkes Barre, Pa. July 17

RAYMOND J. KRUPA
Greitbrunn, Ger. July 1
Chiemsee, Germany 1
Kufstein, Austria 2
Munich, Germany 3
Konstanz, Germany 4
Bodensee, Germany 4
Geneva, Switzerland 5
Freiburg, Germany 6-8
Mulhouse, France 10
Copenhagen, Den. 13, 14

LUDLOW P. LOOMIS
Groton, Conn. July 16, 17
New London, Conn. 16, 17

JOHN Y. MAC AULAY
Detroit, Mich. July 2-4
London, Ont. Can. 5, 6
Orillia, Ont. Can. 7, 8
Saginaw, Mich. 10
Flint, Mich. 11
Grand Rapids, Mich. 12, 13
Jackson, Mich. 14, 15
Cleveland, Ohio 17
Akron, Ohio 18
Warren, Ohio 19
East Liverpool, Ohio 20
Steubenville, Ohio 21
Uhrichsville, Ohio 22
Coshocton, Ohio 24
Newark, Ohio 25
Columbus, Ohio 26
Dayton, Ohio 27
Cincinnati, Ohio 28, 29
New Albany, Ind. 3

ADAM MISKAWITZ
Los Angeles, Calif. July 2-

Denver, Colo. 7, 8
LaSalle, Ill. 10

MARTIN C. MITCHELL

York, Pa. July 17
Boston 24

N. MOLENAAR

San Bernardino, Calif. 10

LEO B. POST

Aurora, Ill. July 10

GUSTIN P. OSTRANDER

Los Angeles, Calif. July 2-4
Garden Grove (p.m.) 7
Santa Ana, Calif. 8
San Bernardino, Calif. 9
Riverside, Calif. 10
Ontario, Calif. 10
El Monte, Calif. 12
Huntington Park, Calif. 13
San Fernando, Calif. 14
Whittier, Calif. 15
Los Angeles (116th St.) 17
Los Angeles (p.m.) 17
Bell Gardens, Calif. 19
Glendale, Calif. 20
Fresno, Calif. 24
Stockton, Calif. 28, 29
San Francisco, Calif. 31

HARRY PASSIOS

New York (Greek) 10, 17
Waterbury, Conn. 11
Somersworth, N. H. 12-15
Washington, D. C. 24

H. W. PRICE

Victoria, B. C. July 30, 31

BERT ROSE

London, Ont. Can. July 10

ALBERT SHEPPELBAUM

New Brunswick, N. J. 2-4
Allentown, Pa. 5
Pittsburgh, Pa. 6
Steubenville, Ohio 7
Warren, Ohio 8
Toledo, Ohio 10

ALFRED L. SMITH

Baltimore, Pa. July 10
Philadelphia, Pa. July 10

C. A. SUNDBOM

Los Angeles, Calif. July 2-4
Chicago, Ill. 6

J. I. VAN HORNE

Duquesne, Pa. July 3
Steubenville, Ohio 10
Washington, Pa. 17

F. S. WASSMANN

Los Angeles, Calif. July 2-4
San Luis Obispo, Calif. 8
San Francisco, Calif. 10
Salem, Ore. 15
Seattle, Wash. 17
Victoria, B. C. Can. 20
Vancouver, B. C. Can. 23
Wenatchee, Wosh. 24

C. R. WEIDA

Milwaukee, Wis. June 29
Detroit, Mich. July 2-4
Catowissa, Pa. 24

W. N. WOODWORTH

Akron, Ohio July 1
Detroit, Mich. 2-4
Pottstown, Pa. 16, 17

IRWIN WYSOCKI

Connellsville, Pa. July 3

LOUIS W. ZBIK

Akron, Ohio July 17



WEEKLY PRAYER MEETING TEXTS

JULY 7—"Behold the Lamb of God."—John 1:36 (Z. '99-14, 15 Hymn 167)

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 267)

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 76)

JULY 28—"If ye suffer for righteousness' sake, happy are ye."—I Peter 3:14 (Z. '99-166, 167 Hymn 333)

CONVENTIONS—Continued From Page 59

VICTORIA, B. C. CANADA, July 30, 31—Knights of Pythias Hall, 723 Cormorant Street. For reservations and hotel accommodations, contact Mrs. George Cooper, 2516 Shelbourne Street, Victoria, B. C. For other information, write to Mr. K. Barrett, 3990 Glanford Avenue, Victoria, B. C. Speakers: Brothers W. A. Baker; Henry Burdett; Don Canelli; Frank E. French; W. A. McNee; H. W. Price; S. E. Ranger; T. A. Smith; and E. R. Wilcox.

DETROIT, MICHIGAN, July 31—Macca-bees Building, Woodward Avenue at Put-nom. Mr. Louis W. Zbik, 9171 Manor, Detroit 4.

NEW ALBANY, INDIANA, July 31—The Amalgamated Building, 1614 East Spring Street (Ground Floor). Miss Nellie K. Goodbub, 620 Culbertson Avenue. Brother J. Y. MacAulay will be one of the speakers.

SILLOAM (near Gustine), TEXAS, August 5-7—Mrs. C. R. Westmoreland, R. F. D. 1, Gustine, Texas.

**GENERAL CONVENTION, BLOOMING-
TON, INDIANA, August 13-18.**

WICHITA FALLS, TEXAS, August 27, 28—Kemp Hotel (Terrace Room), 8th and Scott. Mr. George Wilmott, 2406 Proirie, Ft. Worth 6, Texas.

**LINCOLN UNIVERSITY, PENNSYLVANIA,
August 28.**

LABOR DAY CONVENTIONS: Minneapolis, Minnesota; New York, N. Y.; Saginaw, Michigan, San Diego, California; and Seattle, Washington.

GRAND RAPIDS, MICHIGAN, October 8, 9.

POTTSTOWN, PENNSYLVANIA, October 30.

"PROBATION AFTER DEATH"

To be discussed by

"FRANK AND ERNEST"

WFAA—570 kc.—11:30 A. M.

Sunday, July 17

is the eternal destiny of all unalterably fixed at death, or will some have a future opportunity to repent and to accept Jesus as their Savior? Hear this subject discussed, and send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

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

AUGUST TOPIC: The "Frank and Ernest" topic for August 21 will be, "A Thief in Paradise." An abundant supply of circulars will be available to advertise this broadcast. It is an unusual topic, and the advertising should attract many new listeners to the program. They are free. Please order your supply as soon as possible, either direct, or through your class secretary.

[illegible]

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.

This should be mailed not later than August 1, 1960

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.70 per day (two in a room). \$6.20 per day (one in a room).

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

(A one dollar Registration charge will be made for all persons for either all or part time.)

There will be no refund given on any meals missed during period of reservation.

A deposit is not required—payment should be made on arrival.

Advertising Television Programs

A CHANNEL 10 SPECIAL

"The Bible Answers"

This interview program is documented by living characters from the Bible, who are seen and heard speaking their famous lines so long ago recorded. The Bible lives and answers as the fast-moving interview moves on from one question to another, radiating throughout the spirit of tolerance and good will toward all.

11:00 A. M., SUNDAYS

To the left is a suggested outline for a newspaper advertisement of "The Bible Answers" television programs. It is designed for two inches in one column, and is appropriate for use in any area in which the half-hour series is being televised. See listing on page 1.

Circulars advertising these telecasts are available, free, in any quantity desired. These folders are suitable for general distribution from house to house, or in any other manner desired. The television witness is made more effective by advertising the programs. Here is an additional opportunity of service which many will have.

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, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

- The Time Is at Hand, cloth, 50 cents each.

- Thy Kingdom Come, cloth, 50 cents each.

- The Battle of Armageddon, cloth, 85 cents each.

- The Atonement Between God and Man, cloth, 85 cents each.

- The New Creation, cloth, 85 cents each.

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

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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