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The Dawn

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Highlights of **Dawn**

The Earth Subdued

WHEN our first parents were created the Lord said to them, "Be fruitful, and multiply, and replenish [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) All students of the Bible are familiar with the fact that because man transgressed divine law he lost his life and the dominion which had been given to him. However, we have the assurance of God's Word that both his life and his dominion will be restored to him at the close of the judgment day. During that day Jesus said he would separate the people one from another, as a shepherd divides his sheep from his goats; and to the sheep class the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then this same class shall receive eternal life.—Matt. 25:34, 46

At the time of man's creation the earth itself was still unsubdued. For the newly created man God prepared a garden in Eden, but he was driven from this garden because of sin, and the death sentence began to be carried out. We cannot determine definitely all that might be implied in the command to "subdue" the earth, but we think it reasonable to conclude that the Garden of Eden was a good example of God's intention for man's earthly home,

and that man, in dressing and keeping the garden, would gradually extend its borders until the whole earth became one vast garden home, free from thorns and thistles, and abundantly productive in providing the human family with its needs of food, shelter, and clothing.

Man has always been an ingenious creature. It is said of Jubal that "he was the father of all such as handle the harp and organ," and Tubalcain was "an instructor of every artificer in brass and iron." (Gen. 4:21, 22) These skills were taught by the parents to their children, who generally followed the same vocation in life. From these brief statements we may reasonably infer that the population of the earth prior to the Flood was made up not merely of farmers, tent dwellers, and herdsmen, but sprinkled quite liberally with mechanics and musicians.

Noah's Great Feat

The Lord gave Noah instructions concerning the building of the ark, and we may assume that he also gave him the necessary wisdom to carry out his instructions; yet we cannot rule out the idea that Noah possessed the necessary mechanical qualifications for this great task. This was a shipbuilding project of no small proportions, and Noah carried out his instructions with dispatch and built a ship which withstood the waters of the Flood. Yes, Noah was more than a tiller of the soil.

We come on down the stream of time to the days of Egypt, when we find that the wheel had been invented, and that this invention had been put to use in the construction of instruments of war; namely, chariots. Egypt made slaves out of the Israelites in the production of bricks for their many building projects.

How proficient in the field of metallurgy the Israelites may have become through their forced labor we do not know; but we do know that when the time came for the

construction of the tabernacle there were some who could work in gold, copper, and silver; and by the power of the Holy Spirit the Lord enabled others also to learn this trade.

The use of metal among the Israelites seemed to increase. The Bible speaks of the great copper mines of Solomon—the remains of which still exist. Under his instruction great fleets of vessels were used to export and import metal, and probably some of Solomon's great wealth was derived from this thriving shipping industry. The gold of Ophir was one of the items he imported from Africa.

The mechanical knowledge of the Israelites was used to some extent for the benefit of the people, particularly the people of certain cities, where water was piped in to supply their needs. But there was no general effort through the use of mechanical skill to "subdue" the land and improve conditions generally for the people. Steel was usually used for swords, and great battering rams were constructed to destroy the walls of protected cities. And this has been the story of the centuries so far as man's inventive genius has been concerned. Not in all cases, but very frequently, new inventions have first been used to destroy people rather than to improve their status in life.

World Not Yet Changed by Jesus

The general attitude of the world was not changed by the first coming of Jesus. Nor was there much advance in the mechanical skills of the people, at least for many hundreds of years. But then there began to appear inventions of various kinds. Gunpowder was invented. Crude contrivances which utilized electrical power were developed. But again, these new developments were thought of more in terms of war, rather than for the betterment of the people. Essentially none of them was put to use to "subdue" the earth and make it a better place in which to live.

Then came the invention of movable type for use on printing presses. This signaled an upturn in the general education of the people of the western world, but its impact was slow in effecting changes in their habits of living; and it certainly did little or nothing to eradicate selfishness from the human heart. Slowly, however, it did lead up to the Industrial Age.

The way of life of the western world then began rapidly to change. Factories were built to supply the demands of the people for clothing and other necessities, and these, for the most part, were concentrated in the cities, forcing those who desired employment in these factories to move to the cities. But no adequate living provision was made for these workers in the cities, and very few of them were able to rise above the poverty level of existence.

Meanwhile the owners of machinery became rich, but no genuine thought was given to use their increasing profits for the general welfare of the less fortunate of the world. Certainly no projects were undertaken to "subdue" the earth. The captains of industry were glad to exploit the resources of the earth for their own increased enrichment, but not to use these resources for the general good of all.

The Industrial Age, while it lured millions to the cities, for a long time did nothing for the farmer, the fisherman, or the coalminer, who continued their weary way of "making a living" as best they could. They had neither time nor resources to improve their own lot in life, and the industrialists, although increasing in wealth, were not inclined to show them the way, even if they could, nor to lend them a helping hand. The rich went on extracting from Mother Earth what was needed to satisfy the hunger of industry, but the earth itself was neglected.

Expansion of Industrial Age

Once started, the industrial complex rapidly expanded.

Today we have reached automation and the computer, and still the end seems not to be in sight. With this progress came better and faster means of travel, increasing man's mobile ability from the speed of a horse to 600 miles an hour, and more.

With increasing speed and comfort of travel have also come our rapid methods of communication—telegraph, telephone, radio, and television. With these inventions has come the ability to know what is happening in every part of the earth—in many instances before the event is concluded. There are, of course, exceptions in such places as Africa. In fact, our observations as a whole apply to a very limited part of the earth.

But with the great advance of technology, what consideration has been given to the earth and its resources? Almost none! The fumes from one of man's greatest inventions—the automobile—plus those from factories, and the airplane as well, have defiled the air, so that in the western world it is difficult to find even a small area where the air is not polluted, and the health of the people threatened.

Waste from our factories is dumped into the nearest river, polluting the natural water supplies beyond the point of safe use. Recently a news analyst told of a movement in New York City on the part of many to get away from the congested city, who are purchasing and living in luxurious boats anchored by the edge of the river. His observation was that the owners of these boats like the idea very much, except at times of low tide, when the stench from the cesspool conditions near the bottom of the river make life almost intolerable.

It is difficult these days to pick up a newspaper, or to view a news program, without being reminded of the great threat that is facing the human race through the pollution

of air, water, and land. Already the pollution from our rivers is reaching the oceans, and poisoning certain types of fish. Man has proceeded with the industrial revolution without thought as to what the ultimate outcome would be. Certainly he has not used his skill to protect the earth and to "subdue" it.

Diminishing Resources

The present industrialized world not only is polluting the earth, but is exploiting its resources to the point where economists have become alarmed. Think of the automobiles, airplanes, and other machines which depend upon oil for their power supply. The oil supplies of the United States are already dwindling, and more than ten percent of the oil used in this country is imported from other countries. Even last winter the people in many parts of the nation were warned of a possible shortage of oil for heating purposes because import sources were being threatened.

An article in the "United States News and World Report" graphically pointed out in a study of the earth's oil supplies just how serious this situation is. There are tremendous supplies of oil in the Middle East and the Far East, and this in no small way is at the bottom of the power struggle that is taking place in those areas. The western world wants to control this oil, and so does the east, especially Russia.

We have referred briefly to the diminishing oil supplies of earth which are so essential to the continued growth and expansion of our industrial system. There are also other sources of power, such as coal, the supply of which is likewise dwindling. Then there is atomic power. But aside from the sources of power to operate modern equipment, the equipment itself has its origin in the earth, and its supply is not being renewed.

Here again the resources of earth are being exploited by man and little or nothing being done for the betterment of the earth or of mankind. Earth is man's home, but he is defiling his home instead of "subduing" it. If we look at the situation from the standpoint of God's plan for the earth to be man's eternal home, we will have to realize that the resources of the earth now being used to serve the selfish interests of man cannot last forever.

"Subdue"—What Does It Mean?

We can understand God's command to our first parents to multiply and fill the earth, but just what is implied in the command to "subdue" it we may not grasp so fully. In this great Industrial Age some good things are being done which are bringing temporary blessings to a small minority of the human race, such as the building of dams and bridges, and piping of water to limited areas of the desert. But is this what God meant by "subduing" the earth?

The Hebrew word translated "subdue" in the text under consideration has the thought of conquering. The thought is related to the fact that when man transgressed divine law he was driven from his garden home into the unfriendly surroundings which comprised the remainder of the planet. This deprived him of the life-giving trees of his garden home in Eden which God had prepared for him, and the hostile elements with which he had to contend were used by the Lord to help inflict the death penalty.

Man was given dominion over the earth, but sin led to the loss of this dominion. Had he remained obedient to God he would have been able to conquer the earth as his expanding needs required, but having lost his dominion the best he has been able to do in the more than six thousand years of occupancy of the home which the Lord provided has been to defile it. The thorns and the thistles are

still here, together with pests which man himself has added through his unwise attempts to destroy the original ones.

But the earth will be conquered, or subdued. This will be done under the direction of the messianic kingdom laws. This kingdom arrangement will restore man's dominion over the earth, and man, with love controlling his heart and life instead of selfishness, will gladly conform to the arrangements which will bring his God-given home under his dominion. Thus, at long last this part of the divine commission given to man will be fulfilled.

How different the conquered earth will be from what it is today the Scriptures do not clearly indicate. We might think of the Garden of Eden itself as a sample of what the entire planet will be like, but this would not help us much, for we know little or nothing concerning the beauty and grandeur of the Garden of Eden. We do know that in this garden the Lord provided all the necessary food to meet man's recurring needs, and we know that it was "pleasant to the sight."

What this will mean on a planet-wide basis we can only surmise. We would probably be safe in concluding that under the Lord's direction the extremes of heat and cold, as well as other "bad weather" conditions, will no longer be permitted. And doubtless man, as he is being restored, will be given whatever share in the work of which he may be capable. What we do know is that when the divine plan for the human creation is complete, this earth will be one of the glorious places of the universe.

It will be made beautiful beyond the ability of the imperfect human mind to conceive. No longer will it be defiled; and the food which it will produce in abundance, under divine guidance and favor, will sustain the restored human race forever. How wonderful it is to have the assurance that not a single feature of the divine plan for man, and for the eternal home of man, will fail! □

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14—"Christ's Thousand Year
Kingdom"

21—"When a Man Dies"

28—"The Truth About
"Immortality"

Bible Study

LESSON FOR NOVEMBER 7

God Sustains His Creation

MEMORY VERSE: "He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14:17

PSALM 104:27-30

TO A large degree this lesson is one of thanksgiving for the creative works of God. Verses 1-3 read: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariots: who walketh upon the wings of the wind."

This is poetic language, and it reminds us some of the questions which God asked Job as to what he knew about creation: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fas-

tened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:4-7

Psalm 104:4 is quoted in the New Testament and applied to the holy angels. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." (Heb. 1:7) In verse 14 of this chapter we read again concerning these angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Thus, while the 104th Psalm reveals the goodness of the Creator in providing temporal blessings for his people through the control of his creative works, we are also reminded here that so far as the footstep followers of the Master are concerned he cares for them along spiritual lines also.

Verse 5 of the lesson declares that the Lord "laid the foundations of the earth, that it should not be moved forever." Here the Lord would have us know that the home which he provided for his human creatures was to be permanent. Isaiah confirms this.

Verse 6 reads, "Thou coverdest it with the deep as with a garment: the waters stood above the mountains." This reminds us of the questions which God asked Job: "Who shut up the sea with doors, when it break forth, as if it issued out of the womb? When I made the clouds the garment thereof, and thick clouds a swaddlingband for it; and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and hitherto shall thy proud waves be stayed?"—Job 38:8-11

Verses 29 and 30 are significant in connection with God's interest in his human creatures: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

For God to cause his face to shine upon one means that that one is favored, and to hide his face means that his favor is withdrawn. When God's favor

is withdrawn life cannot continue. The psalmist wrote, "In his favor is life; weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

The long nighttime of sin and death has been a difficult experience for the human race; but in the morning of the new day of Messiah's kingdom he will shed forth his spirit upon all flesh. This will result in even the dead being restored to life. The lesson states it: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth."—vs. 30

In the verse preceding our memory verse we read that in "times past" God "suffered all nations to walk in their own ways." But this does not mean that these nations were without any opportunity to know something about God if they wanted to, for the mighty works of God in creation and his provisions for the human race were a continual testimony to those who were seeking to know and serve him.

QUESTIONS

What is one of the main themes of this lesson?

Has God throughout the centuries been controlling the affairs of the nations?

Who among mankind really appreciates God's blessings?

God Establishes Moral Order

MEMORY VERSE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

—Galatians 6:7

ROMANS 2:12-16

GOD'S laws for the governing of his human creatures, created in his image, are just as real as are his laws which govern the inanimate things of creation. God stated his law to Adam concerning the forbidden fruit, and said that death would be the penalty for disobedience. So when the act of disobedience occurred, there was no way of escaping the penalty. The ultimate penalty for sin is death, and death has been reigning in the earth ever since our first parents disobeyed God, all having inherited imperfection, which has prevented them from keeping God's law perfectly.

Through Moses God outlined the principles of his Law to the nation of Israel in the form of the Ten Commandments. This Law required that those who undertook to keep it should love God with all their heart, soul, mind, and strength; and their neighbor as themselves. A minority of the Israelites en-

deavored to live up to these requirements as best they could; many were indifferent to them.

Paul explains that simply to hear the Law is not enough; that such are not "just before God, but the doers of the Law shall be justified." (vs. 13) But try as they would none of the Israelites succeeded in living up to the terms of the Law perfectly, so none gained life under its provisions, although those who through faith and from the heart did the best they could were richly blessed, and will be especially rewarded in the resurrection.

Paul explains concerning the Gentiles, to whom the Law was not given, that some of these by nature do the things written in the Law, and are a law unto themselves. These, he says, have the work of the Law written in their hearts. This could well be a reference to the fact that man was created in the image of God, and that this image is still reflected in the hearts of many. Those who are

thus blessed are just naturally, so to speak, good people. They believe in and worship God, and do all they can to help their neighbors.

The main advantage to all such will be "in the day when God shall judge the secrets of men by Jesus Christ." (vs. 16) This seems to be a reference to the world's future day of judgment. At that time the truth concerning the will of God will be made known to all mankind, including those who have died.

This principle was illustrated when Jesus explained that it would be more tolerable for Tyre and Sidon in the day of judgment than it would be for the people of certain Jewish cities who rejected and persecuted him, because the latter had sinned under greater light. The work of that future day of judgment will be done in justice and love, as is every aspect of the divine plan.

GALATIANS 6:7-9

Our memory verse is an important one. But what does it mean to "sow to the flesh," against which Paul warns in the following verse? He explains that those who do thus sow to the flesh "shall of the flesh reap corruption." On the other hand, he explains that those who sow to the Spirit "shall of the Spirit reap life everlasting." How important it is, then, that

we take heed what we sow!

Generally speaking, we could say that sowing to the flesh is leading a life dictated by the spirit of self-interest, or selfishness, and that sowing to the Spirit is living a life that is unselfish, devoted to the blessing of others and to the glory of God. Paul says, "Let us not be weary in well-doing; for in due time we shall reap, if we faint not." (vs. 9) This indicates that sowing to the spirit requires effort and sacrifice, an effort in which we might well become weary; but we shall in due time reap the everlasting life promised, if we faint not.

Verse 10 gives us a practical application of what it means to sow to the Spirit. Paul concludes, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Doing good to all, especially our brethren in Christ, is therefore the ideal way of sowing to the Spirit. If we are faithful in this we are sure to reap the promised blessings.

QUESTIONS

Can anyone continue to escape the penalty of disobedience to divine law?

Is it possible for anyone to keep God's law perfectly?

What is meant by sowing to the flesh and sowing to the Spirit?

God Conquers Evil

MEMORY VERSE: "In all these things we are more than conquerors through Him that loved us."—Romans 8:37

ROMANS 5:1-11

IN FIRST Corinthians 15:25 Paul informs us that Christ must reign until he has put all enemies under his feet, and that the last enemy to be destroyed is death. Thus, as the caption of our lesson states, through Christ God will indeed conquer all evil. But the destruction of death and other evil as mentioned by Paul must wait for the messianic kingdom reign; evil is not being destroyed today.

However, the entire present age is set aside in the plan of God to prepare the agencies for the future work of destroying all that is out of harmony with God, including death. Jesus' death as the Redeemer of the world was in preparation for that work, and since his first advent he has been selecting from mankind a "little flock" to be associated with him in the kingdom, their test of worthiness for this exalted future work being their willingness to sacrifice their earthly lives following in the footsteps of Jesus.—Luke 12:32

Being members of the fallen and dying world, these could not offer acceptable sacrifice to God, except that he has made provision to impute the merit of Jesus' perfect sacrifice to them, and it is through this merit that they can offer themselves to God with the assurance that they will be acceptable to him.—Rom. 12:1

Our present lesson pertains to this "little flock" class, and verse 1 declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." The world of mankind in general is alienated from God as a result of original sin. But those who are drawn to Christ by the Heavenly Father and consecrate themselves to do his will are no longer alienated from him, but are at peace with God. They are justified, or made right with God, through the merit of Jesus' shed blood.

It is also through Christ that we have been given access to a further position of grace, or favor, which is the hope of sharing the glory of God. (vs.

2) Paul also speaks of this as being "heirs of God, and joint-heirs with Christ." (Rom. 8:17) It is quite beyond our finite minds to understand just what is involved in sharing the glory of God, but the Scriptures make it plain that this is one of the future rewards of those who will live and reign with Christ.

But to cherish an abiding hope of such a future glory one must be tested—thoroughly tried—as to his willingness to submit to the experiences which the Lord sees needful to prove his love and devotion. The Diaglott translation of verses 3 and 4 reads, "And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval; and approval, hope."

Here is a wonderfully assuring sequence of thought! The fully dedicated who have peace with God are tested by affliction, but they are not turned aside by this experience, for they know that affliction calls for endurance, and that only those who endure can really hope to attain the glory of God.

And, as the Diaglott further explains, endurance leads to approval—the approval of God, of course, for God will not exalt to heavenly glory any who do not endure the tests which he permits to come upon them.

Thus, as the text further explains, those who do endure have a genuine, an unshakable hope. They were given a hope before, based upon the promises of God, but now that they have met the conditions of these promises their hope is confirmed—not something which they merely read about in the Word of God.

This is a hope that "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (vs. 5) We see God's love and the workings of the Holy Spirit even in the trials of the narrow way, and these bear witness with our spirits that we are the children of God, and we know that we will never be ashamed or disappointed in our hope of the glory of God.

Paul assures us that God showed his love for us even while we were yet sinners by providing redemption through his Son; and how great is our rejoicing "in God through our Lord Jesus Christ, through whom we have now received our reconciliation"—"peace with God."—vs. 11, RSV

QUESTIONS

What does it mean to have "peace with God"?

What further favor belongs to those who have this peace?

God Brings the World to Fulfilment

MEMORY VERSE: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."—Revelation 11:15, RSV

ROMANS 8:18-24

WE SUGGEST that in the study of this lesson the student use the Revised Standard Version of the Scriptures rather than the King James Version. The essential difference is the use of the word "creation" instead of "creature." We quote verses 18 and 19. "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us. For the creation waits with eager longing for the revealing of the sons of God."

Here the word "creation" is an evident reference to mankind in general, while the "us" of verse 18 refers to those who are suffering and dying with Christ. The purpose of this sharing in the sufferings of Christ is that those who faithfully endure unto the end, which is death, even as with Jesus, will live and reign with Christ for the blessing of mankind in general—all the families of the earth.—Gen. 12:3; Gal. 3:8, 16, 27-29

The whole creation has been groaning in travail until now, waiting for the manifestation, or revealing, of these Gospel-Age sons of God. These sons of God, in the resurrection, are exalted to heavenly glory. Concerning them the Apostle John writes: "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."—I John 3:2

Paul reminds us of a truth which is experienced by all; namely, that the whole human creation is passing through severe suffering. We quote: "For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope."—vss. 19, 20, RSV

And there is hope for mankind, for the human creation

"will be set free from its bondage to decay, and obtain the glorious liberty of the children of God." (vs. 21, RSV) The reference here is to human sonship, such as Adam enjoyed before he transgressed divine law and brought upon himself and his race the condemnation to death.

The word "body" here in the singular is a reference to the entire body of The Christ. Paul wrote: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (I Cor. 12:12) Only when all the members of the body of Christ have proved faithful even unto death, and are raised from the dead as divine sons of God, will the work of uplifting and blessing mankind begin.

It is for this that the whole groaning creation is waiting. For the most part, the world is not aware of the blessings which are in store for them. They know only that they want health and life, and better economic conditions. They know that they want peace and security. But they do not know that these very blessings will reach them in God's due time through Christ and his church who will be restored to life in the first resurrection to live and reign with him.

REVELATION 11:15

This part of the lesson is the same as the memory verse, with the addition of the phrase, "And the seventh angel sounded; and there were great voices in heaven, saying." This is a time of identification, presented in symbolic language. It denotes the time in the Creator's grand design which witnesses the transfer of the "kingdom of this world" to the "kingdom of our Lord and his Christ."

The Revised Standard Version uses the word "kingdom" in the singular rather than in the plural, and the reference is primarily to Satan's dominion over the earth. However, since he exercises his dominion largely through the institution of fallen men, all the kingdoms of the world are involved.

Satan is referred to by Jesus as "the prince of this world," but during the thousand years of Christ reign he will be bound, and will not be able to exercise his deceptive rulership. For this we are glad!

QUESTIONS

Who is the groaning creation referred to in the lesson?

Who are the "sons of God" who deliver the world from its bondage to sin and death?

Who is the present supreme ruler of the kingdom of this world?

Christian Life and Doctrine

Treasures in Heaven

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

—Matthew 19:21

THE words of our text were addressed to a young man who approached Jesus and "said unto him, Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16) In Luke 18:18 this young man is referred to as a "certain ruler." And the record in both Matthew and Luke clearly indicates that he was rich, hence he is often referred to as "the rich young ruler." However, while he was rich in the wealth of this world, and evidently exercised some degree of authority among men, he realized full well that these advantages would be but temporary, and thus vain, unless he could continue to live. He knew that the rich cannot take their riches with them when they die.

With this realization weighing heavily upon him, this young man went to Jesus—Mark 10:17 says that he came running—and asked the Master what he could do that he might inherit eternal life. (Matt. 19:16) There is no indication here that this rich young ruler was asking about a fu-

ture life. This is indicated by Jesus' reply in which he referred the young man to the Ten Commandments, or the Law, which was given to Israel at the hand of Moses. The Law did not promise eternal life beyond the grave, but the Law did promise that anyone who could live up perfectly to its requirements would continue to live here on earth, which meant that he would not grow feeble and ultimately die.—Rom. 7:10

This young man, being a Jew, knew about the commandments and the reward they offered for complete obedience to them, so he replied to Jesus, "All these things have I kept from my youth up: what lack I yet?" (Matt. 19:20) Let us conclude that this man had been sincere in his efforts to keep the commandments, but realized that he was not gaining the reward which obedience to them offered. While he is referred to as a young man, he was evidently not so young that he did not already sense that he was slowly losing his youth; that he was not so strong and vibrant of health as he formerly had been, so his plea to Jesus was, "What lack I yet?"

A Complete Giving Up

Jesus replied to this young man, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Mark's account adds, "take up the cross." (Matt. 19:21; Mark 10:21) Jesus' expression, "If thou wilt be perfect," does not imply physical perfection, but a complete doing of God's will, for only those who are fully devoted to God and to the doing of his will are pleasing to him, and in line for whatever blessings he may wish to bestow.

The record states that "when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19:22) In other words, this young man, although no doubt noble so far as worldly standards are con-

cerned, was not willing to pay the price of being one of the Master's followers. Besides, Jesus' reference to taking up the cross may have helped the young man to reach his negative decision. In Jesus' day, under the Roman law it was customary for a criminal condemned to death by crucifixion to carry his cross from the judgment hall to the place of crucifixion. Thus for one to carry a cross would indicate that he was on the way to death. This rich young ruler had asked Jesus what he could do to have eternal life, but Jesus simply invited him to give up his riches and follow him into death. No wonder the young man went away sorrowful.

A Heavenly Hope

Had the young man been able to grasp it, in reality Jesus offered him a far more compensating portion than merely to remain alive as a human, and to continue enjoying his riches, for he said to him that if he would sacrifice everything, even life itself, he would have treasure in heaven. The Law did not promise a heavenly reward, hence the idea of heavenly treasure would be quite new to the rich young ruler, and evidently such a prospect had no appeal for him.

It would seem that Jesus' disciples were listening to this dialog between Jesus and the young man, and there were elements in it which they did not at the time understand, so Jesus explained further to them. He said that "a rich man shall hardly enter into the kingdom of heaven," and also that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The record continues, "When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"—Matt. 19:23-25

Jesus could have explained to his disciples that rich men can enter into the rulership phase of the kingdom of God

if they are willing to devote all that they have, and themselves, to the service of the Lord. He explained this thought in part by his illustration of a camel going through the eye of a needle—apparently a reference to a small gate within the larger gate leading into the city of Jerusalem, called the needle's eye gate. Camels could go through this gate on their knees, after first having their pack removed.

While Jesus had used this illustration it seemingly was lost on the disciples, and they still enquired, "Who then can be saved?" Jesus did not give a direct reply to this question. He simply said, "With men this is impossible; but with God all things are possible." (Matt. 19:26) Peter knew that this was not a full answer to his question, so he inquired further, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"—Matt. 19:27

It is apparent why Peter asked this question. He had heard Jesus invite the rich young ruler to give up his all and follow him, with the promise that if he did this he would have treasure in heaven. This was a new thought to the disciples. They had given up their all and they supposed that they were to be associated with Jesus in an earthly kingdom. It seemed worthwhile to give up everything in order to obtain a high position of honor like this among men. But now Jesus was talking about treasure in heaven. What could he mean, and how did they, the disciples, fit into such an arrangement? So, Peter asked plainly, "What shall we have therefore?"

Thrones and Judgment

Replying to this question Jesus said, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) This was not the full answer as to what would constitute

the promised "treasure in heaven," but it did give some information, and very important information at that. It reveals that the promised treasure in heaven involved "glory" and "thrones," and the exercise of judgeship authority.

But these treasures were not to be obtained until after our Lord's return, not until "the Son of man shall sit upon the throne of his glory." Jesus mentioned this point again in his Parable of the Sheep and the Goats. We quote, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:31, 32

The "holy angels" who are shown in this parable as being with the Son of man when he sits upon the throne of his glory are the "called, and chosen, and faithful" of this Gospel Age; those who left all and followed him. The word "angel" in the New Testament is a translation of a Greek word which simply means "messenger." The messenger may be heavenly or earthly. In this case the reference is to those who are exalted to heavenly glory to live and reign with Christ.

The Apostle Paul refers to these "messengers," these faithful ones, saying, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) So the prospect is a bright one indeed! It is a prospect of glory and, as Paul adds, also of "honor and immortality." (Rom. 2:7) Nor is the prospect of such heavenly treasure a selfish one for, as Jesus explained, and as the Scriptures elsewhere so clearly teach, the purpose of sitting with Jesus in glory is to participate in the great future work of judging the whole world of mankind. And the Scriptures clearly teach that that judgment day will be one of rich blessing for all who then, when given a favorable

opportunity, obey the laws of righteousness which will be in force.

The psalmist wrote, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Ps. 96:11-13) What a blessed prospect it is to realize that if we are faithful unto death—faithful in giving up all that we have, and following Jesus into death—we will have this precious treasure, this joy of bringing blessings to all the families of the earth.

Jews and Gentiles

In Jesus' explanation to his disciples concerning "treasure in heaven," he said that they would sit on "twelve thrones, judging the twelve tribes of Israel." In his Parable of the Sheep and the Goats he indicates that all nations, which would include the twelve tribes of Israel, will then be on trial, or passing through their judgment day. This larger picture is quite in harmony with God's original promise to Abraham assuring him that through his seed all families of the earth would be blessed.

Jesus explains further concerning the position of both Jews and Gentiles, as recorded in Matthew 10:15. Here Jesus compares the position in the judgment day of Jews who rejected him and his disciples with certain Gentiles. We quote, "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment than for that city." (Matt. 10:15) Whether it will be less tolerable or more tolerable for individuals in the day of judgment will depend upon the amount of knowledge they previously had concerning God and his laws of

righteousness, and the extent to which they endeavored to live up to the light they possessed.

For us it is a blessed source of encouragement to know that if we are faithful even unto death we will have the joy of dispensing the blessings of the judgment day and of the kingdom to the sin-sick and dying world of mankind. This was one of the joys set before Jesus which enabled him to endure the cross and to despise the shame which was heaped upon him because of his faithfulness to his Heavenly Father. It is likewise one of the joys which is set before us, and to the extent that our faith can lay hold upon the many promises of God which assure us of this high position of honor and rulership in the kingdom, and the purpose for which they will be used, we too will thereby receive strength and courage to continue in the narrow way of sacrifice, giving up our all, and following Jesus into sacrificial death.

Other Treasures

It is impossible for our finite minds to grasp clearly just what the glories of the kingdom will be like. The Apostle John wrote that "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, and see him as he is." (I John 3:1-3) While, as John declares, "it doth not yet appear what we shall be," we do know that we will be like him, and that we shall see him in all his divine glory. What a treasure this will be!

We have rejoiced in our relationship with Jesus as our Advocate, our merciful High Priest, our Good Shepherd," our Elder Brother and Friend. This association with him has been upon the basis of faith, for we have never seen him, although our faith in the promises has brought him very close to us. But beyond the veil it will be different. Then we shall see him face to face, and behold his glory; and the glory also of the Heavenly Father; indeed, we will

share that glory, and will participate in that happy work of dispensing blessings of health and life to all mankind. What a treasure!

Yes, we will also meet our Heavenly Father in all his loving and resplendent glory. In prayer, Jesus said to his Father, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11) Paul informs us that Jesus is now "set down at the right hand of the throne of God." (Heb. 12:2) And Jesus said that the overcomers would be granted the privilege of sitting with him in his throne, even as he was with the Heavenly Father in his throne.—Rev. 3:21

The thought of meeting and being with the great Creator of the universe, the One who is from everlasting to everlasting, is beyond our capacity to grasp with any degree of reality. Thinking of this as being one of the heavenly treasures, it is a treasure so great that we can comprehend its implications to but a small extent. But even though we can understand it only in part, we know that this is one of the "treasures" promised to the faithful. Paul wrote, "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 the hope of the glory of God."—Rom. 5:1, 2

The Bride

In Revelation 19:7 Jesus is referred to as the Lamb, and in this text we are told of the time when "the marriage of the Lamb" comes, and when his "wife hath made herself ready." The wife, or bride of the Lamb, will be his glorified church, and is depicted in Revelation 21 as a "holy city" which comes down from God out of heaven "prepared as a bride adorned for her husband." The foundations of this symbolic city are "garnished with all manner of precious stones." (vs. 19) We may not understand all

that is depicted by these precious stones, but they do represent riches of heavenly glory, and obviously a part of our "treasure in heaven," treasure which will become ours upon the basis of giving up all our earthly treasure to demonstrate our zeal for the Lord and for his cause.

"And Have Not Love"

While it is true that the way into the heavenly glory is the way of sacrifice even unto death, this sacrifice must be motivated by love or else it will not be acceptable to the Lord. Paul sets this forth very beautifully in I Corinthians 13:3. It will be remembered that Jesus called upon the rich young ruler to bestow all his goods to feed the poor. Paul was evidently acquainted with this expression of the terms of the narrow way, and wrote, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Jesus told the young ruler that if he bestowed all his goods to feed the poor, and followed him into death, he would have treasure in heaven. Paul built upon the sense of this illustration and explained that in order to make this "profit," love must be the motive which moves us to sacrifice, to suffer, and to die. So, then, it is not merely a matter of sacrifice. Love must be the motive for our sacrifice, and if we are filled with the love of God, the love that prompted the Creator to give his Son to be our Redeemer, and the love which prompted Jesus to suffer and die that we might live, then we too will gladly follow in his footsteps of sacrifice faithfully unto death. May this indeed be our response to the Master's invitation to follow him, and may the glories of the kingdom, and the future privilege of blessing others, continue to be the great joy set before us to encourage and strengthen us in our every time of need.

□



"What Manner of Persons?"

THE Apostle Peter wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. 3:11) In this chapter Peter tells us of the destruction of the world by water at the time of the Flood, and forecasts the destruction of the new world which then began, and states that this will be brought about as a result of our Lord's return. "Nevertheless we, according to his promise," he adds, "look for new heavens and a new earth, wherein dwelleth righteousness."—vs. 13

The signs of destruction which Peter described are now all about us. The present "heavens and earth" are even now being dissolved, thus Peter's admonition concerning holy conversation and godliness is most appropriate. "What manner of persons ought ye to be," he asks, and the "persons" he has in mind are those who follow his admonition as set forth in the first chapter of this epistle. Actually, the entire epistle is concerned basically with the return of Christ and the establishment of his kingdom, and in the first chapter Peter outlines the qualifications of those who will be found worthy to enjoy an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

(Continued on page 34)

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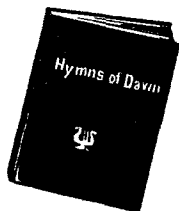
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“WHAT MANNER OF PERSONS?”

(Continued from page 31)

In verse 4 of this first chapter Peter writes, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” But these exceeding great and precious promises can help us to be partakers of the divine nature, and enjoy an abundant entrance into the kingdom, only if we use them properly. Peter says we are to add to the faith inspired by them certain character qualifications, and that it will be by possessing these that we shall never fall from divine favor, but have that “abundant entrance” which we so much desire.

Supplement Faith

Peter writes further: “Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.”—II Pet. 1:5-8, RSV

What a well-rounded description the Apostle Peter thus gives us of a true Christian character! Here is described the manner of person every follower of the Master should strive to be, especially in view of the evidence we see of the overthrow and destruction of the various selfish elements of this present evil world. No Christian ever had the right to make the world his goal, and the utter futility of such a course today would reveal a serious lack of vision concerning the Lord and the truth of his kingdom. “What

manner of persons": First there is faith, for faith "is the substance of things hoped for, the evidence of things not seen." But faith, if it is genuine—that is, a moving faith—will lead to "virtue"; that is, to purity and goodness.

And then there are all those other elements of a true Christian character—"knowledge" of God and his truth; "self-control"; "steadfastness"; "godliness"; "brotherly affection," and "love." Peter explains that whoever lacks these things is "blind and shortsighted and has forgotten that he was cleansed from his old sins."—vs. 9, RSV

"Therefore brethren, be the more zealous to confirm your call and election." (vs. 10) Ours is a heavenly calling. Paul addressed those to whom he wrote as "holy brethren, partakers of the heavenly calling." (Heb. 3:1) Paul also speaks of our "high calling of God in Christ Jesus." (Heb. 3:14) Our calling is to joint-heirship with Jesus in his kingdom, to live and reign with him a thousand years. But this calling has to be confirmed by our own faithfulness in living up to its terms.

The Scriptures assure us that "the gifts and callings of God are without repentance"—or change. It is true that he never fails to fulfil all his good promises, but we can fail to enter into that which he has promised if we are unfaithful to the terms of our calling. And it is especially important to keep this in mind now when the elements of this world are becoming more and more chaotic, for the time is short. Should we not indeed consider the admonition, "What manner of persons ought ye to be?"

Peter explains that if we confirm our "call and election" we shall never fall. This does not imply that we will never make a mistake, never falter temporarily through weariness or otherwise. But it does mean that God will keep us within his loving embrace, and will not permit us to fall

from his favor because of our inherited imperfections. He who knows our frame, and remembers that we are dust, will provide the needed grace and forgiveness, and we can go on in the narrow way rejoicing.

Peter continues: "So there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (vs. 11, RSV) This is the great goal, or should be, of every dedicated Christian. This will be the attaining of that precious prize of our high calling. This will be the attaining of the "crown of life which fadeth not away." It will be the attaining of the "glory of God," and occupying a place with our dear Redeemer in that kingdom which will bless all the families of the earth.

How wonderful it will be to gain an abundant entrance into that kingdom, that long-prayed-for kingdom which ultimately will lead to the doing of the Father's will throughout all the earth, even as it is done in heaven! This is the kingdom which is symbolically described as "new heaven and a new earth, wherein dwelleth righteousness." That will be the righteousness of the will of God, and when we pray for his will to be done on earth let us make sure that our own hearts are emptied of self, and that his will has a free course in our lives.

This is the "manner of persons" we will need to be in order to be in the kingdom with our Master. It means not only a passive holiness and refraining from that which is impure, unjust, and unholy. Many in the world attain to this standard. But for us the "manner of persons" who will qualify for an abundant entrance into the kingdom are those who also are laying down their lives in divine service—making known the kingdom Gospel, laying down their lives for the brethren, and devoting their time, strength, and means to the one thing of running for the prize of our high calling in Christ Jesus.

The "manner of persons" described by Peter implies a high and demanding standard which can be met only by the devotion of our all to the Lord. We often sing, "My goal is Christ, and Christ alone," but in actual practice how often do we ask ourselves whether or not Christ would interest himself in many of the things which concern us, especially those pertaining to creature comfort and success?

So Peter was right! The mundane things of life are today more uncertain than ever. The only reliable thing is our hope of the kingdom. Everything else is being shaken. But let us see to it that we are the "manner of persons" that will be found worthy to enter into that kingdom—which is not only our hope, but the hope of the world—that "new heavens, and a new earth, wherein dwelleth righteousness." May Christ, and Christ alone, truly be our goal. □

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The British Section

"O Righteous Father!"

THIS sublime and inspiring exclamation was made by Jesus in the prayer he uttered shortly before he and his disciples left the "upper room" in Jerusalem and entered into the garden of Gethsemane. John 17:25 reads: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me."

When Jesus, in his prehuman estate, was the mighty Logos and actively engaged with his Heavenly Father in all the marvelous works of creation, he was fully aware from his joyous personal experiences that his holy Father was righteous (right, just, per Young) in all his ways; and for our learning and instruction in righteousness (II Tim. 3:16) the Scriptures

abound with wonderful truths to this effect.—Ps. 111:2, 3; 116:5; 119:137; 145:17; Dan. 9:14

Perfect Creation

The opening chapter of the Bible refers to God's wonderful creation of all things, animate and inanimate; and Genesis 1:31 records that "God saw everything that he had made, and, behold, it was very good." "His work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he." (Deut. 32:4) Justice and judgment are the habitation of God's throne (Ps. 89:14). These qualities are the very foundation of divine government, and the righteousness which underlies all our Father's doings is the ground for our strong confidence in him.

When God created matter, he formulated certain principles in connection with it, and when he put that matter in motion he established cer-

tain laws of motion to which all movable bodies must conform. As we advance from mere inanimate matter and consider vegetable and animal life, we find that these also are governed by invisible rules of action originally laid down by the perfect Creator.

Each successive step in the creation of intelligent beings displayed divine perfection, and brought forth creatures capable of comprehending in varying degree the great Jehovah God. There was an orderly exercise of his infinite power as a great Father desirous of giving life and happiness to his creatures, and these intelligent ones were termed "sons of God" so long as they maintained their attitude of perfect loyalty to him, their Creator and Father.

Reign of Law

All God's work is perfect, and in creating the first human pair in his own image and likeness, with reasoning power and moral intelligence, he desired them to maintain their own station, and in loving loyalty to learn and trust him.

Where is that perfect order today? Every variation

from that perfection in the world today is the result of sin, and the unalterable law is, "The soul that sinneth, it shall die." (Ezek. 18:4) Obedience to God's requirements would have maintained perfect life; disobedience to divine law, meaning a distinct violation of God's authority, results in death.

Examining the history of humanity we are confronted with the fact that the divine law has been broken; and viewed from the standard of righteousness, the human race is profoundly sick. Man is unrighteous. Sin and death are in operation. The history of our race is one of decay and bloodshed; the whole race is suffering and dying as the inevitable result of wrongdoing. As explained in the Scriptures, "By one man [Adam] sin entered into the world; and death by sin; and so death passed upon all men, for that all have sinned." "By one man's disobedience many were made sinners."—Rom. 5:12, 19; 3:10, 23

Not only has mankind sinned, but the Prophet Isaiah describes the violation of God's authority and the fall

of a glorious spirit being, Lucifer. (Isa. 14:12-14) He was brought forth perfect before the creation of Adam, but in his fallen condition he is known as Satan, the god of this world. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John 8:44) He promulgated a lie away back in Eden; God had stated that for any disobedience, man would "surely die." (Gen. 2:17) But the satanic announcement was, "Ye shall not surely die" (Gen. 3:4); and even until this our day the vast majority of mankind believe Satan's lie; for "the god of this world hath blinded the minds of them which believe not."—II Cor. 4:4

This great opponent of God, Satan, has allies on the spirit plane in his evil work, referred to in II Peter 2:4 and Jude 6 as the angels that sinned and kept not their first estate. Satan has schemed against God, has prompted mankind and angels to adopt a similar lawless course, and has endeavoured to thwart God's purposes; and according to Revelation 20:3 he is the deceiver even of nations.

Righteousness Everywhere Promised

The history of our race so far has been a story of man's inhumanity to man, which has made countless thousands mourn. The process of sickness, sorrow, pain, and death still prevails, but the holy Scriptures give the true child of God a glorious hope, and they can testify with full assurance that "we, according to his [God's] promise, look for new heavens [new powers of spiritual control] and a new earth, [new earthly society reorganized under God's kingdom], wherein dwelleth righteousness."—II Pet. 3:13

Of that glorious age it is recorded in Zephaniah 3:15, "Thou shalt not see evil any more." In Isaiah 11:9 it is written, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And in Revelation 21:4 we read, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things [the reign of Satan, sin, and death] are

passed away." And, truly, as promised in Isaiah 61:11, "The Lord God will cause righteousness and praise to spring forth before all the nations."

In the inspired Word there is an abundance of similarly wonderful world-wide promises; but what is the basis for these glorious expectations? We should indeed have a reasonable foundation for such hopes; in fact we should each "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 [reverence]."—I Pet. 3:15

The various attributes of God's righteous character have been well described as being Wisdom, Justice, Love, and Power; and these are coupled with his perfect intuition, as clearly shown in the Scriptures. We see that he devised a most wonderful, world-wide plan of salvation centered in his beloved Son, and that this great eternal purpose was formulated in the mind of God even before the foundation of the world. (I Peter 1: 18-21; Rev. 13:8; Eph. 1:3, 4) Here, then, we have a firm basis for the grand hope set before us in the holy Word.

The Love of God

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [satisfaction] for our sins." "He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in [adheres to, trusts and relies upon, per Young] him should not perish, but have everlasting life."—I John 4:9, 10; 2:2; John 3:16

In recent times it has been well said that Christ is the key to the history of the world; that he is the fulfillment of all hopes; the completion of all philosophy; the key to all the apparent contradictions of the physical and moral world. Truly, he is the channel of blessing—the very hub around which the Heavenly Father is pleased to have his great plan and purpose revolve.

The lifting of this world out of sin, darkness, and

death, into loyalty, obedience, light, and life will be, when finished, a stupendous miracle of eternity. God's plan mercifully saves sinners without in any degree breaking or bending the divine law, the standard of righteousness.

The Love of Christ

Concerning the great love of God's beloved Son, and his becoming obedient unto death, the Apostle Paul in beautiful language explains that he [the Logos], "though being in God's form [in heaven], yet did not meditate a usurpation to be like God, but divested himself [of his spiritual majesty], taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross." (Phil. 2: 6-8, Diaglott) And Paul refers to this self-sacrificing Son of God as one "who gave himself a ransom [Greek, antilutron, a corresponding price] for all."—I Tim. 2:6

In Eden it was a perfect man that sinned, therefore whoever would ransom him must be a perfect man; nothing more, or nothing less,

would be a ransom, or corresponding price. The economy of the divine plan, and the beauty and the philosophy of the doctrine of the ransom, are wonderful. All mankind were included in one man's sentence, to the intent that in due time the penalty for sin could be paid on behalf of all mankind by the one sacrifice for sins; and this legal remedy is explained in I Corinthians 15:21-22, Diaglott: "For since through a man, there is death, through a man, also, there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life."

It seems impossible for the human mind adequately to comprehend all that it meant to Jesus to die so that God could exhibit "his righteousness . . . in order that he may be righteous while justifying him who is of the faith of Jesus." (Rom. 3:26, Diaglott) The Apostle Paul prayed for the true believers in Christ that the Father "may give you according to his glorious wealth, to be powerfully strengthened through his Spirit in the inner man; that . . . you may be fully able to understand with all saints, what

is the breadth and length, and depth and height; to know even that which surpasses knowledge—the love of the Anointed.”—Eph. 3:16-19, Diaglott

The Day of Judgment

God “hath appointed a day [the millennial day, the thousand-year day of judgment], in the which he will judge the world [and the fallen angels] in righteousness [under a reign of righteousness, with Satan bound] by that man whom he hath ordained,” “Jesus Christ, the righteous,” “For the Father judgeth no man, but hath committed all judgment unto the Son.”—Acts 17:31; I John 2:1; John 5:22

The Scriptures also assure us that “it is in him, and through the shedding of his blood, that we have our deliverance—the forgiveness of our offences—so abundant was God’s grace, the grace which he, the possessor of all wisdom and understanding, lavished upon us, when he made known to us the secret of his will. And this is in harmony with God’s merciful purpose for the government of the world when the times are ripe for it—the purpose

which he has cherished in his own mind for restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in him.” And God saith unto the Son, “Thy throne [thy authority and rulership], O God [mighty one], is for the age; and the sceptre [the right to rule] of rectitude is the sceptre of thy kingdom.”—Eph. 1:7-10 Weymouth; Heb. 1:8, Diaglott

“With righteousness shall he judge the world, and the people with equity.” “When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” “Let the heavens be glad, and let the earth rejoice . . . because he cometh to judge the earth.” “He shall judge among the nations, . . . they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”—Ps. 98:9; Isa. 26:9; I Chron. 16:31-34; Isa. 2:4

King of Kings

We gratefully rejoice in the knowledge that Jesus, at all

times, delighted to do the will of his Heavenly Father, who affectionately announced him in these words: "This is my beloved Son, in whom I am well pleased." And Jesus lovingly and faithfully finished the work that the Father gave him to do. And being obedient unto death, even the death of the cross, God highly exalted him and gave him "a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." —Matt. 3:17; John 17:4; Phil. 2:9-11

Jesus, now a great and glorious spirit being of the divine nature, is actually appointed by God to be King over the earth, and Scripture shows this office to be that of a priestly King to undertake the blessing of all mankind. The Revelator speaks of him as "Lord of lords, and King of kings," and there will be, in due time, the complete destruction of all sin, all evil; and eventually death itself will be destroyed.—Heb. 6:

20; Rev. 17:14; 19:16; I Cor. 15:25, 26

Before taking this great power and exercising it in the overthrow of Satan, sin, and death, and establishing God's glorious, everlasting kingdom in the earth, Jesus, according to his Father's will, was to deal specially, during the Gospel Age, with the selection and development of a church. These are variously described in the Scriptures as members of his body, as his bride, and as a royal priesthood under him as the great royal High Priest and King.

The Revelator pictures Christ as highly exalted, and standing on Mount Sion. In this Mount Sion picture others are with him in that highly exalted position — 144,000. "These are they . . . which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first-fruits unto God and to the Lamb." (Rev. 14: 1, 4) As fully consecrated footstep followers of Jesus along the narrow way of self-sacrifice, faithful even unto death, these are shown as having victoriously finished their course, and as being highly exalted to the divine nature.

Righteousness Established Everywhere

These faithful ones are a royal priesthood—kings and priests. (I Pet. 2:9; Rev. 5:10) They have given all diligence to make their calling and election sure, adding to their faith all the sterling qualities of Christlikeness, being more and more conformed to the image of God's dear Son. (II Pet. 1:5-11) They have been motivated by the Holy Spirit, and have pursued peace with all, and that holiness without which no one shall see the Lord. (Heb. 12:14, Diaglott) They sacrificed their lives for the witness of Jesus and for the Word of God; they have been lights in the world, holding forth the Word of life, and because of their faithfulness unto death, they shall live and reign with Christ a thousand years.—Phil. 2:15, 16; Rev. 20:4

They share with Christ in that glorious future work of giving joy, peace, and life everlasting on the human plane to the dead and dying race. This will include the raising of earth's dead millions to a fair and full opportunity to gain that life of hu-

man perfection; but the incorrigibly wicked will be destroyed. Death will be swallowed up in victory; and the Lord God will wipe away tears from off all faces. (Isa. 25:8) This glorious kingdom shall stand forever.—Dan. 2:44

"Then, the end [of the restitution work, and Christ's mediatorial reign], when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power [opposed to God and his righteous law]." (I Cor. 15:24, RV) Ere long the true church will be completed and glorified; meanwhile there are, at the present time, those who are faithfully and courageously finishing their earthly pilgrim journey; and such hear and are stimulated by our beloved Lord's exhortations: "Be thou faithful unto death, and I will give thee a crown of life;" and "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21

Truly, "The Lord is righteous in all his ways, and holy in all his works."—Ps. 145:17



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Your Questions

Taking and Giving Life

Where does the Bible say that the Lord gives life and takes it away? I thought it was the Devil who has the power of death?

The Lord gave life to our first parents, but deprived them of life when they disobeyed his law; that is, he withdrew his favor from them, and without his favor no one can continue to live. (Ps. 30: 5) A prayer by Moses, recorded in Psalm 90:3, reads, "Thou [the Lord] turnest man to destruction; and sayest, Return, ye children of men."

When God imposed the death penalty upon Adam, it resulted in the entire human race being turned to destruction. But God in his love provided a way of escape from this penalty. That way is through his Son, the Redeemer. Because of this, man will be restored to life. All will hear the call of the Savior to "return" from destruction, or, as Jesus stated it, to "come forth" from death. (John 5:

28, 29) Isaiah wrote, "The ransomed of the Lord [the whole world of mankind for whom Christ died] shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

In Hebrews 2:14 Paul speaks of the Devil as having the power of death. The whole world of mankind has been under just condemnation to death, and consequently dying. The Devil has been, by usurpation, the "prince of this world" during the long reign of sin and death. His rulership has been, therefore, over a dying race. He has exercised his power over those blighted by sin and death. His nefarious influence has helped to hasten the carrying out of the death sentence.

God has permitted this, and will continue to permit it, until the time comes in his kingdom plan for Jesus, the Prince of life, to begin setting aside the death sentence. Then

Satan will be rendered powerless to continue his reign of death. He will be bound for a thousand years, and then destroyed.—Rev. 20:1, 2

Satan is destroyed in the symbolic "lake of fire and brimstone," which the Revelator describes as the "second death." (Rev. 20:14, 10) By a faulty translation the thought is given in verse 10 that the Devil will be tormented. A careful study of the text, however, reveals simply that he will, even though dead, be held in disesteem forever by the saved world of mankind. For further details on this point see "The Truth About Hell," obtainable for ten cents from Dawn Publications, East Rutherford, N. J.

Saved by Baptism

Concerning Noah and his family who were brought through the waters of the Flood, Peter wrote that this was a "like figure whereunto even baptism doth also now save us." (1 Pet. 3:20, 21) Since Jesus likened the days of Noah to the time of his second presence and establishment of his kingdom, are we to understand Peter to

mean that by immersion in water one may now be saved from destruction in the great "time of trouble," or Armageddon?

There would seem to be no connection between Jesus' reference to the "days of Noah" and Peter's use of the experience of Noah and his family in being saved through the Flood. The context of Peter's statement, beginning particularly with verse 18, reveals clearly that he is discussing the privilege of suffering and dying with Jesus, that we may live and reign with him. Baptism is one of the scriptural symbols of thus being "planted together" in the likeness of Jesus' death.—Rom. 6:3-5

The real "baptism" is our burial into Christ. There is only this "one" baptism, and it is symbolized by immersion in water. (Eph. 4:5) Peter's statement that we are saved by baptism is, we understand, a reference to our real baptism into Christ, not to water immersion. Jesus set us the example for this real baptism, which is a baptism unto death. Although Jesus symbolized his death baptism by water immersion, he knew

that that which was pictured by his immersion in the river Jordan would not be accomplished until he had been faithful to his vows of consecration even unto death.—Luke 12:50

When James and John, through their mother, asked to sit, one on his right hand and the other on his left in the kingdom, Jesus asked them if they were able, or willing, to be baptized with his baptism. (Matt. 20:20-23) Jesus knew that his "baptism" would be successfully completed only by his faithfulness even unto death. Thus when Peter endeavored to dissuade him from going to Jerusalem where his enemies were lying in wait to put him to death, Jesus replied, "Get thee behind me, Satan." Continuing, Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:22-25

In Mark's record of this incident Jesus is reported as saying, "Whosoever shall lose his life for my sake and the

Gospel's, the same shall save it." (Mark 8:35) For a Christian to lose his life sacrificially is the same as being planted together with Jesus in death baptism. Having given ourselves to die with Jesus, any effort to hold back from sacrifice would result in tragedy, possibly even the "second death." On the other hand, faithfulness to our vows of consecration—even unto death—will lead to salvation, the "great salvation" which began to be spoken by our Lord.—Heb. 2:3

It is very evident that this is what Peter refers to as being saved by baptism. "Not," he says, "the putting away of the filth of the flesh, but the answer of a good conscience toward God." (I Pet. 3:21) John's baptism was in a sense a symbol of the putting away of the filth of the flesh. But this is not the Christian's baptism, which, as Peter explains, is the "answer of a good conscience toward God." When we recognize all that the Lord has done for us, the only proper "answer" that a "good conscience" could give would be the full dedication of oneself to walk in the footsteps of Jesus, even unto death.

Peter indicates that this "death baptism" of the Christian was illustrated by the experience of Noah and his family being brought "through" (Greek, *dia*, meaning through. See Diaglott translation) the Flood. In this picture Noah would represent Christ. To be saved in the Flood it was necessary for him to be obedient to the will of God. So it was with Jesus. Unfaithfulness on his part would have led to eternal death. It was, in turn, necessary for Noah's family to follow him, and to put their full confidence in his leadership, else they would have been lost in the Flood. So we must follow Jesus in death baptism that we might live with him, putting our confidence in him in order to attain with him to the "great salvation."

In this lesson Peter is not discussing a truth which pertains merely to this end of the age. His lesson has applied to every footstep follower of the Master from Pentecost to the present time. It is still true. It does not refer to being carried alive through the "time of trouble," but to exaltation to "glory and honor and immortality" in the first resurrection.

Through Faith in Christ

I John 3:5 says, "And ye know that he [Christ] was manifested to take away our sins; and in him is no sin." How does Christ take away our sins? He has not taken away mine, for I find it impossible to live a completely sinless life.

We read in John 1:29, "The next day John [the Baptist] seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world." Our Lord is the Savior of the world. He died in order to have the privilege of removing the cause of our sinful condition—our condemnation to death. As expressed in Hebrews 9:26, "He appeared to put away sin by the sacrifice of himself."

But that does not mean that we, as Christians, by our acceptance of Jesus as our Redeemer, have a miracle performed in our bodies so that we might live without physical or mental imperfections. I John 1:8 reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It does mean, however, that as members of the Christian church we are

now no longer under condemnation to death, but have been made acceptable to God through Jesus Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7

As long as we are in a body of flesh, as members of the church of this Gospel Age, we will be required to strive against sin and imperfection. The Apostle Paul had the same struggle, for he writes in Romans 7:19-23, "The good that I would do I do not; but the evil I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of

my mind, and bringing me into captivity to the law of sin which is in my members."

In verse 25 Paul concludes, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." By waging a good battle against our fleshly imperfections we will prove our faithfulness and the sincerity of our consecration; but when overtaken in a fault let us remember the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) Another text which should prove of great comfort is Psalm 32: 1, 2. It reads, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." □

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THE LORD'S MESSAGE APPEALS TO FEW

"The church's salvation which is now in progress, has its beginning in the 'hearing' of faith. The message of God's grace is proclaimed here and there by stammering lips, and does not appeal to many of the great or wise or learned, but chiefly to the poor of this world, rich in faith."—Reprints

Talking Things Over

Thanksgiving

Many, O Lord my God, are thy wonderful works which thou has done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."

—Psalm 40:5

THURSDAY, November 25, will be a national thanksgiving day in the United States, and surely it is appropriate to give thanks unto the Lord for all his blessings. And despite increased chaos in the world, increased unemployment here at home, the ever mounting cost of living, and the continuously growing number of people on relief, those who are thankful at heart will find something for which to thank the Lord regardless of the darkness of the times in which we are living.

Dedicated Christians—those who have consecrated themselves to know and do the Heavenly Father's will—give thanks specially for the spiritual blessings which the Lord bestows upon them. In our text Jesus speaks through the psalmist on behalf of this "little flock" group. This is apparent from the verse following our text, which reads, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering thou hast not required. Then, said I, Lo, I come; in the volume

of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

It is indeed wonderful to realize that many of God's thoughts and promises apply to us as followers of Jesus, as well as to Jesus himself. This makes them even more precious to us. The "wonderful works" of our Heavenly Father which, as our text declares, are "more than can be numbered," are true causes for thanksgiving, not only on Thanksgiving Day but at all times. It is impossible for us to number all of God's wonderful works to "us-ward," but how blessed we are when we can remember some of them!

Life itself is one of God's blessings to us, and in the design of his plan he has arranged a very high position, even glory, honor, and immortality for all the faithful followers of the Master. None of God's blessings could be enjoyed without life. Even with our imperfect life of the present we can appreciate many of God's promises and give thanks for them; and give thanks also for the way he is guiding and blessing us day by day as new creatures in Christ Jesus.

The Creator is the great First Cause, and the first lavish Giver of blessings. He it was who made man, and bestowed upon him the gift of life. What cause for thanksgiving it is to realize this precious truth, and that such a mighty and loving Creator is our Heavenly Father! How immeasurably beyond the finite is the limitless scope of the Creator's attributes! He is possessed with infinite justice, wisdom, and love, and exercises love commensurate with the glory of his character.

Man's capacity for pleasure was certainly not overlooked by the Creator when he was so richly endowed with the faculties which are his. What an infinite variety of pleasing sensations are possible through seeing, feeling, hearing, taste, and smell. How prone we are to take as a matter-

of-course the magical though common blessings we continually enjoy by means of these five senses. And of greater importance to new creatures in Christ Jesus are the faculties of the heart and mind—the power to think, to reason, to compare. Surely man has been “fearfully and wonderfully made”!

As indicated, there are many special reasons for which the Christian has particular cause for thankfulness. Should he not rejoice that he has inherited that quality of mind and heart which enables him to exercise faith? “All men have not faith,” we are informed. (II Thess. 3:2) We are also told that “without faith it is impossible to please” God. (Heb. 11:6) It is God who has given us the Bible, his precious Word of truth, and how thankful we should be for the knowledge which it imparts to us concerning the divine plan of salvation for both the church and the world.

Our thankfulness is increased when we compare our present state with the state we were in before we were drawn to the Lord. Previously we were “aliens...and strangers...having no hopes and without God in the world.” (Eph. 2:12) Verses 2 and 3 prophetically state, “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock...and he hath put a new song in my mouth.” (Ps. 40:2, 3) The Apostle Peter refers to this as being called out of darkness into his marvelous light.—I Pet. 2:9

Here “light” is synonymous with truth—the truth concerning God, his character, and his plan. Such knowledge can be enjoyed only by new creatures in Christ Jesus, and is an exceeding great cause for thankfulness. If our faith has laid hold upon this knowledge we can exclaim with the Apostle Paul, “O the depth of the riches both of the wisdom and knowledge of God!”—Rom. 11:33

A true faith in this knowledge leads to consecration and

justification. Thus we enter into sonship with our Heavenly Father, and become heirs of God and joint-heirs with Jesus Christ, and for a thousand years will lavish blessing of peace, health, joy, and life upon all mankind. As sons of God we can also rejoice in the glorious hope of immortality, and of sharing the divine nature with our Heavenly Father and with his beloved Son, Christ Jesus.

What causes for joy and thanksgiving thus belong to the dedicated Christian! Paul speaks of the "high calling of God in Christ Jesus," and we have been made partakers of that "high" and "heavenly calling." (Phil. 3:14; Heb. 3:1) Peter adds that unto us have been given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4

Pre-eminent among God's gifts to the church is the gift of the Holy Spirit. Paul wrote, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) What a comfort it is to realize that we are being led by the Holy Spirit of God! But the richness of this blessing from the Lord depends upon the surrender of our own will and way. We cannot be led by the Spirit of God if we insist on going our own wilful way. And we need to watch this, for the Holy Spirit leads in the way of sacrifice, and if we hold back from sacrifice when the opportunity is given us to lay down our lives in the service of the truth and the brethren, then we cease to be led by the Holy Spirit.

It is a source of joy to those who wholly love the Lord that they are privileged to use whatever talents they have of time, strength, and means in his service. If we are truly thankful for the privilege of service we will endeavor to increase our opportunities and abilities. Individual service is a blessing for which to be thankful, and there is a great joy in co-operating with others in making known the glad tidings of the kingdom.

Your brethren of The Dawn are especially thankful for the share they enjoy in helping to provide appropriate truth literature to carry forward the work—tracts, cards, booklets, and books. We invite the brethren, yea, urge them, to make greater use of this literature. Surely there has been no time in the history of humanity when the people stood in greater need of a message of comfort from the Word of God than now. There is chaos, uncertainty, and suffering all around us, and how wonderful it is to be able to assure those with a hearing ear that the long-promised kingdom of the Lord is near. Let us unite in the witness work, and press forward in the proclamation of the kingdom with greater enthusiasm than ever before. Thus we will be showing our thankfulness to the Lord for touching our hearts to hear and appreciate the truth. The truth was not given to us merely to hold for ourselves but to be made known to others.

We are thankful that the Lord has provided some to travel from group to group to comfort the brethren and to build them up in our most holy faith. The pilgrim service has been richly blessed during the year. We are sure that the brethren serving in this branch of the work are thankful for their opportunities, and we are certain also that those they have served are thankful to the Lord for these messengers of grace and comfort.

We are thankful here at The Dawn, and we are certain that the brethren in the field are also thankful, that it has been possible to continue the radio and television witness. There are newly interested persons all over the country who were introduced to the truth by one or the other of these two methods of witnessing. And The Dawn will keep up these aspects of the witness work as long as the Lord provides the means.

It would be impossible to estimate how many have been introduced to the truth through the ministry of The Dawn magazine—either by finding a copy in a literature box in

a bus station, or by having one of the brethren hand them a copy with an invitation to read it, or by the fact that a friend has subscribed to the magazine for them. We are thankful that this is so, and we suggest strongly that the brethren everywhere use *The Dawn* more widely along this line. Every issue of *The Dawn*, in addition to its special articles for the consecrated, contains articles designed for the newly interested. It is an effective piece of literature with which to bear witness to the truth.

Another cause for thankfulness is the privilege we have as sons of God for prayer and fellowship in the spirit. The Apostle John wrote, "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." It is difficult, yea, impossible, for our finite minds to grasp the full meaning of having fellowship with our Heavenly Father, the great Creator of the universe, and with his beloved Son, but the Scriptures assure us that this is the case, and we rejoice in it, and give thanks to our Heavenly Father for this marvelous provision he has made for his Spirit-begotten sons.

How wonderful this fellowship really is! It is a communion with him with respect to the things of his plan. And it is more than a communion of thought with respect to the great fundamentals of the truth. It is also a participation with the Father in the outworking of his plan, for the word "fellowship" in the Bible is translated from a Greek word meaning partnership. Just as the Logos was a partner with the Heavenly Father in the original work of creation, so now we are privileged to be co-workers with him in connection with the call and development of those who will compose the new creation class. And those who make their calling and election sure to live and reign with Christ will share with him in the future work which God has promised; that is, the blessing of all the families of the earth.

Restitution Blessings

And how rich those blessings will be! Peter said that there would be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) How often we hear a "truth person" say, when seeing a crippled or ill person, "How much the world needs restitution!" And how true this is! And to think that some of God's thoughts toward Jesus and toward "us-ward" give the assurance that we will have the privilege of participating in the work of healing the lame, the sick, and the dying; besides awakening the dead from the sleep of death!

If we could visualize a world in which all the hospitals would be emptied, a world in which there would be no need for doctors, for drugs, for operations; a world also in which there would be no more wars, then we can begin to appreciate the blessed future work in which we will participate, by the grace of God, in bringing joy and life to all the families of the earth. Should not the prospect of this fill our hearts with thankfulness that the great and good God of love has called us into his communion and into partnership with him and with his beloved Son?

Let us be thankful also that some time remains this side of the veil in which we can co-operate with the Lord in proclaiming these glad tidings of the kingdom. We know not how long this will be; but the work of preparation of the kingdom goes on apace, and it seems evident that the "time is short," very short. But regardless of how long it might be, let us be thankful that the Lord is still dealing with us, still leading us by his Spirit, and still giving us opportunities to proclaim the "old, old story of Jesus and his love."

Let us remember the vital relationship of faithfulness in this service with our future privilege of living and reigning with Christ, for the Apostle John wrote that it is those

who are "beheaded for the witness of Jesus and for the word of God," who will "live and reign with Christ a thousand years" and indeed "forever and ever." (Rev. 20:4; 22:5) Let us, then, be faithful to the witness work now, that later we may share the glory of the kingdom, and have the privilege of lavishing the blessings of the kingdom upon the sick and dying world of mankind.

Let us continue to give thanks to the Lord for all his wondrous works, and for the share in those works which by his grace he has given to us. "Be careful for nothing [be not anxious about anything]; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6, 7 □

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Timely Messages

Dear Sirs: We have been interested listeners to your program, and have enjoyed its timely messages. In times like these when so much is being said and done contrary to the Bible's statutes and precepts, it's good to find someone still speaking out, and holding to its truths. May God bless you, every one. We would like the booklets listed on the enclosed card.—Wisconsin

Eyes Now Opened

Dear Sir: Thank you so much for the booklet, "The Truth About Hell." It has really opened my eyes, and made me feel better about things in general, because all my life I've believed, and was taught, that there was a hell you went to if you did not walk the straight and narrow. But I just couldn't see our dear Heavenly Father sentencing his children to everlasting torture of hell-fire and brimstone. After all, what would he accomplish? He knows how hard it is for us—how weak the flesh is. I've always liked to study the Word of God and learn the true meaning of the Bible, which is very hard

without help. By writing to you, perhaps you have opened the way for me. I would like two copies of "God and Reason." And again I say thank you for opening my eyes. I believe this is what I have been searching for all these years. Keep up the good work!—California

Grateful Lay Preacher

Dear Friends: I am writing to very gratefully acknowledge receipt of the series of your publications you recently sent to me, and to express my great appreciation in reading through these books. In reality, they have proved very useful to me as a lay preacher, helping me to a very great extent in the preparation of my sermons. I shall be very much obliged to receive more of your very helpful literature. Thanking you very sincerely in anticipation. Faithfully yours.—West Africa

Gospel Clearly Explained

Dear Brethren: Thank you very much for the most helpful Dawn magazine and booklets received throughout the year. The knowledgeable information contained therein is

very greatly appreciated; also the easy understandable way in which you so clearly explain the Gospel. I should therefore like to continue to receive your publications. Please also send your literature to the under-mentioned address, for which I enclose postal order. Thank you again for your very valuable help in my understanding of the Holy Scriptures.—Northern Ireland

Loves Reading It

Dear Sirs: I have received my first issue of The Dawn, and I am so pleased. I love reading it so much. It is the best maga-

zine I've ever read! I'll most certainly be waiting anxiously for each monthly issue. Please send me the following five booklets. Sincerely.—Washington

A Different Aspect

Dear Sirs: I listen to your program quite often, and enjoy it very much. One Sunday in December I especially enjoyed the program on "Hope Beyond the Grave." You made dying and the life hereafter take on a different aspect, and removed the fear that so many have. I was really impressed, and would love to have a copy of this booklet.—Kentucky

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WHEN A MAN DIES

To be discussed by

'FRANK and ERNEST'

KMEO-740 kc.—8:30 A. M.

Sunday, November 21

Tune in this vital discussion, and send for a free booklet, "When a Man Dies." Address:

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For Your Newspaper

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

DECEMBER SPECIAL: On Sunday, December 19, "Frank and Ernest" will discuss the topic, "The Lord Is Come." Attractive advertising folders will be available for announcing this broadcast, and you are invited to send for as many as you can use. Address: The Dawn, East Rutherford, New Jersey 07073.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

G. M. JEUCK	Philadelphia, Pa.	7
Sayville, N. Y.	Nov. 7	

	H. J. Tiemeyer	
A. H. KRUMPOLT	Allentown, Pa.	Nov. 7
Boston, Mass.	Nov. 28	

	F. S. WASSMANN	
R. J. KRUPA	Pottstown, Pa.	Nov. 7
New Haven, Conn.	Nov. 14	
	New London, Conn.	28

GEORGE PASSIOS	C. R. WEIDA	
Paterson, N. J.	Nov. 28	
	Catawissa, Pa.	Nov. 21

LEO POST	W. N. WOODWORTH	
Baltimore, Md.	Nov. 7	
	New Haven, Conn.	Nov. 14

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STUDY IS ESSENTIAL

"We are to 'study' to show ourselves approved—study the doctrine and endeavor to have our course of conduct harmonize with it."—Reprints

BRITISH SPEAKER'S APPOINTMENT

E. T. NADAL

Letchford

Nov. 14

DAWN RECORDED LECTURE SERVICE—Tapes on loan. For details write to 15, Southwood Gardens, Gants Hill, Ilford, Essex.

WORLD IN SHOCK

Economist Leo Cherne, executive director of the Research Institute of America, speaking at a Rotary Club Luncheon at the Hotel Commodore, New York, declared that the world is in "future shock," and that "we have been dumped literally into the future." Cherne also said, "Until twenty to twenty-five years ago human knowledge doubled every two thousand years. But estimates now are that it is doubling every ten years."

Weekly Prayer Meeting Texts

NOVEMBER 4—"He made Himself of no reputation, and took upon Him the form of a servant."—Philippians 2:7 (Z. '00-318 Hymn 167)

NOVEMBER 11—"Giving all diligence, add to your faith virtue [fortitude]."—II Peter 1:5 (Z. '04-10 Hymn 198)

NOVEMBER 18—"The angel of

the Lord encampeth round about them that fear Him, and delivereth them."—Psalm 34:7 (Z. '97-120 Hymn App. E)

NOVEMBER 25—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."—James 1:13 (Z. '04-7 Hymn 67)

Conventions

COLUMBUS, OHIO, Nov. 6, 7—Clintonville Woman's Club, 3951 N. High St. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

PORTLAND, Oreg., Nov. 6, 7—YWCA Auditorium, 1111 S. W. Tenth St. Mrs. Harvey Brown, 3823 Aldercrest Rd., Milwaukie, Oreg.

MINNEAPOLIS, MINN., Nov. 7—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Nov. 14—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

NEW HAVEN, CONN., Nov. 14—New Location: University of New

Haven, 300 Orange Ave. (U. S. Rt. 1), West Haven, Conn. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.

CINCINNATI, OHIO, Nov. 21—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind.

CHICAGO, ILL., Nov. 28—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., Nov. 28—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.



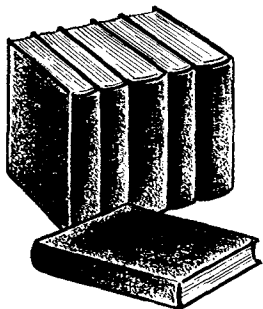
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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