

a herald of Christ's presence

# THE DAWN

"WHEN THY  
JUDGMENTS ARE IN  
THE EARTH, THE  
INHABITANTS OF THE  
WORLD WILL LEARN  
RIGHTEOUSNESS."

—Isaiah 26:9

July 1964

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## "Such As Never Was"

**"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Daniel 12:1**

DANIEL'S prophecy concerning a "time of trouble" was referred to by Jesus as constituting one of the signs of the end of the age, and of his second presence. (Matt. 24:3, **Diaglott**, 21,22) In Jesus' reference to the prophecy the foretold trouble is referred to in our Common Version translation as "tribulation." Like Daniel, Jesus stresses the fact that this "tribulation," or "trouble," would be "such as was not" on the earth—"since the beginning of the world," Jesus said. And Daniel said, "since there was a nation."

But Jesus added a note of comfort. He gave assurance that there would never be anything like it again. This statement also locates the fulfilment of the prophecy at the end of the age, and the time for the establishment of Christ's kingdom, which, as the Scriptures reveal, will be during the thousand years of its reign, and which will destroy all evil and bring about the full establishment of the Creator's will in the earth in answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

There are many prophecies, both in the Old and New Testaments, which indicate that there would be calamitous events throughout the earth just before the full establishment of Messiah's kingdom. Many of these prophecies are couched in symbolic language. Isaiah 34:1-4 reads, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all

that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."

Jeremiah 25:31-33 reads, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword. . . . Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Zephaniah 3:8 reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, zeal]." In order to assure us that it is not the literal earth which will then be destroyed, the Lord informs us that following the symbolic fire of his zeal, which will devour the symbolic earth, the people will still be living on the literal earth, and that he will turn to them "a pure language," that they might call upon him unitedly, and serve him "with one consent."—Zeph. 3:9

In the New Testament we also have symbolic prophecies depicting the foretold "time of trouble," or "tribulation." The Apostle Peter presents one of these. In discussing the time of our Lord's second presence and the establishment of his kingdom, Peter wrote, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned

up." "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—II Pet. 3:10,12

### **The Earth Abides**

Beginning in the darker past, many students of prophecy falsely concluded from these symbolic prophecies that the return of Christ would signal the complete destruction of the earth by literal fire. These failed to grasp the plan of God pertaining to the purpose of Christ's return; namely, that it was for the restoration of the human race to life on the earth. They seemed not to know about Peter's reference to the "times of restitution" which, as he said, had been spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

It is in keeping with this grand design of the Creator on behalf of the fallen race that the Bible assures us of the continuance of the earth, and that it was not created in vain, but formed to be inhabited. (Eccles. 1:4; Isa. 45:18) Were the earth to be destroyed, God's glorious restitution project, which in his plan is to take place following the return of Christ, would come to nought. But when we recognize that the prophecies which so vividly describe the calamitous events to take place at the end of the world, or age, are couched in symbolic language, then we find harmony in the Bible.

In the prophecies quoted a number of symbolisms are used. Prominent among these is "fire." Fire is used in the Scriptures as a symbol of destruction. In the prophecies relative to the end of the age it is used to symbolize the destructive forces which destroy what the Bible refers to as "the heavens and the earth, which are now." (II Pet. 3:7) In this connection we find the prophecies referring to "armies," and to their destruction. (Isa. 34:2) It is the divine purpose that Satan's entire social order of sin and selfishness shall be destroyed, including war and the implements of war. "He maketh wars to cease unto the end of the earth," wrote the psalmist.—Ps. 46:9

In Luke's account of Jesus' reference to the great "tribulation" which would come upon the earth at the end of the age, we are given a forthright description of just what is involved. First he refers to "signs in the sun, and in the moon, and in

the stars"—which, of course, is symbolic language—and then he adds, "upon the earth distress of nations, with perplexity." Luke continues, "the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25,26

Intermingled with symbolisms, Luke thus reveals that the great "time of trouble" foretold by Daniel, and verified by Christ, is actually a time when there was to be upon the earth distress of nations, with perplexity; and that on account of the ominous threats of increasing trouble and calamity, it would be likened to the roaring of the sea and waves, and men's hearts would fail them for fear as they looked forward to the things coming on the earth.

### **The Present Situation**

Without doubt we are now living in the end of the age and in the midst of the prophetic "time of trouble" which was to accompany our Lord's return in preparation for the full establishment of his kingdom. Daniel said that this trouble would be "such as never was since there was a nation." This is true of the present "distress of nations." Let us note some of the evidences which establish this fact.

First among these is Jesus' own enlargement upon the severity of this "great tribulation." He said that it would be so severe that unless those days were shortened no flesh would survive. It has been recognized since the close of the second World War that man now has within his power the destruction of the entire human race in nuclear warfare. Throughout the more than six thousand years of human life on the earth men and nations have struggled with each other in wars and revolutions. These battles have often been very destructive of human life, but never before has there been the possibility that the entire human race might be destroyed. Probably the most devastating of human struggles were the first and second World Wars; but during all the destructive years of those wars the total population of the earth continued to increase.

We are not forecasting that the human race will be destroyed ere the present "distress of nations" is over. Indeed, the proph-

ecies reveal that this will not be permitted to occur. Jesus himself said that the "tribulation" would be shortened to prevent such a catastrophe. The point we wish to emphasize is that today, and in keeping with Jesus' own prophecy, the nations do have the potential for destroying the human race. This, we submit, is one of the ways in which the present "tribulation" on the earth is "such as never was since there was a nation."

### **World-wide**

In the past, conflicts among men and nations have been confined largely to local areas. There have been times when a limited number of nations have been allied in war, but usually it has been a case of one nation engaged in war against another, with the rest of the world measurably disinterested as to the outcome. True, the armies of Assyria, Syria, Babylon, Medo-Persia, Greece, and Rome reached quite far afield to conquer surrounding countries, and thus, in turn, to build up their empires. But even these circumstances did not involve the whole world, although much of the so-called civilized world was often affected.

During the era since the first advent of Christ essentially every decade has been plagued by war, but in no case did these involve the people of the whole earth. But beginning with the first World War in 1914 it has been different. The fact that this was the "first" World War emphasizes the difference, and from this standpoint identifies the distress through which the world has been passing since 1914 as a trouble "such as never was since there was a nation."

The second World War was even more universal in the devastation it wrought upon men and nations. But the distress of nations did not end with the conclusion of the second World War. Almost immediately the great powers of earth entered into what is designated the "cold war." In this struggle for advantage and power the people of earth have been held in almost constant suspense, for they have realized that a false move on the part of high officials in government could plummet the nations into an all-out global nuclear war, the horrors of which cannot be properly estimated.

Language is limited in its meaning, and the definitions of words often change from one decade to another. In times past the struggles of men and nations fell, in a general way, into three categories. These were described as war, revolution, and anarchy. These words still have an application to what is taking place throughout the earth, but cannot be applied in an unlimited sense to many of the events which make up the present "distress of nations."

Following the first World War there came that great communist revolution in Russia. In the years since, this has developed to the point where it threatens to engulf the whole world. But aside from that, and further emphasizing the fact that the present trouble is different from anything which has ever plagued the earth before, are all the outbursts of human passion which are manifesting themselves in every country of earth, even the small, emerging nations of Africa, Asia, and elsewhere.

Each one of these situations is in some respects different from the others. In Cuba it was called a "revolution," and the spirit of revolution is widely manifested in South America and other parts of the world. But the very dangerous situation in Cyprus could hardly be called a revolution, yet it is a part of the "distress of nations." The expression, "brush fire war," is one that has been coined to describe the hostilities which today almost continuously rage in one part of the earth or another.

As the newly formed nations of Africa and elsewhere struggle for existence, endeavoring to progress in the face of the conflicting forces of communism, race hatred, and other handicaps, many lose their lives. One could hardly refer to these circumstances as wars, or as revolution, but they are a part of the general picture of distress in this "time of trouble such as never was since there was a nation."

There are still other strange situations throughout the earth. One of these is the present division of Germany where the people in one part of the city of Berlin are kept separate from those in the other part by a great wall. What will be the outcome of this situation? At present no one knows. All we know is that in the division of Germany there is a condi-



tion ready to ignite another global war; so the people of Germany, of all Europe, and of the whole world are kept apprehensive, their hearts filled with fear as they look ahead to what might almost any day come upon the earth. And Jesus said that this would be one of the characteristics of the prophetic distress of nations with perplexity.

What we might refer to as the deGaulle situation has helped to create further apprehension among the western nations, particularly his recognition of communist China. What does this mean? What is deGaulle attempting to accomplish? To say the least, he has weakened the solidarity of the western bloc of nations against the communist forces of the earth.

For a long time in the "cold war" it seemed that the two large communist nations, Russia and China, were solidly united in their militant determination to destroy the capitalist world. But now that situation is changing, or so it seems. Of course, there are those who hold that the "controversy" between China and Russia is merely a part of a grand strategy to confuse the diplomats of the Western World, and that in the event a real struggle should develop between the communist and capitalist worlds, these two powerful nations would stand shoulder to shoulder. But regardless of whether or not this is so, the situation is becoming more and more confused, which again adds to the uncertainty of the people of all nations. Truly it is a "time of trouble, such as never was since there was a nation," identifying without doubt the fact that we are now living in the end of the age, the early period of Christ's second presence and the near establishment of his glorious mediatorial kingdom of blessing.

### **Michael Stands Up**

Our text states that this great time of trouble would occur as a result of Michael's standing up. Michael is identified in the text as "the great prince which standeth for the children of thy [Daniel's] people." The fact that Jesus applied this prophecy to the time of his own return and second presence shows clearly that the "great prince" referred to is none other than the Messiah, and that "Michael" is one of the official titles which the Scriptures apply to him.

The reference to Michael standing up denotes his exercise of authority and power over the forces of evil which have been so dominant in the affairs of men throughout the ages of the past. It is this which, to begin with, leads to so much confusion and distress throughout the earth. However, the ultimate object is to bless the people with peace, happiness, and everlasting life, through the agencies of the messianic kingdom.

The "great Prince," Christ, is the One of promise who will stand for the Lord's people, and deliver them. This means that he stands for truth, and justice, and righteousness. With his kingdom fully established the righteous will no longer be persecuted, for "the rebuke" of God's people shall be taken away "from off all the earth." (Isa. 25:8) When Jesus outlined the signs of his second presence he said that when his people saw these things "begin to come to pass" they should look up and lift up their heads, because their deliverance would be drawing near. (Luke 21:28) He probably had the prophecy of Daniel in mind when making this statement, for as Daniel recorded, the standing up of Michael, the "great Prince," would lead to the deliverance of the Lord's people.

And this is more than simply a deliverance from the trouble which surrounds us in this present evil world. Verses 2 and 3 of Daniel, 12th chapter, carry the thought further, assuring us of a deliverance from death. We quote: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The word "many" as here used denotes "all." (See John 5:28,29, and I Tim. 2:3-6.) Among these "many" some will be worthy of entering immediately into everlasting life, either on the spirit plane or on the human plane.

But there will be others, indeed the vast majority of the world of mankind, who will not be worthy of this immediate reward. They will be brought forth and placed on probation. Due to their past lives of unrighteousness, considerable shame will be heaped upon them. This will be part of their discipline and preparation for humbly accepting the provisions of divine grace through Christ, and for obeying the righteous laws of the messianic kingdom. The text speaks of this as "everlasting contempt." The Hebrew text does not denote unending con-

tempt, but merely until the designed purpose of discipline has been accomplished.

Verse 3 gives further details concerning the status in the resurrection of those who, in this life, have found favor with God, and have had their names placed in his "book" of life. The text reads, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." It seems reasonable that here the reference is to those who will participate in the two rulership phases of Christ's kingdom; that is, the spiritual and the earthly.

The spiritual phase of the messianic kingdom will consist of the resurrected and highly exalted Jesus, and associated with him his overcoming followers of the Gospel Age. These will be invisible to the human race, and will be represented here on earth by the resurrected "fathers," the Ancient Worthies, who will be made "princes in all the earth." (Ps. 45:16) These will work together in glorious unison in extending the blessings of the messianic kingdom to all who will accept them—those blessings provided by the redeeming blood of Christ.

The ultimate result of that glorious kingdom reign will be the deliverance of all mankind from the thralldom of sin and death. Death itself will be destroyed, and ultimately there shall be no more pain, and no more death. (I Cor. 15:25,26; Rev. 21:4) Today, as we have seen, in addition to the normal afflictions of disease and death which have plagued the human race since the disobedience of our first parents, there are all those additional woes which result from the "great tribulation" through which the people are passing.

But how encouraging to realize that the "time of trouble, such as never was since there was a nation" is a sure harbinger of the near and complete establishment of the long-promised messianic kingdom, that kingdom which, ere its divinely planned objective has been accomplished, will make an end of all trouble and sorrow! While no one can rejoice in the world's present woes, we should be glad for the assurance that the time has come for the great Prince of Peace to strike a death blow against all the causes of sorrow, and that even death will be swallowed up in victory.—Isa. 25:8; I Cor. 15:54,55

# THE BIBLE ANSWERS TV SCHEDULE

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## ALABAMA

Montgomery WKAB-TV Channel 32  
Tuesdays and Thursdays, 1:00 p.m.  
Selma WSLA-TV Channel 8  
Sundays, 4:30 p.m.

## ARIZONA

Phoenix KTVK-TV Channel 3  
Sundays, 5:30 p.m.  
Yuma KLUB-TV Channel 13  
Sundays, 9:30 a.m.

## ARKANSAS

El Dorado KTVE-TV Channel 10  
Sundays, 7:30 a.m.  
Jonesboro KAIT-TV  
Sundays, (Time and channel to be announced.)  
Little Rock KTHV-TV Channel 11  
Sundays, 11:00 a.m.

## CALIFORNIA

Fresno KAIL-TV (Time and day to be announced.)

## CONNECTICUT

Hartford WHCT-TV Channel 30  
Sundays, (Time to be announced.)

## FLORIDA

St. Petersburg WSUN-TV Channel 38  
Sundays, (Time to be announced.)

## INDIANA

Lafayette WFAM-TV Channel 18  
Sundays, 11:00 a.m.

## IOWA

Des Moines KRNT-TV Channel 8  
Sundays, 8:30 a.m.  
Ottumwa KTVO-TV Channel 3  
Sundays, 7:30 a.m.

## KENTUCKY

Lexington WKYT-TV Channel 27  
Sundays, (Time to be announced.)

## LOUISIANA

Monroe KLSE-TV Channel 13  
Mondays, 12:30 p.m.

## MASSACHUSETTS

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

## MICHIGAN

Grand Rapids WZZM-TV  
Sundays, (Time and channel to be announced.)  
Jackson WILX-TV Channel 10  
Sundays, 11:00 a.m.  
Kalamazoo WKZO-TV Channel 3  
Sundays, 8:30 a.m.

## MINNESOTA

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 10:00 a.m.

## MISSISSIPPI

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.  
Tupelo WTVV-TV Channel 9  
Mondays, 12:30 p.m.

## MISSOURI

Kansas City WDAF-TV Channel 4  
Sundays, 10:30 a.m.  
Springfield KYTV  
Sundays, (Time and channel to be announced.)

## NEBRASKA

Holdrege KHOL-TV Channel 13  
Sundays, (Time to be announced.)

## NEW YORK

Binghamton WBJA-TV Channel 34  
Sundays, 2:30 p.m.  
New York WOR-TV Channel 9  
Sundays, 8:30 a.m.  
Rochester WROC-TV Channel 8  
Sundays, 9:30 a.m.  
Syracuse WNYS-TV Channel 9  
Sundays, 10:00 a.m.

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## TV BROADCAST

### NORTH CAROLINA

Asheville WISE-TV Channel 62  
Saturdays, 7:00 p.m.

### OHIO

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

Cleveland WEWS-TV Channel 5  
Saturdays, 8:30 a.m.

Columbus WLWC-TV Channel 4  
Sundays, 9:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 9:30 a.m.

Lima WIMA-TV Channel 35  
Sundays, 10:30 a.m.

Zanesville WHIZ-TV Channel 18  
Sundays, 9:30 a.m.

### OKLAHOMA

Elk City KSWB-TV  
Sundays, 5:30 p.m.

Oklahoma City KOCO-TV Channel 5  
Sundays, 8:30 a.m.

Tulsa KVOO-TV Channel 2  
Sundays, 8:30 a.m.

### PENNSYLVANIA

Philadelphia WHYY-TV Channel 35  
(Time and day to be announced.)

Pittsburgh WTAE-TV Channel 4  
Sundays, 9:30 a.m.

KDKA-TV Channel 2  
Sundays, 8:30 a.m.

Wilkes-Barre WBRE-TV Channel 28  
Wednesdays, 6:30 a.m.

### SOUTH CAROLINA

Columbia WCCA-TV Channel 25  
Sundays, 3:30 p.m.

### TEXAS

Big Spring KWAB-TV Channel 4  
Sundays, 10:30 a.m.

El Paso KTSM-TV Channel 9  
Sundays, 10:00 a.m.

Fort Worth KTVT-TV Channel 11  
Sundays, 9:00 a.m.

Odessa KOSA-TV Channel 7  
Sundays,

San Antonio KWEX-TV  
Sundays, (Time and channel to be  
announced.)

Temple KCEN-TV Channel 6  
Sundays, 11:00 a.m.

### UTAH

Salt Lake City KUTV Channel 2  
Sundays, 11:00 a.m.

### VIRGINIA

Bristol WCYB-TV Channel 5  
Sundays, 12:00 noon.

Lynchburg WLVA-TV Channel 13  
Sundays, (Time to be announced.)

### WEST VIRGINIA

Huntington WHTN-TV Channel 13  
Sundays, (Time to be announced.)

Oakhill WOAY-TV Channel 4  
Sundays, 7:30 p.m.

Parkersburg WTAP-TV Channel 15  
Sundays, 9:30 a.m.

### WISCONSIN

Milwaukee WITI-TV Channel 6  
Sundays, 7:30 a.m.

WUHF-TV Channel 18  
Sundays, 3:30 p.m.

### CANADA

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

Thompson, Man. CESM-TV  
Sundays, 5:30 p.m.

# *"Frank and Ernest"*

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

Decatur WMSL 1400 10:05 a.m.  
Haleyville WJBB 1230 10:05 a.m.

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KGLM 740 10:00 a.m.  
Los Angeles KBIG(fm) 104.3 9:00 a.m.  
Marysville KMYC 1410 10:35 a.m.  
Napa KVN 1440 10:35 a.m.  
Redding KVCV 600 7:45 a.m.  
San Diego XERB 1090 9:45 a.m.  
Tulare-Visalia KCOK 1270 10:35 a.m.

#### COLORADO

Denver KIMN 950 9:30 a.m.  
Fort Collins KZIX 600 10:05 a.m.  
Pueblo KDZA 1230 10:05 a.m.

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

#### FLORIDA

Palatka WSUZ 800 11:05 a.m.  
Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAU 1330 10:00 a.m.  
LaSalle WLPO 1220 9:45 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gory-Hammond WJOB 1230 8:30 a.m.

Indianapolis WIBC 1070 10:30 a.m.  
Muncie WLBC 1340 8:45 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

Bowling Green WLBK 1410 10:05 a.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.  
New Bedford WBSM 1420 10:45 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit CKLW 800 6:00 p.m.  
Grand Rapids WMAX 1490 9:00 a.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.  
Minneapolis KEVE 1440 11:05 a.m.

#### MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Joplin WMBH 1450 6:05 p.m.  
Farmington KREI 800 9:00 a.m.  
Joplin WMBH 1450 10:05 a.m.  
Kansas City KCMO 810 9:35 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

## BROADCAST SCHEDULE

### NEBRASKA

Grand Island KRGJ 1430 10:15 a.m.

### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEE 1300 8:00 a.m.

New York WJRZ 970 9:30 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

### OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

### OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

### PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

### SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

### TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:05 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

### UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

### VIRGINIA

Richmond WLEE 1480 10:10 a.m.

### WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

### WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

### WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

### WYOMING

Cheyenne KVWO 1370 10:05 a.m.

### CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

## RADIO TOPICS FOR JULY

5—"Times of Restitution"

19—"A Preview of History"

12—"Peace When there is No Peace"

26—"God the Father"

## *From Sojourners to Slaves*

**GOLDEN TEXT:** "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:2

### **GENESIS 47:1-6 EXODUS 1:8-14**

THE nation of Israel has, in many respects, been the key nation of history. It was the only nation God acknowledged as belonging to him. Abraham was the progenitor of the Israelites, and God promised that through his seed all the nations of the earth would be blessed. (Gen. 12:3; 22:18) In Galatians 3:16 we are informed that Jesus, who was a natural descendant of Abraham, was the "Seed" of promise, the One through whom the blessings of life were to be made available to all people. Associated with Jesus as the faith seed of Abraham will be his footstep followers from among both Jews and Gentiles.

But the natural descendants of Abraham, his earthly seed, also have an important role in the plan of God; those, that is, who prove worthy of being used by him. In the past there were many of these. Isaac was one, Jacob another, and all the prophets of Israel, together with many others. Our lesson today begins with Jacob's arrival in the land of

Egypt, having been preceded there by his beloved son Joseph.

We all remember the circumstances which took Joseph to Egypt; that he had been taken there by slave traders to whom he had been sold by his jealous brethren. He became a slave in Pharaoh's household, and due to false charges brought against him he was placed in prison. However, God overruled this experience for his good, for he was released and was given charge over Egypt's food supplies during the years of famine which, by the Lord's help, he had correctly predicted.

Indeed, Joseph became second only to Pharaoh as ruler in Egypt, and in due course, under the Lord's direction, he was able to send for his aged father and the remaining members of the family. Up to this point God was dealing with the children of Abraham as individuals. They were not yet recognized by him as a nation. This was in the Patriarchal Age of the divine plan.

As the lesson indicates, Pharaoh welcomed Joseph's father and brethren into Egypt, and di-



rected that he should be apportioned the best of the land, which was Goshen in the land of Ramesses. (Gen. 47:11; Exod. 12:37) They prospered there, but actually this was not the land which God had promised to Abraham. They were but sojourners in a foreign land, so God permitted circumstances to develop which made them long to get out of this land.

Meanwhile Jacob died. Before he died he bestowed blessings upon all his sons; and it was at his death that God began to deal with the Hebrew people as a group, or nation. Time went by, and Joseph also died. He indicated his faith in the promise made to Abraham concerning the land of Canaan by directing that his body be embalmed and taken with the Israelites when they departed from Egypt.

The Pharaoh who appreciated Joseph so much because of his wise counsel and just ministration of government also died. The Israelites increased in number so rapidly that the new ruler who knew not Joseph became apprehensive.

Oppressive measures were used, with the hope of slowing down the birth rate, but they failed. Then an edict went out that all the male children born to the Israelites should be destroyed. Whenever possible this edict was disobeyed. But the oppression of the Hebrew people continued and increased—all of which was by divine providence, with the

object of causing them to long for deliverance. They had, indeed, become a nation of slaves. But this situation was not to continue forever. Future lessons will remind us of the wonderful manner in which they were delivered.

The Golden Text has no direct bearing on the lesson. When Paul admonished that we should not be forgetful "to entertain strangers," for "some had entertained angels unawares," he was referring to Abraham and Lot. Abraham entertained three "strangers" who visited him to renew the promise that Sarah would bear a son. Abraham entertained these strangers in a very bountiful manner, directing that a sumptuous meal should be prepared for them.—Gen. 18:1-8,13, 17,22,33; 19:1-3

They told him that within the year the promised son would be born to Sarah. But Abraham learned that these strangers were in reality angels whom the Lord had sent, and who had materialized as men in order to be able to communicate with the patriarch. It was a wonderful experience for Abraham.

## QUESTIONS

Who is the faith seed of Abraham through whom all nations will be blessed?

Relate the circumstances which took Jacob to Egypt.

How were the Israelites faring in Egypt when God's time came for their deliverance?

Who was it that entertained angels unawares?

## God's Concern for His People

**GOLDEN TEXT:** "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."—Psalm 68:19

### EXODUS 3:1-12

GOD'S concern for his people, the Hebrews, was manifested by the wonderful manner in which he preserved the life of the child Moses, and brought him into Pharaoh's court where he became learned in all the wisdom of the Egyptians. That his own mother should be his nurse was also by the Lord's arrangement, and we can be sure that she informed him well concerning father Abraham, and the promises which God had made to him.

When grown to manhood, Moses knew that he was not an Egyptian, but one of the Hebrew people, and when the opportunity presented itself he demonstrated his sympathy for them in their oppression by slaying one of the Egyptian taskmasters. When Moses found his act had become known he realized what this would lead to, so far as his own position in Pharaoh's court was concerned. But he had made his decision to identify himself with his own people.

Paul wrote, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

esteeming the reproach of [margin, or, for] Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Hebrews 11:24-26

Moses was forced to flee from Egypt, and he went to the land of Midian, where in due course he married the daughter of the priest, or prince, of Midian. He occupied himself in attending the flocks of his father-in-law, an occupation very different from the one he had in Egypt.

But this experience was necessary for Moses. He seemed to be rather haughty and self-assured when, on behalf of one of his people, he slew the Egyptian. But the fact that he had to leave Egypt because of this would in itself teach Moses that his way of helping his people would not be a successful one. And now at the age of eighty, having been forty years in Midian doing nothing but caring for sheep, God had completed the process of making Moses realize that he could do nothing by himself, and apparently he had given up the idea of even trying.

God identified himself to Moses at the burning bush by saying, "I am the God of thy father, the God of Abraham, the God of Isaac,

and the God of Jacob." (vs. 6) This made Moses realize who it really was that was speaking to him; that it was the God of his people, the God who had promised that through Abraham's seed all the families of the earth were to be blessed, the God who had promised the land of Canaan to the Hebrew people. Yes, all that his mother had told him would now come flooding into his mind. The record says that he was afraid to look upon God, and no wonder.

After identifying himself, the Lord informed Moses that he had now come to deliver his people "out of the hand of the Egyptians, and to bring them up out of that land unto a good land flowing with milk and honey." (vs. 8) The Lord informed Moses that the cry of the Israelites had reached his ears, and that he had seen the terrible manner in which they were being oppressed.

And then the Lord said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (vs. 10) Perhaps forty years previous to this Moses might have felt that the Lord had made a good choice, and would have responded immediately to the call. But Moses had changed, and sincerely, and in true humility he asked, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

We can put ourselves in Moses' place. For forty years he had done nothing but tend sheep. He had lost all contact with the ways of Egypt. He was a fugitive from Pharaoh's court, and how could he go back there and demand his people be allowed to leave the country?

One thing Moses overlooked, which was that now the Lord's time had come for the deliverance of his people. The Lord assured him, "Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (vs. 12) What more assurance could he give Moses than this!

The task assigned to him by the Lord was to be successful. The people would be delivered, and afterward they would be right back where he received his commission, safe, and with the task accomplished. And, of course, it turned out that way.

## QUESTIONS

Relate the circumstances in Moses' life prior to the Lord's appearance to him at the burning bush.

Why was Moses reluctant to accept the commission which the Lord gave to him to deliver his people from Egypt?

What assurance did God give Moses?

## God Delivers His People

**GOLDEN TEXT:** "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments."—Exodus 6:6

### EXODUS 6:2-7

MOSES' first effort to obtain Pharaoh's consent for the release of the Israelites ended in defeat. Indeed, for the Israelites it seemed worse than defeat, for because of it their burdens were increased. They said to Moses, "The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."—ch. 5:21

Moses then went to the Lord and said, "Wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." (ch. 5:22,23) In his reply to Moses God reassured him that he would deliver the Israelites from the Egyptians. "With a strong hand shall he let them go," the Lord told Moses, "and with a strong hand shall he drive them out of the land."—ch. 6:1

God then informed Moses concerning his name, Jehovah. He explained that when he had ap-

peared unto Abraham, and Isaac, and Jacob, he was known to them only as God Almighty, "but by my name Jehovah was I not known to them." The name Jehovah signifies self-existent, or eternal one. Apparently there was something about this name which the Lord believed would reassure Moses.

God then reminded Moses of the covenant he had established with the fathers to give this people the land of Canaan. The name Jehovah might well have emphasized to Moses that God was not changeable; and, being Almighty, he could be depended upon to fulfil his promises.

Besides, Jehovah was a sympathetic God. He said to Moses, "I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." Yes, Jehovah had continued to remember his covenant with respect to the Promised Land. It was not that he had overlooked it for a few hundred years and now had suddenly recalled it, and would do something about it.

So, instead of permitting him to give up the effort, the Lord asked Moses to reaffirm his intention to deliver the people: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

#### **EXODUS 12:29-33**

Ten "judgments," or plagues, were inflicted upon the Egyptians before Pharaoh actually consented to allow the Hebrew people to leave Egypt. At the conclusion of each plague Pharaoh said he would grant their freedom, but each time he changed his mind when the plague was lifted. But the death of the firstborn of Egypt overwhelmed him, particularly, no doubt, because his own firstborn son lost his life. This plague was heartbreaking for all the Egyptians, and knowing the significance of it they all joined with Pharaoh in demanding that the Israelites leave at once. God had gained the victory, and his prophecy of Exodus 6:1 was fulfilled.

The firstborn of the Israelites would also have been destroyed that night had they not followed

the Lord's instructions in the slaying of the passover lamb, and sprinkling its blood on the lintels and doorposts of their houses. God intended this to teach a typical lesson. In Hebrews 12:23 the followers of the Master are referred to as the "church of the firstborn, which are written in heaven." Jesus is the antitypical Passover Lamb, and under the protection of his blood his followers are by faith saved from death, and, after being resurrected to glory and honor and immortality, in the next age will be associated with Jesus in the deliverance of all mankind from the bondage of sin and death.—Romans 2:7

In the plan of God, the antitypical firstborn will be exalted to a heavenly nature, but the remainder of mankind will be restored to life on earth as humans. It is reasonable to conclude that their deliverance from the bondage of sin and death was foreshadowed by the deliverance of the nation of Israel as a whole from their bondage in Egypt.

#### **QUESTIONS**

What was the reaction of the Israelites at Moses' first attempt to secure freedom for them?

How did the Lord reassure Moses?

How many plagues were visited upon the Egyptians, and what was the plague which secured their release?

What antitypical lessons may be derived from the experiences associated with the Exodus?

## God's Leader Needs Help

**GOLDEN TEXT:** "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."—Romans 12:6

JETHRO, Moses' father-in-law, was not an Israelite, nor is there any evidence that he ever accepted and worshiped Israel's God, Jehovah. But apparently he was a man of noble character, and of good understanding, and who acknowledged the great God of the Israelites. (vss. 11,12,23) He observed that Moses was endeavoring to counsel the individual Israelites who came to him for help, and to serve as a judge between those who had misunderstandings among themselves.

Considering the number of Israelites, probably up to two million, or perhaps more, there would be more of them needing help than Moses could possibly serve. Or so it seemed to Jethro, who watched those in line waiting to see their leader, and noting the tiring task it was for Moses to spend entire days endeavoring to serve them.

So Jethro made a suggestion to Moses that he appoint helpers, whom he referred to as rulers—"rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." (vs. 21) These were to be men of high integrity,

men who loved the truth, and who could not be bribed. They were to be men who revered God. In other words, they were to be men whom Moses could trust and who would be capable of counseling and judging the people properly and justly.

Moses was a meek man, and gladly accepted this suggestion and acted upon it. Today we speak of this as delegating authority; and a successful leader is one who is willing and anxious to do this as need requires. In making this change, Moses did not lose his contact with the people. No doubt his subordinates reported to him any cases of special interest. Indeed, the really difficult cases they were supposed to refer to him for settlement, but apparently the appointed rulers themselves decided which cases to refer to Moses.

This arrangement suggested by Jethro really became a form of government in Israel—a government, shall we say, by counselors, with Moses the chief counselor. At a later period Israel was ruled by judges whom the Lord raised up from time to time, and still

later the nation became a kingdom. All three of these are used prophetically concerning the government of Christ. This will be a kingdom in which Jesus will be the great King, and associated with him will be his faithful followers of the present age.

But this spiritual and invisible government will have human representatives; and concerning these one of the prophecies states: "I will restore thy judges as at the first, and thy counselors as at the beginning." (Isa. 1:26) These "judges" and "counselors" will be the resurrected ancient servants of God beginning with righteous Abel, and ending with John the Baptist. (Matt. 11:11; Heb. 11:4,13,39,40) These are referred to in Psalm 45:16 as the "fathers" in Israel. They will become the children of The Christ, and, as the prophet declared, will be made "princes in all the earth."

Just as the people of Israel looked to the rulers or "counselors" appointed by Moses to be over them, and just as later, in the period of the judges, they sought help and deliverance through whatever judge might be in office at the time, so Jesus tells us that in the kingdom the people will come from east, west, north, and south, and will sit down with Abraham, Isaac, and Jacob, and all the prophets, who will be serving as the representatives of the divine, invisible Christ.—Matt. 8:11; Luke 13:28,29

Our Golden Text reminds us that the Lord's care over spiritual Israel during this Gospel Age is carried out to a large extent through servants whom the Lord qualifies by means of the Holy Spirit working in them. While Jesus, the Head over his body, the church, is the chief overseer, each member of the body is given responsibility, and something to do. This is clearly brought out in I Corinthians, chapter 12. There are differing gifts of the Spirit, but those who receive them work together for the common good of all, which is their upbuilding in the most holy faith, and their preparation to live and to reign with Christ.

In this illustration a human body is used to show how all work together. Jesus is the Head, and, as Paul points out, each and every member of the body has an important function to perform. One member cannot say to another, "I have no need of thee." All are needed, and so it is among the people of God. All are servants. All have something to do for other body members.

## QUESTIONS

Who was Jethro? Did he worship Israel's God? What suggestion did he make to Moses?

What is meant in Isaiah 1:26 concerning the raising up of judges and "counselors?"

Point out some of the implications of the Golden Text as to God's arrangements for spiritual Israel.

## Children of the Day

THE Apostle Paul wrote, "Ye are the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (I Thess. 5:5,6) These words of admonition are given in connection with Paul's prophecy pertaining to events due to take place at the end of the age, the period which he designates "the day of the Lord." In verses 1 and 2 he explains that during this day of the Lord the "brethren" would not be in darkness concerning the meaning of events occurring around them. The reason is that they are "the children of light, and the children of the day."

The children of darkness are those who are unenlightened by the Gospel of Jesus Christ, and therefore still under the blinding and darkening influences of the god of this world. Concerning these Paul wrote, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) The children of the day are not thus blinded by the Adversary. Concerning these the apostle wrote, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

It has been important for the brethren in every part of the age to be awake and alert with respect to their relationship with God. In this sense of the word the faithful of the entire church class have been watchful, taking careful notice of all the directions which the Lord has given concerning the manner in which they could render acceptable service to him. Now that we are living at the end of the age, and thus in "the



day of the Lord," it is even more important that we watch ourselves, striving to walk as nearly as possible in the footsteps of the great High Priest, our Lord and Master, Jesus Christ.

We are not only to "watch," but we are also to be "sober." This is the opposite of spiritual intoxication, which is a very unhealthy condition for new creatures in Christ Jesus. We need to be on the alert that we do not become intoxicated with the spirit of the world, or with the love of pleasure, or of money. Especially do we need to be on guard lest we become intoxicated with the love of self. If we are truly awake to our privileges as Christians, and to the times in which we are living, we will realize how very unwise it is to permit earthly pleasures and advantages of any kind to stand in our way of full obedience to the divine will.

The day of the Lord is the time of the Master's second presence, and there can be no question but that we are now living in this period of the divine plan. We are already witnessing the portentous events presaging the passing away of the present evil world, and our affections should more than ever be set upon the things of God which pertain to the new world, the "new heavens and a new earth, wherein dwelleth righteousness." 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. 3:11-13

If we are fully living up to our privileges as children of the day, we will be ordering our lives as though we were actually living in the time when the "Sun of Righteousness" shall have scattered all the mists of satanic darkness, and the laws of the new kingdom are fully in operation. Admonishing us along this line, Paul wrote that we should walk "as in the day." (Rom. 13:13) This is a very high standard of conduct.

To be "sober," in keeping with Paul's admonition, means to have "the spirit of a sound mind." (II Tim. 1:7) This, in turn, means to be guided by God's Spirit as that Spirit reveals the divine will through the written Word. To be guided and controlled by the Spirit of the Lord means that we will be meek and gentle, and that we will have love for God, for our breth-

ren, for all men, and even for our enemies. If we are truly watchful and sober we will have an earnest appreciation of present opportunities and privileges in connection with the Lord's service. We will not be thoughtlessly negligent, letting opportunities and privileges slip through our hands, afterward to be regretted.

### **Provoking One Another**

PROPER watchfulness on the part of the consecrated also involves being on the alert to serve the brethren by encouraging them to greater faithfulness and steadfastness; or, as Paul states it, provoking them "unto love and to good works." (Heb. 10:24) Watchfulness along this line is particularly appropriate in the day of the Lord as is indicated by Paul's suggestion that we should not forsake the assembling of ourselves together, and "so much the more, as ye see the day approaching."—Heb. 10:25

It is not difficult to discern why the Lord's people should be especially watchful of their relationship to the Lord during the time of his second presence. While it is indeed the dawning of a new day it is also spoken of in the Scriptures as the evil day." (Eph. 6:13; 5:16)

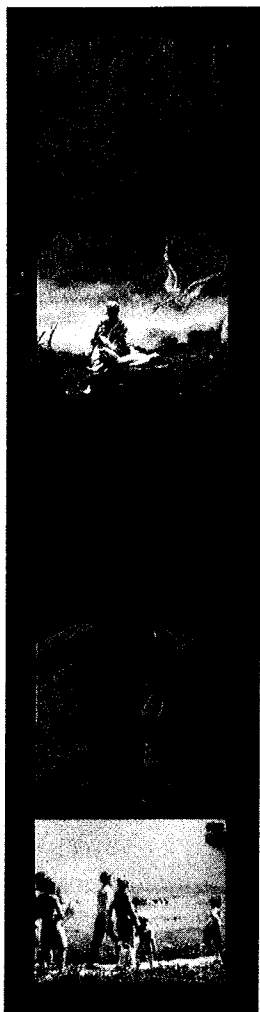
The evils of this day are manifested in many ways. It is a

(Continued on page 41)

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## **THE WORLD'S FAIR BROCHURE**

The complete contents, including cover, of the special brochure being offered to those who leave their names at our World's Fair exhibit, constitute the following sixteen pages. The color pictures are photographs of the five dioramas which make up an important part of the exhibit. These brochures will later be available for general use.



# GOD HAS A PLAN

A D A W N P U B L I C A T I O N

DAWN PUBLICATIONS

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IN CANADA—P. O. Box 217, Winnipeg, Manitoba

IN GREAT BRITAIN—98 Seel Street, Liverpool 1

# GOD HAS A PLAN

WITH all the scientific knowledge and technical ability displayed throughout the world one might easily suppose that man is capable of doing almost anything and everything. But we quickly become disillusioned when we remember that, together with all the remarkable advancement within our generation, man has also been able to devise the potential for his own self-destruction as a race. To forestall the possibility of this happening, America alone is spending fifty billion dollars a year for defense purposes, and other nations sums in proportion.

Human selfishness is at the root of this problem, and science does not eradicate selfishness, it only implements it. So when we look into the future, even the near future, and see ever-increasing speeds of travel; increasing plenty and luxury; more wonderful homes in which to live, and better ways of doing everything we have to do; many of them by automation, the thrill of anticipation is somewhat subdued by

that other possibility that our cities, our country, our civilization, and even most of the human race itself, might be destroyed before the happy tomorrow fully matures.

We do not wish to be prophets of doom—far from it. We are merely calling attention to man's shortcomings for the purpose of emphasizing the fact that where man will fail, God has a plan which will succeed, so that the future of the race, as depicted in the Word of God, far excels anything for which man has ever dared to hope.

This is a plan which cannot, and will not fail; a plan in which man will be permitted to employ all his marvelous capacities, and have them directed along lines which are unselfish. And then, over and above that, God will do for man what he cannot do for himself. The future, then, is very bright; much brighter by far than scientific knowledge would indicate. It is as bright as the promises of God.

## THE DISOBEDIENCE IN EDEN



### Selfishness Appears

In calling attention briefly to God's plan we have chosen five illustrations, three of them depicting actual events recorded in the Bible, and two illustrating the prophecies and promises of the Bible. The first of these will be recognized by all. It is the temptation scene in the Garden of Eden. The "serpent," which the Bible uses to symbolize Satan, is tempting mother Eve to disobey her Creator by partaking of the forbidden fruit. We all know the consequence of this.

Eve did partake, and so did Adam, with the result, as foretold, that they were sentenced to death, and driven out of the Garden of Eden to die.

However, it is important to note that which preceded the temptation. When God created our first parents in his image, he commanded them to multiply, and fill the earth, and subdue it. Man was given dominion over the earth. But he was told that if he partook of the forbidden fruit

of the garden he would die: "In the day that thou eatest thereof thou shalt surely die."—Genesis 2:17

In the command to multiply and fill the earth, and have dominion over it, we see the divine purpose in the creation of the human race. Man was not created and placed on the earth temporarily, later either to be taken to heaven or consigned to purgatory or hell. When he sinned he did not lose a home in heaven, but his privilege of enjoying a home on earth.

Satan, through the serpent, told mother Eve that she would not die if she partook of the forbidden fruit. (Gen. 3:4) From this falsehood there have developed, throughout the ages, all the unscriptural theories that there is no death. Death, it is said, is not really what it seems; it is a gateway into another life. But the fact remains that death is a reality, and the "wages of sin is death." (Rom. 6:23) The reign of sin and death has been, and continues to be, a cruel one. God's plan alone provides escape from it.

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## ABRAHAM OFFERS ISAAC



## God's Promise to Abraham

In our next illustration we are reminded of a wonderful promise God made to Abraham. This was subsequent to the Flood. He said to this faithful patriarch, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3) , For two thousand years the human race had been dying, but here God promised that he would bless all the families of the earth. This was indeed a ray of hope.

Later, when Abraham's son Isaac was grown, God asked him to offer up his boy in sacrifice. It is Abraham's obedience to this request that our second illustration portrays. God did not permit Abraham to sacrifice Isaac,

but provided instead a lamb to be offered as a substitute for him. Here we have a beautiful illustration of the fact that before all the families of the earth can be blessed through the "Seed" of Abraham, a loving Father must give up in sacrifice his beloved Son.

As the plan of God unfolds, we find that it was actually the Heavenly Father himself who "gave his only begotten Son" to be the Redeemer and Savior of the world. (John 3:16) God was so pleased with Abraham's willingness to co-operate with him in this matter that he confirmed his original promise by his oath. —Gen. 22:1-18; Heb. 6:13-20

## Jesus, the Promised "Seed"

In the New Testament we are informed that the "Seed" promised to Abraham, the "Seed" that was to bless all the families of the earth, was in reality Christ. The Apostle Paul wrote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

This means that in the out-working of God's plan for blessing all the families of the earth, Jesus is the appointed channel

through which these promised blessings will flow. However, "all" the families of the earth include those who have died. Death came as a result of sin, and the condemnation of death rests upon the entire human race. This means that in order for Jesus to extend blessings of life to the people it was necessary that he give his own life for the sins of the world.

John the Baptist said concerning Jesus, "Behold the Lamb of God, which taketh away the sin



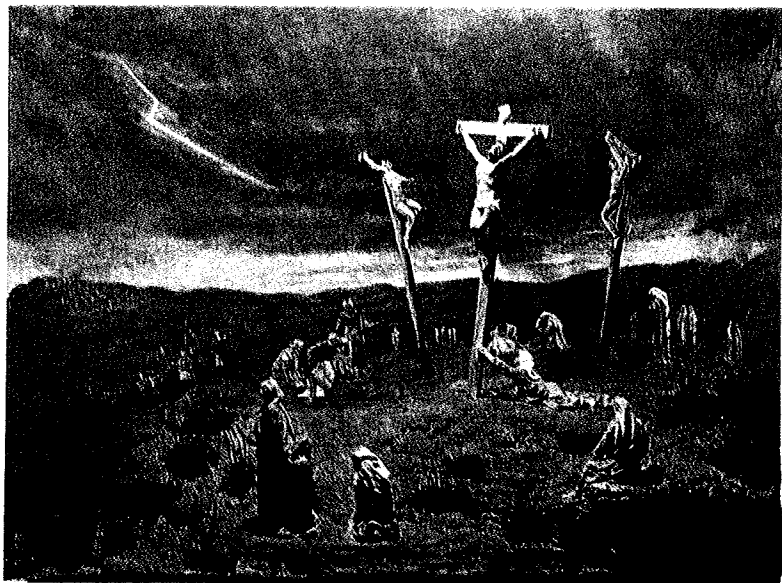
of the world." (John 1:29) In the Old Testament we read that Jesus was "brought as a Lamb to the slaughter," and that he made "his soul an offering for sin." (Isa. 53:7, 10) The Apostle Paul wrote that Jesus "gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

It was this great work of redeeming the human race from death that was accomplished at Calvary. The Lord's viewpoint on this, and what the result will be, is explained by the Apostle Paul. We quote: "Since by man came death, by man came also the res-

urrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

Thus we see the importance of the death of Jesus in the plan of God for the blessing of all the families of the earth. That promised blessing will reach the people by means of a resurrection of the dead. It was provided for through Jesus' death, and guaranteed by his resurrection. (Acts 17:30, 31) It will be a restoration to life right here on the earth. The people will be restored to life as humans.

## THE CRUCIFIXION



## Another Feature

Without further information concerning God's plan for the blessing of the people we would naturally conclude that the work of blessing should have commenced soon after the death and resurrection of Jesus. We know that it did not. People continued to suffer and to die, even as before. And the Bible explains why. The reason is that in his plan God provided that there should be a "little flock" of faithful followers of the Master selected from the world of mankind, who, when the time of blessing arrived, would be associated with Jesus in the work of dispensing peace, health, and life to mankind.

In Galatians 3:27-29 we are informed that true Christians, represented as those who are baptized into Christ, are one with him, and are part of Abraham's "Seed, and heirs according to the promise." For more than nineteen centuries the work of selecting these, for their future work, has been in progress.

It is to these that Jesus promised to prepare a place, and, when he returned, to take them unto himself, that they might be with him in his kingdom. (John 14:2, 3) It is to these that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

## The Kingdom Hope

A long chain of promises in the Old Testament, and continuing in the New Testament, reveal that Jesus would establish a world-wide government in the earth, and that it would be through the agencies of this government that God's promised blessings of life would be extended to the people. One of the promises of Jesus' birth declares of this great One that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The Scriptures reveal that while Jesus came at his first ad-

vent to suffer and to die for mankind, he returns at his second advent to set up his kingdom for the purpose of blessing the people. It is during the time of his second presence on earth as a mighty Ruler, "the King of kings," that the world will be enlightened concerning the true God, and given an opportunity to obey divine law and live forever.—Rev. 19:16

The wonderful manner in which world conditions today are fulfilling the prophecies of the Bible gives us every reason to believe that we are standing right

at the threshold of the long-promised messianic kingdom. The Prophet Daniel identified our day as "the time of the end," and indicated that at this time there would be a great increase of knowledge, and much running to and fro in the earth.—Dan. 12:4

The expression, "time of the end," does not mean the end of time. Neither does it refer to the traditional burning up of the earth. Rather, it refers to the end of the reign of sin and death. It means the time when, by divine intervention in the affairs of men through the establishment of the messianic kingdom, all the evils, such as war, exploitation, hunger, sickness, and death will be brought to an end.

### **The Earth to Abide Forever**

So far as the earth is concerned the Bible clearly tells us that it is to abide forever. (Eccles. 1: 4) The Lord assures us that he did not create the earth in vain, but formed it to be inhabited. (Isa. 45:18) As we have learned, God's plan was that man should live on the earth forever. This is his home. This means that man will not destroy himself with the hydrogen bomb, and that even those who are killed in war, by whatever weapons may be used, will be restored to life.

When Jesus was asked concerning the time of his return, he foretold that then there would be "great tribulation"—tribula-

tion, or trouble, so great that unless those days should be shortened no flesh would survive. (Matt. 24:21, 22) It is this very situation that is confronting the world today, but Jesus assures us that this time of tribulation will be shortened; that all flesh will not be destroyed.

### **Our Day in Prophecy**

Essentially all the important world developments of our day are foretold in the prophecies of the Bible. We call special attention to the great increase of knowledge, and the much and rapid travel of our time, as foretold by Daniel. Our illustration of this tells the story more eloquently than it would be possible to do with words.

It might be difficult for the younger members of our generation to realize that the things portrayed in this illustration have not always existed, especially that most of them did not exist until the twentieth century. Man has not attained to this gradually throughout the ages of the past, but suddenly, and in our day. Thus we have a remarkable fulfilment of the Bible's prophecy concerning the near approach of Messiah's kingdom.

Daniel also foretold, concerning this "time of the end" of the reign of sin and death, that there would be a "time of trouble, such as never was since there was a nation." (Dan. 12:1) This is the

"great tribulation" referred to by Jesus. (Matt. 24:21, 22) Jesus also spoke of it as a time when there would be "distress of nations, with perplexity," and when the hearts of the people would be looking forward with fear to the things coming upon the earth.— Luke 21:25, 26

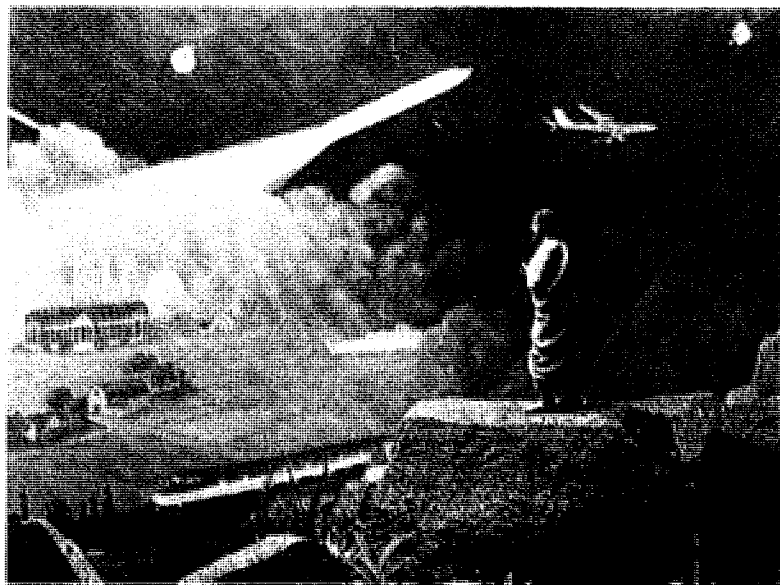
Here, also, we have an accurate description of our day. All nations of the earth are distressed, and fear of what may be coming upon the earth fills the hearts of the people everywhere. The Scriptures do not indicate in

detail just how destructive the situation will become before the authority of Christ's kingdom asserts itself, and saves the human race from its own folly.

However, one thing the Scriptures do make plain is that man's selfish, exploiting institutions are all to be destroyed. It is the remnants of these, as symbolized in our final illustration, that our little group of earnest seekers after the Lord's blessings have turned their backs upon, as they gaze out into the future age and its promised blessings.

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## DANIEL SEES OUR DAY



## A NEW AGE DAWNS



### God's City

In the distance we see the dim outlines of a city, the holy city of God. This, of course, is merely a symbol. In the Bible a city is used to symbolize a government. We are familiar with this use of language. To us "Washington" stands for the American government, "London" for the British, and "Moscow" for the Russian. So in the Bible, particularly in the Book of Revelation, we are told of a "holy city" which comes

down from God out of heaven. This is God's new government, and its Head will be Christ Jesus. —Rev. 21:1-5

Jesus said to Pilate, "My kingdom is not of this world." (John 18:36) So we are told that his government, his city, originates with God. It is not of human origin. It is not set up by the wisdom or power of fallen man. It is a divine government, and its laws will be God's laws. It will

be through obedience to these laws that mankind will be blessed, in fulfilment of the promise made to Abraham that through his "Seed" all the families of the earth would be blessed.

### **The Water of Life**

That blessing, we are assured, will include the destruction of sickness and death. Describing conditions in the earth when God's holy city, or government, has accomplished the purpose of its reign, the Revelator said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —Rev. 21:4

In another promise of the messianic kingdom and its blessings, we have the kingdom pictured as a throne—"the throne of God and of the Lamb." (Rev. 22:1) Flowing out of this throne is the river of life. On the banks of the river are trees of life. In addition to the lifegiving fruit of these trees, we are told that their leaves are for the healing of the nations. (Rev. 22:2) Truly the people of all nations now do need to be healed!

And this great blessing is soon to reach all mankind. Just as our first parents were driven out of their Garden home, and deprived of the fruit from its lifegiving trees, so during the messianic

kingdom now near, and because Jesus took the sinner's place in death, all of Adam's children will be invited to come and partake of the fruit of life and the water of life freely.—Rev. 22:17

### **Dead to be Restored**

As we have already briefly noted, it is not only the living generation that will receive the lifegiving blessings of Messiah's kingdom. God has promised that during the reign of Christ all who have died are to be restored to life and given an opportunity to enjoy these same blessings. If this were not so the plan of God for the salvation of the human race would come far short of the Creator's loving purpose toward his human creatures.

The hope of the resurrection of the dead is centered in Jesus, the Redeemer. (I Cor. 15:21, 22) During his earthly ministry Jesus gave several marvelous demonstrations of the ability of divine power to restore the dead to life. One of these was the awakening of Lazarus from the sleep of death, the account of which is recorded in John 11:1-44.

Lazarus was the brother of Mary and Martha. They lived in Bethany. Lazarus became ill at a time when Jesus was conducting his ministry in Galilee, which was far north from Bethany. The sisters sent word to Jesus that their brother was sick, supposing that he would come to Bethany as quickly as possible. Jesus re-

ceived the announcement, but instead of hurrying to Bethany and to Lazarus, he waited for two days, and then said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jesus' disciples thought that he referred to natural sleep, and said to Jesus, "Lord, if he sleep, he shall do well." To them this was evidence that Lazarus was recovering.

### The Sleep of Death

Then Jesus revealed to his disciples what he meant. He said to them, "Lazarus is dead." In this brief conversation one of the important truths of the Bible is brought to our attention, which is that those who die are not alive in heaven, hell, or purgatory, but in a state of unconsciousness, which Jesus likened to sleep. Not only is sleep a state of unconsciousness, but those who sleep awaken from their unconscious state; and so it will be in the case of those who sleep in death. Divine power, exercised through Christ will awaken all those who thus "sleep."

The death that entered the world because of Adam's transgression would have been permanent had it not been that divine love provided a Redeemer. (John 3:16) Because Jesus took the sinner's place in death, everlasting oblivion has been turned into a temporary "sleep" from which the Bible promises an awakening.

In the case of Lazarus, Jesus gave us assurance of this by demonstrating the ability of divine power to fulfil God's promises by awakening Lazarus from the sleep of death.

### All to be Awakened

On another occasion Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29, **Revised Version**) Here Jesus explains that those who, in this life, have "done good" according to God's standards will, when awakened from death, at once receive their reward of eternal life; while all others will be brought forth to a "resurrection of judgment."

The Greek word *krisis* is translated "judgment" in the Revised Version. It has the same meaning as our English word *crisis*; namely, a time of testing. To pass a crisis means to pass through a severe experience successfully. So the unbelievers, when awakened from the sleep of death, will be subjected to disciplinary experiences designed to teach them the ways of the Lord. If they pass this crisis, and learn to obey the laws of the kingdom, these too will have the opportunity of partaking of "the water of life freely."—Rev. 22:17

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

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(Continued from page 24)

time when "strong delusions" of false doctrines are being foisted upon the brethren on almost every hand. It is a time of soul searching, and of the importance of discerning between the true teachings of the Bible and the traditions of the past. Never was a time when a "thus saith the Lord" was more important to the faith structure and guidance of "the children of the day" than now! Many are the subtle influences today which tend to lead away from the pure truth of God's Word.

The greatly accelerated tempo of the world's events has done much to increase the pressure of business, requiring an unprecedented rush and bustle to keep abreast of the times. This has brought a correspondingly greater danger to the Lord's people of being "choked" with the cares of this "world," as pointed out in the Parable of the Sower. (Matt. 13:22) While few of the Lord's people may be in danger of intoxication from the actual possession of riches, yet "the deceitfulness of riches," leading to undue efforts to secure them, is an intoxicating influence in the hearts and lives of all who are not on guard against this worldly allurements.

Perhaps never before has the mere matter of making a living been such a strenuous one. It is a time when we especially need the counteracting influence of the Spirit of God in our lives to offset the pressures of the world and its cares. One of the best means of obtaining and retaining God's Spirit is through association with the Lord's people, "the children of the day." We need this communion with one another, and also with the Lord. What rich blessings are received when we exhort and encourage one another to steadfastness along the lines of the instructions laid down in his Word.

### **Filled with the Spirit**

IN EPHESIANS 5:18,19 the Apostle Paul again explains the advantages of meeting together with the Lord's people for mutual encouragement. In this passage he contrasts the blessings thus received with the unrighteous condition of being "drunk with wine," or, shall we say, with false doctrines, and selfish, ambitious practices. As an antidote for such a condition Paul says, "be filled with the Spirit; speaking to yourselves in psalms

and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Jesus agrees with Paul on the necessity of spiritual soberness and watchfulness on the part of the children of the day. He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:34-36

Among the things coming to pass during the day of the Lord is the destruction of man's social order, including the creeds, traditions, and dogmas of men; and, of course, denominationalism which is based upon these false precepts. The symbolic fire of the day of the Lord not only destroys man-made opinions and institutions built upon them, but also reveals that which is in harmony with God and that which is not.

Paul's lesson on how a Christian should build upon the proper foundation, Christ Jesus, shows that in the day of the Lord it shall be revealed just how one has built. Those who have built with the wood, hay, and stubble of human tradition will have their works destroyed, and those who have built with gold, silver, and precious stones of the divine Word will abide. These are the ones who will "stand before the Son of man."—I Cor. 3:11-16

The children of the light who are faithfully taking heed to their own standing before the Lord, and also watching the prophecies pertaining to the events at the end of the age, are not in darkness pertaining to the fact of Christ's second presence and associated developments. They are not, therefore, blindly and complacently saying, Peace, peace, so far as man's social order is concerned. For this reason, the destruction that comes upon the whole world is not a surprise to them. These understand the significance of what is occurring, and the necessity for it; and, as the children of the light, are not bemoaning the troubles of the world, not even the incidental inconven-

iences and sufferings that world conditions bring upon them. Instead, and in harmony with Jesus' instructions, they joyfully look up, and lift up their heads, knowing that their deliverance draweth nigh.—Luke 21:28

### **The Armor of God**

PAUL indicates that the matter of being "sober" includes the necessity of putting on "the breastplate of faith and love; and for an helmet, the hope of salvation." (I Thess. 5:8) This is in keeping with what he writes as recorded in Ephesians 6:11-18: "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." And again: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done [margin, or, **overcome**] all, to stand." (vs. 13) Putting on the whole armor of God implies a proper use of all aspects of the truth, in its every relationship to the Christian life.

Certainly we need the whole armor of truth as a protection against the many defiling errors and other evil influences of the present time. We need the truth as "an helmet" of salvation; that is, we need to understand the doctrines, and how they apply to us as Christians. We need to know God, and to be assured that he is caring for us, and causing all our experiences to work together for our good. Without this knowledge we might well become discouraged and give ear to one or another of Satan's sophistries designed to lure us away from the Light of God's Word, and into the darkness of human traditions.

We need "the breastplate of righteousness"; that is, the heart application of the truth as it is centered in Christ Jesus and his blood by which we are justified. How wonderful it is to know that the blood of Jesus Christ cleanseth us from all sin, and that our imperfect works are, through Christ, acceptable to the Heavenly Father!

We need also "the shield of faith." "This is the victory that overcometh the world," writes John, "even our faith." (I John 5:4) We also need the girdle of truth, which symbolizes our consecration to the service of Lord, the truth, and the brethren. All the other parts of the armor fail of their purpose if we do not serve the truth.

We are also to have our feet shod with "the preparation of the Gospel of peace." This indicates that our walk in life as children of the day should be in keeping with our most holy faith. Walking thus, we are promoters of peace and good will, rather than of strife and hate.

"The sword of the Spirit, which is the Word of God," is also a very essential part of our armor as new creatures in Christ Jesus. Possessing the sword of the Spirit suggests a faithful use of the truth. Not only should we wield it as an influence for good among others, but also in cutting down the evil imaginations, or reasonings (margin), of our own hearts.—II Cor. 10:5

We should ever remember that having on the whole armor of God includes more than possessing a mere head knowledge of the truth, as represented by the helmet of salvation. This knowledge is important, and we should seek to know the truth in as great a detail as possible. However, this knowledge alone will not protect us against the wiles of the Adversary in this evil day. In addition to a knowledge of the truth we need a heart reliance and appreciation of the message, and a realization of the righteousness of God as it is represented in the truth.

### **The Life-giver**

JESUS speaks of himself as being "the Light of the world." (John 8:12) He is that "true Light, which lighteth every man that cometh into the world," John wrote. (John 1:9) The light of life from the Heavenly Father himself is reflected through Jesus, the living Word of God. By means of this light the knowledge of God's glory will yet fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) To be children of the day means that we are followers of Jesus. As Jesus reflected the light of the Heavenly Father, and because of this was the light of the world, so his followers, who radiate the light shining from him, are said by Jesus to be the light of the world.—Matt. 5:14

This should mean more to us than a mere theory. It should mean an earnest, intelligent effort on our part to learn the truth and obey it, and also to copy the characteristic qualities of the great Light-giver. This means that as the children of the

light we will be faithful in bearing witness to the light, which is the glorious Gospel of the kingdom.

As true followers of the light as it shines in the face of Jesus Christ, we will endeavor as far as possible to be like him. We will strive to be like him in meekness, in patience, in gentleness, in forbearance, and in love. Jesus was a servant of all, and we will also endeavor to be faithful in our service of our Heavenly Father, of the brethren, and of all with whom we come into contact.

The true standard of "soberness," from the spiritual standpoint, is represented in the Master. We see it in his temperateness and moderation in all things, and in his complete devotion to his Father. As children of the day we will endeavor to walk as faithfully as possible in the footsteps of the Day Star who, in this time of his second presence, has arisen in the hearts of all the faithful watchers.—II Pet. 1:19

### **Prophecies and Events**

IT IS also important to watch the developments of God's plan, as we see them taking place through the fulfilment of prophecy. It is through our watching the fulfilment of prophecy in the events of the world and the church that we are able to know that the day of the Lord is at hand. Failure to watch along this line might well make the difference between our being the children of the day and the children of the darkness.

To know that we are living in the days of the presence of the Son of man is in itself inspiring knowledge. What great joy has been brought into the hearts of thousands in learning of the Bridegroom's presence, realizing that he has come and has been conducting the harvest work foretold to be done at the end of the age! But this knowledge is intended to be more than an inspiration. It is given to the consecrated children of the day as a guide to the manner in which they are to serve the Lord.

To know that Christ is present, and that the harvest is in progress, reveals the privilege of the consecrated to join in the reaping work. It means that in their service of the Lord they are co-operating with him intelligently, showing themselves approved by him because of their faithfulness in "rightly dividing the Word of truth."—II Tim. 2:15

Faithfulness as watchers, however, does not imply the necessity of seeing in advance the details of things which are to happen, either in the world or in the nominal church. The watchers are able to discern the signs of the Lord's second presence. The Day Star has indeed arisen in our hearts, and we are convinced that the new day is dawning. We know that ere this "day" has ended all the obedient of the families of the earth will have been blessed with knowledge and with life everlasting. This is the promise of God.

But the increasing light of the new day does not reveal the exact details in advance as to just how man's social order is to fall to pieces. However, we know that the prophecies of God's Word contain all the information along this line which we need to enable us to be faithful "children of the day." We know also that as these prophecies continue to be fulfilled we can discern more details of their meaning. This is God's loving provision for the daily renewal of our full assurance of faith and of hope; so let us continue to be faithful watchers.

But it would not be an evidence of soberness on our part should we attempt to change our role in the plan of God from watchmen to prophets. We know of the presence of the Master. We know that the Gentile Times have ended, and that the kings have had their day. Since 1914 the deterioration of Satan's social order has continued. We see natural Israel being re-established in the Promised Land. We recognize the futility of all human efforts to straighten out the tangled affairs of a dying world. These things we know, and may the knowledge of them continue to stimulate us to even greater watchfulness and diligence as the children of the day.

We know also that it is true now as never before that the time is short in which to make our calling and election sure. The night is indeed far spent, and the full blaze of the new day is at hand. Thus it behooves us more than ever to be on the alert as watchmen. Faithfulness in this is the only way we can be assured of soberness, and of being safeguarded against all the intoxicating influences of this evil day. Let us then be truly faithful, and watch and pray that we may stand before the Son of man, and in due time be exalted to reign with him a thousand years for the blessing of all the families of the earth.

## WEEKLY PRAYER MEETING TEXTS

**JULY 2**—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z. '99-5 Hymn 321)

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

**JULY 16**—"Be ye filled with the

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

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

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

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Salt:

## Its Symbolism in Scripture

IT IS clearly understood by Bible Students that the Gospel Age is set apart in the divine plan for the salvation of the church. This is the period of time that began when Jesus sent out his disciples, first the twelve and then the seventy, to preach the Gospel, and which continues to the time when he comes again to receive his faithful to himself by means of the first resurrection. The "great salvation" (Heb. 2:3) is obtainable through faith in Jesus as the Redeemer, manifested by a full consecration to do his will, thus becoming members of this class, the body of Christ. We are told that it was to be offered first to the Jews. (Rom. 1:16) Hence we find that during the first few years after Pentecost the invitation to become partners of his heavenly calling was preached to the worthy of natural Israel.

But it is written of the Master, "He came unto his own, but his

own received him not." (John 1:11) During the first few years after Pentecost, when the disciples directed their message especially to "the lost sheep of the house of Israel," there was a similarly small response. (Matt. 10:6) Having in mind the Lord's dispensational dealings, Paul and Barnabas said to the Jews at Antioch in Pisidia, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you: . . . lo, we turn to the Gentiles. For so hath the Lord commanded us."—Acts 13:14,16,47

Indeed from the conversion of Cornelius onward, the message of salvation was especially directed to the Gentiles—the nations of earth outside the hitherto favored nation of Israel. This message the Apostle James tells us was not to be sent with a view to converting all the Gentiles, but to "take out of them a people for his name."—Acts 15:13,14

A great many figures of speech are used with reference to this class who have been accepted as members of the church, the body of Christ. For instance, they are likened to (1) treasure hid in a field; (2) a little flock of sheep for whom the Good Shepherd has a special care; (3) the bride

of Christ who in due time is to be brought into the closest possible relationship with him; (4) a temple of living stones of which Jesus is the chief cornerstone. And then there is this illustration of (5) "salt" that we would like to specially consider here "Ye [my people] are the salt of the earth."—Matt. 5:13

Salt is a great antiseptic and preserving agency; hence there are many things with which it may be mixed because of its preservative character. It also improves the flavor of many items of diet, and on this account is frequently mixed with food. This well illustrates what should be the influence of the true Christian and his message upon those around him, and it has surely been the effect of the true church in the world during the past nineteen centuries of the Gospel Age.

This good influence has been not so much the influence of the Lord's people as men, but more particularly their influence as new creatures, and the message they have proclaimed from the Word of God. As our Lord foretold, their message would "reprove [margin, or, convince] the world of sin, and of righteousness, and of judgment," to come. (John 16:8) Hence when Jesus, addressing his disciples, said, "Have salt in yourselves" (Mark 9:50), he was telling them that if faithful, the sanctifying influ-

ence of the truth would be manifested both in their speech and in their lives. Jesus in this connection adds, "and be at peace one with another."—R.V.

Among other things the truth of the Gospel brings with it the blessing of peace in the heart, and peace and unity among those blessed by the truth. Paul expresses a similar thought in Colossians 4:6, "Let your speech be always with grace, seasoned with salt." When Jesus spoke the message of his Father, expounding the plan of salvation he had come to carry out, we are told that all "wondered at the gracious words which proceeded out of his mouth," (Luke 4:22) Similarly our speech, our message, specially our endeavor to make plain the message of salvation, should be expressed so far as we are able in a kindly, gracious manner—"with grace, seasoned with salt"—always in accord with what is written, the truth and the spirit of the truth.

Mark also speaks of our Lord as using this illustration of salt to represent the healthful, preservative influence of those who have the truth and who let their light shine—allowing its influence to emanate and be felt. Mark further records the Master's solemn words, "Salt is good: but if the salt have lost its saltiness, wherewith will ye season it?" (Mark 9:50) The Diaglott translation reads, "But if the salt becomes

tasteless, how will you restore its saltiness?"

This indeed is one of the peculiarities of salt, that if it contacts certain things, or becomes damp, it loses its saltiness—its special and peculiarly pungent flavor, as well as its preservative qualities. Similarly if those blessed by the light of truth allow it to become mixed with false doctrines, the spirit of the world, or other deceptions of the Adversary, its influence for good will easily become dissipated; or, as the Master put the matter, using another illustration, "If therefore the light that is in thee be [become] darkness, how great is that darkness!"—Matt. 6:23

One of the principal reasons for which we have been given the truth—a knowledge of the divine plan and of the divine requirements—is that we might be sanctified thereby through coming more and more under its influence. (John 17:17) And to the contrary, should the effect of the Lord's message become entirely lost upon the heart and life, the apostle's solemn words would surely apply: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10:26

History shows how the church of Christ, represented in apostolic times by various little companies blessed by the light of divine truth, gradually grew into a

great organization composed principally of those from whom the light of divine truth had departed, also of a vast number whom the Master spoke of as "tares"—a class who had never known the Savior and the way to life he had opened up.

This great organization (for many centuries sailing under false colors as the church of Christ), is completely rejected from divine favor at the close of the age; and the small number of God's people still in her midst receive the call, "Come out of her, my people." (Rev. 18:4) or, to use the illustration given in the Master's Parable of the Wheat and the Tares, we are there told that at the end of the age, the "wheat" ("the children of the kingdom") would be separated from the sectarian bundles of "tares" ("the children of the wicked one") brought into the professing church by the Adversary with a view to corrupting, counterfeiting, and hindering in every possible way the Lord's purpose of calling and developing the little flock of "more than conquerors."—Rom. 8:37

When this separating time shall have come (and many Bible Students believe that, according to the sure word of prophecy, we are now living in the time of its fulfillment) how well the illustration of salt applies. The salt loses its saltiness, and in harmony with its natural qualities, cannot be resalted, but is good for nothing,

and must be cast out, and trodden under the foot of men.—Matt. 5:13

But what of the "wheat," "the children of the kingdom," separated by the sickle of truth from the sectarian bundles of "tares"? The Master assures those who hear his voice in this day of the Lord that he will come in and sup with them upon the rich provisions of divine grace and truth, "things new and old." (Rev. 3:20; Matt. 24:45; Luke 12:37) It is therefore the privilege of the faithful people of God to enjoy the sweet favor of Christ and his truth increasingly, by being willing to hear and obey the Master's voice whatever the cost, and follow him.

May we, during the short time

that now remains, seek to live up to our privileges of being "the salt of the earth." May our speech (our endeavors to witness for the Lord and the good news of salvation) be always with grace (a manifestation of the spirit of the Master), "seasoned with salt"—the pure message of the Word of God that liveth and abideth forever—a message at one time adulterated by the creeds and traditions of men which can quickly cause the "salt" to lose its savour, its effectiveness, its saving grace. "Let that therefore abide in you, which ye have heard from the beginning." (I John 2:24) Let us hold fast these riches of his grace "For the truth's sake, which dwelleth in us, and shall be with us forever."—II John 2

## BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

### A. BOYCE

Latchford . . . . Aug. 16

### E. HALTON

Latchford . . . . July 19

### J. H. MURRAY

Ipswich . . . . July 26  
Lincoln . . . . Aug. 9  
Liverpool . . . . 23

### CEDRIC SMITH

Latchford . . . . July 19 Liverpool . . . . July 26

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

# General Convention Program

**Bloomington, Indiana, August 15-20**

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

**(See pages 63 and 64 for accommodations form)**

## SATURDAY, August 15

**Chairman: Brother Albert Sheppelbaum**

- |       |                          |  |
|-------|--------------------------|--|
| 9:30  | Opening Rally            |  |
| 9:45  | Address of Welcome       | Brother Edmund Jezuit<br>Chicago, Illinois                     |
| 10:30 | Welcome by University    | Mr. W. N. Wentworth<br>Director, Educational Conference Bureau |
| 10:45 | Intermission             |  |
| 11:15 | Discourse                | Brother L. P. Loomis<br>New York, N. Y.                        |
| 12:00 | Close of Morning Session |  |

1:45	Discourse	Brother Andrew Horwood St. John's, Newfoundland
2:30	Discourse	Brother C. W. Zahnow Pilgrim
3:00	Intermission	
3:30	Testimony Meeting	Brother G. F. Judson New Bedford, Massachusetts
4:30	Discourse	Brother William A. Pardue St. Louis, Missouri
5:00	Close of Afternoon Session	
6:45	Discourse	Brother Marston Chandler Portland, Oregon
7:30	Discussion—"How the Bible Reached Us"	Moderator: Brother G. R. Pollock Brother Walter Blicharz Brother Charles Chupa Brother Edward Lorenz Brother D. J. Morehouse
8:30	"Songs in the Night"	

## SUNDAY, August 16

Chairman: Brother L. W. Zbik

9:00	Morning Devotions	
9:15	Discourse	Brother Lyle Cook Kansas City, Missouri
9:45	Discourse	Brother Edward G. Lorenz Los Angeles, California
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother George M. Wilson St. Petersburg, Florida
12:00	Close of Morning Session	

1:45	Testimony Meeting	Brother Charles Zubowsky LaSalle, Illinois
2:45	Discourse	Brother G. R. Pollock Las Angeles, California
3:30	Intermission	
4:00	Praise Service	
4:15	Discourse	Brother Edward E. Fay San Francisco, California
5:00	Close of Afternoon Session	
6:45	Praise Service	
7:00	Discourse	Brother W. N. Woodworth New York, N. Y.
7:45	Praise Service	
8:00	Public Meeting	"Bible Answers" Film

## MONDAY, August 17

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	"History in the Word"	
	The World that Was	Brother Alonzo Jarmon
	Patriarchal Age	Brother Ted Trzeciak
	Jewish Age	Brother Charles Smith
	Early Church	Brother Chester Sundbom
10:15	Intermission	
10:45	Discourse	Brother T. T. Ryde Los Angeles, California
11:30	Discourse	Brother Mike Balko West Newton, Pennsylvania
12:00	Close of Morning Session	
1:45	Testimony Meeting	Brother Ian M. Cipperley Cleveland, Ohio
2:30	Discourse	Brother Sam Baker Pilgrim
3:15	Intermission	

3:45	Discourse	Brother R. J. Krupa New York, N. Y.
4:30	Discourse	Brother Everett Murray Columbus, Indiana
5:00	Close of Afternoon Session	
6:45	Praise Service	
7:00	Discourse	Brother Jens Copeland New York, N. Y.
7:45	Discourse	Brother L. Paul Davis San Luis Obispo, California
8:30	"Songs in the Night"	

## TUESDAY, August 18

Chairman: Brother William Roach

9:00	Morning Devotions	
9:15	"Prophecy in the Word"	
	Antediluvian	Brother Henry Tiemeyer
	First Advent	Brother Ralph Gaunt
	Second Advent	Brother Owen Kindig
	Restitution	Brother Lloyd Hagensick
10:15	Intermission	
10:45	Discourse	Brother Claude Weida Allentown, Pennsylvania
11:30	Discourse	Brother Martin C. Mitchell New York, N. Y.
12:00	Close of Morning Session	
1:45	Testimony Meeting	Brother William Molhoek Piqua, Ohio
2:30	Discourse	Brother E. G. Wylam Indianapolis, Indiana
3:15	Intermission	
3:45	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
4:30	Discourse	Brother W. C. Bertsche Cincinnati, Ohio
5:00	Close of Afternoon Session	



- 6:45 Discussion—"Rightly Dividing the Word"—II Timothy 2:15  
 Moderator: Brother W. N. Woodworth  
 Helps Brother Leo Post  
 Harmony Brother L. Paul Davis  
 Suggestions Brother G. M. Wilson  
 Proving Brother Edward E. Fay
- 7:45 "Songs in the Night"
- 8:15 Elders' Meeting

## WEDNESDAY, August 19

Chairman: Brother Charles M. Chupa

- 9:00 Morning Devotions
- 9:15 "Doctrine in the Word"
- |                    |                         |
|--------------------|-------------------------|
| Creation and Fall  | Brother Clarence Venzke |
| Promise to Abraham | Brother Rex Hopkins     |
| Ransom             | Brother Robert Chastain |
| Two Salvations     | Brother Claude Weida    |
- 10:15 Intermission
- 10:45 Convention Business Meeting
- 12:00 Close of Morning Session
- 
- 1:45 Testimony Meeting
- |  |                         |
|--|-------------------------|
|  | Brother W. L. Thornberg |
|  | Rockford, Illinois      |
- 2:30 Discourse
- |  |                   |
|--|-------------------|
|  | Brother W. N. Poe |
|  | Cincinnati, Ohio  |
- 3:15 Intermission
- 3:45 Discourse
- |  |                           |
|--|---------------------------|
|  | Brother William E. Roach  |
|  | Charlotte, North Carolina |
- 4:30 Discourse
- |  |                            |
|--|----------------------------|
|  | Brother Otis R. Barrall    |
|  | Philadelphia, Pennsylvania |
- 5:00 Close of Afternoon Session
- 
- 6:45 Praise Service
- 7:00 Baptismal Discourse
- |  |                       |
|--|-----------------------|
|  | Brother E. K. Penrose |
|  | Columbus, Ohio        |
- 8:00 Immersion Service

## THURSDAY, August 20

Chairman: Brother Leo Post

- 9:00 Morning Devotions
- 9:15 "Devotion in the Word"
- |                       |                    |
|-----------------------|--------------------|
| Prayer                | Brother Sam Baker  |
| Character Development | Brother T. T. Ryde |
| Fellowship            | Brother L. W. Zbik |
| Activity              | Brother Mack Harp  |
- 10:15 Intermission
- 10:45 Discourse Brother J. Y. MacAulay  
Pilgrim
- 11:30 Greetings and Reports Brother W. N. Poe
- 12:00 Close of Morning Session
- 
- 1:45 Testimony Meeting Brother John Bacher  
Kansas City, Missouri
- 2:30 Discourse Brother George O. Jeuck  
Orlando, Florida
- 3:15 Intermission
- 3:45 Discourse Brother C. A. Sundbom  
Saginaw, Michigan
- 4:30 Discourse Brother Arthur Krumpolt  
New York, N. Y.
- 5:00 Close of Afternoon Session
- 
- 6:45 Melodies of Praise
- 7:30 Discourse Brother D. J. Morehouse  
Chicago, Illinois
- 8:15 Love Feast

## Our Display at the World's Fair

AS WE set the type for the July issue of The Dawn our display in the Hall of Education at the World's Fair has been in operation for approximately a month. While the fair opened on April 22, the Hall of Education building, in which our display is located, was not ready for use until the 30th. This short delay was not serious, in view of the nearly six months' continuous witness which will be given for the truth at the fair this year, as well as six months in 1965.

From the beginning, the brethren serving at the booth reported the many blessings they were receiving. The situation here is considerably different from county and state fairs at which the brethren have been so richly blessed in their witness efforts. One difference is that a great number who attend the World's Fair are from other parts of the country, and for this reason they are careful not to collect too many items to carry with them on the remainder of their trip.

Our committee took this into consideration in planning the method of approach which might seem best to interest those who pass our display. In the March issue of The Dawn we presented a brief description of five dioramas which were being prepared, and which would constitute the main feature of the display. Our original plan was that a printed reproduction of these in a brochure, with an appropriate explanation, would be offered to all who would like to have one. But that plan was changed, and it was decided to ask those who would like a copy of the brochure to leave their name and address and have it mailed to them.

A number of our booklets are on display, as well as "Studies in the Scriptures," "God's Promises Come True," and others, and appropriate cards are available for signing by any who may wish one or more of these publications. The only literature

supplied at the booth is a six-page folder carrying an appropriate, but brief message of the truth, and a return card for those who wish to mail them in to obtain the brochure. Cards are also available for those who desire other booklets and books mailed to them.

From the first month's experience we are convinced that the proper method has been chosen. The first Saturday and Sunday that the display was open several hundred names were received. One great advantage of this method is that we have these names and addresses to be used in a thorough mail follow-up effort, and for the brethren throughout the country to use in personal follow-up work. When one is given a booklet, or even buys a book, he usually sees no reason why he should leave his name. But when the person can obtain that which he wants only by having it mailed to him, the obtaining of the name is not so difficult. At least the workers in the booth at the World's Fair have found this to be true.

In order that the brethren everywhere might know in detail just what the brochure is like which we are mailing to all who request a copy, we are publishing it in full, including the cover, as the center sixteen pages of this issue of The Dawn. It will be noted that in addition to the article which goes with the dioramas, all The Dawn literature is announced in this brochure. This means that all visiting our display at the World's Fair who are interested enough to leave their name and address for the brochure will be brought into touch with all the literature. Besides, from time to time special attention will be called through the mail to various pieces of literature, such as "The Divine Plan of the Ages," and The Dawn Magazine.

One of the unique features of our display at the World's Fair is due to the manner in which the architects of the building laid out the floor plan in our part of the building. The literature and dioramas are displayed in such a way that those going by have to walk right through the middle of our exhibit. Of course some go by who are not interested in religious subjects at all. However, others step aside to examine the dioramas more closely, and to read the message of truth contained in the in-

(Continued on page 61)

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

#### SAM BAKER

Los Angeles, Calif.	July 3-5
San Diego, Calif.	7,8
Yuma, Ariz.	9,10
Phoenix, Ariz.	12
Lamesa, Tex.	15
Gustine, Tex.	17
San Antonio, Tex.	19,20
Houston, Tex.	21
Livingston, Tex.	22
Fort Worth, Tex.	23,24
Oklahoma City, Okla.	26,27
Little Rock, Ark.	28
Brinkley, Ark.	29,30
Memphis, Tenn.	31

#### OTIS R. BARRALL

Wilkes-Barre, Pa.	July 19
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#### JENS COPELAND

Paterson, N. J.	July 19
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#### L. PAUL DAVIS

Salt Lake City, Utah	July 28
Fort Collins, Colo.	31

#### PANTELE HATGIS

Athens, Greece	June 28-July 6
Corinth, Greece	July 8-14
Salonica, Greece	18-22
Old Philippi, Greece	23-28

#### G. M. JEUCK

Hartford, Conn.	July 12
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#### A. H. KRUMPOLT

Baltimore, Md.	July 12
Philadelphia, Pa.	12

#### R. J. KRUPA

Detroit, Mich.	July 3-5
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#### L. P. LOOMIS

Lynchburg, Va.	July 1,2
Norfolk, Va.	3
Washington, D. C.	5
York, Pa.	26
Lancaster, Pa.	26

#### J. Y. MAC AULAY

New Haven, Conn.	July 12
Waterbury, Conn.	12

#### M. C. MITCHELL

Wallingford Conn.	July 26
Bridgeport, Conn.	26

#### E. K. PENROSE

Detroit, Mich.	July 3-5
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#### H. W. PRICE

Regina, Sask.	June 30
Saskatoon, Sask.	July 1,2
Middle Lake, Sask.	3
Canora, Sask.	4-6
Porcupine Plain, Sask.	7,8
Steep Creek, Sask.	9
Prince Albert, Sask.	10-12
Saskatoon, Sask.	13
Luseland, Sask.	15
Tarnopol, Sask.	16,17
Calgary, Alta.	18-20

#### WILLIAM E. ROACH

Blue Ridge, Va.	June 29
Lynchburg, Va.	30
Washington, D. C.	July 2
Blackstone, Va.	4
Greensboro, N. C.	5

#### STEPHEN ROSKIEWICZ

Canora, Sask.	July 4,5
Porcupine Plain, Sask.	7,8
Prince Albert, Sask.	10-12

#### C. A. SMITH

Groton, Conn.	July 19
New London, Conn.	19

#### C. A. SUNDBOM

Los Angeles, Calif.	July 3-5
San Francisco, Calif.	6
Vancouver, B. C.	7
Victoria, B. C.	8
Seattle, Wash.	9
Salem, Ore.	10
Portland, Ore.	12
Denver, Colo.	13
St. Louis, Mo.	30

#### F. S. WASSMANN

Allentown, Pa.	July 26
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#### C. R. WEIDA

Catawissa, Pa.	July 12
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#### W. N. WOODWORTH

Detroit, Mich.	July 3-5
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

<b>MIKE BALKO</b> Duquesne, Pa. July 12 Steubenville, Ohio 19	<b>JOHN G. HULL, JR.</b> San Diego, Calif. July 19	<b>HARRY PASSIOS</b> Detroit, Mich. July 3-5 Monessen, Pa. 26
<b>JOHN BARACOS</b> Connellsville, Pa. July 19	<b>GEORGE O. JEUCK</b> St. Petersburg, Fla. July 12	<b>G. R. POLLOCK</b> Detroit, Mich. July 3-5 Whittier, Calif. 19
<b>NICK BARACOS</b> Duquesne, Pa. July 5 East Liverpool, Ohio 12	<b>EDMUND M. JEZUIT</b> Detroit, Mich. July 3-5	<b>L. B. POST</b> Detroit, Mich. July 3-5
<b>JULIUS BEDNARZ</b> Aurora, Ill. July 12	<b>LEONARD JEZUIT</b> Gary, Ind. July 19	<b>R. A. RAWSON</b> Adrian, Mich. July 19
<b>WALTER Blicharz</b> Chatham, Ont. July 19	<b>E. F. LANKFORD</b> Antioch, Calif. July 19	<b>NORMAN F. RICE</b> Whittier, Calif. July 26
<b>DAVID A. BRUCE</b> Fullerton, Calif. July 26	<b>N. MOLENAAR</b> Whittier, Calif. July 12	<b>ALBERT SHEPPELBAUM</b> Detroit, Mich. July 3-5 Covert, Mich. 19
<b>CHARLES M. CHUPA</b> London, Ont. July 12	<b>D. J. MOREHOUSE</b> Milwaukee, Wis. July 12 St. Louis, Mo. 19	<b>GEORGE TABAC</b> Minneapolis, Minn. (Cedar Ave.) July 12
<b>IRVING C. FOSS</b> Riverside, Calif. July 19 Ontario, Calif. 19		<b>HOWARD YOUNG</b> Washington, Pa. July 19

(Continued from page 59)

scriptions displayed below them. On the opposite side of the booth attention is called to the literature, and to our radio and television programs, and other services.

The arrangement is working out very well. At times, on the busy days, there are some standing in line to see the dioramas. Many are quite willing to leave their names to have the special brochure sent to them. We believe that the brethren will be encouraged to learn that at the close of the first month more than four thousand names have been received. Let us thank the Lord for this additional opportunity of service which he has provided for his people. Let us specially remember in our prayers those who are serving at the booth, and otherwise assisting in the effort.

## CONVENTIONS

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

\*DETROIT, MICH., July 3-5—Armenian Cultural Building, 22011 Northwestern Highway, Southfield, Mich. Mr. Walter Blicharz, 19300 Braile, Detroit 19, Mich.

\*LOS ANGELES, CALIF., July 3-5—Convention Auditorium, 2936 West Eighth Street near Vermont Ave. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

NEW BRUNSWICK, N. J., July 3-5—Drew University, Madison, N. J. Mrs. Kenneth Rawson, 60 Jersey Ave., Menlo Park, N. J.

CANORA, SASK., July 4,5—Canora Stadium, S. Main St. Miss Winnie Komanowski, 129 Myrtle Ave., Yorkton, Sask.

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

PORCUPINE PLAIN, SASK., July 7,8—Mrs. J. P. Janczyn, Box 64, Chelan, Sask.

PRINCE ALBERT, SASK., July 10-12—Fish and Game League Hall. Mrs. Janet Jinjoe, 428 13th St., E.

COLUMBUS, OHIO, July 12—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., July 12—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowlec, 224 S. Fifth St., Delano, Minn.

SAGINAW, MICH., July 12—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

SALEM, ORE., July 19—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., S.

ZANESVILLE, OHIO, July 19—YWCA, 49 N. Sixth St. Mr. Harold Duckett, 64 Wilson St., Newark, Ohio.

CHICAGO, ILL., July 26—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

WICHITA FALLS, TEX., Aug. 1,2—Holiday Inn Hotel, 1900 Henrietta Highway. Mr. G. B. Wilmott, 2406 Prairie, Ft. Worth 6, Tex.

SILLOAM, TEX., Aug. 7-9—Mrs. C. R. Westmoreland, Route 1, Gustine, Tex.

MINNEAPOLIS, MINN., Sept. 5-7

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

SAGINAW, MICH., Sept. 5-7

SAN DIEGO, CALIF., Sept. 5-7

SEATTLE, WASH., Sept. 5-7

DENVER, COLO., Sept. 26,27

\*ST. LOUIS, MO., Oct. 3,4

AGAWAM, MASS., Oct. 4

PIQUA, OHIO, Oct. 4

SAN ANTONIO, TEX., Oct. 4,5

# RESERVATION FORM

## BIBLE STUDENTS GENERAL CONVENTION Indiana University, Bloomington, Indiana August 14 to August 21, 1964

Put an X in each day's square for which you will require lodging:

Aug. 14	Aug. 15	Aug. 16	Aug. 17	Aug. 18	Aug. 19	Aug. 20
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Each night of lodging will provide meals as follows:

August 14: Lodging and breakfast

August 15-19: Lunch, supper, lodging, breakfast

August 20: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation  
and the address to which the confirmation is to be sent:

Name:

Number and Street:

City, State, and Zip code:

Names of all of the other persons included in this reservation:  
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:



## **RATES**

The charge for the whole period from lodging August 14 thru lodging on August 20 (breakfast on Friday, August 21 **not** included) will be:

Twin bedded Room, per person:

Adults: \$35.50

Children: (2 to 7 years) \$18.00

Children: (7 to 19 years) \$27.00

Single Room: Adults only, \$42.50

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The minimum charge is for one night's lodging and three meals, except as noted under August 14 and August 20 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 14. This will apply only to those persons who have not made reservation prior to that date.

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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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