

a herald of Christ's presence

# THE DAWN

"CHRIST ... HATH  
BROUGHT LIFE  
AND IMMORTALITY  
TO LIGHT THROUGH  
THE GOSPEL."

--II Timothy 1:10

August 1961

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## This Warming Earth

**I**T MAY have been difficult last January and February to convince people in many parts of the world that the average temperature of the earth is now several degrees warmer than it was eighty or a hundred years ago. But such is the case. Yes, grandfather is right: winters on the average are not as severe as they were when he was a boy.

The trend toward global-wide warmer weather has recently been well documented in a "School Bulletin" published by The National Geographic Society of Washington D. C. To those of us who simply live from day to day without taking the trouble to compare one decade with another, or one century with another, the facts established in this bulletin are very interesting—indeed, almost startling. Here are some of them:

The Greenland Eskimos have had their lives revolutionized by the warming climate of that icy northern country. Formerly the Eskimos of Greenland depended upon seals, in order to survive.

Seals provided meat, skins for clothing and shelter, and oil for light and heat. But this has all been changed. Warmer weather has driven the seals farther north.

However, the warmer weather has also caused codfish to move farther north, and these are now taking the place of the seals along the banks of Greenland, so the Eskimos have turned to fishing. They can, of course, eat the fish, but they cannot use them for clothing, shelter, and fuel, so they have been forced to sell fish to obtain these other necessities, which means that they have been converted to a money based economy.

### Birds and Animals Know

ACCORDING to the National Geographic School Bulletin, the migratory habits of birds are being affected by the warming climates. Semi-tropical birds are now found much farther north than a half century ago. The mockingbird, which was almost a symbol of the South, is now seen as far north as New York State.

Turkey vultures are now not uncommon in western Massachusetts, where they were not seen as few as fifteen years ago. White egrets have moved as far north as the Middle Atlantic marshes. The flashing red of the cardinal is now seen at points farther and farther north.

Scientists have noticed that certain animals like the moose and polar bear are now found at points much farther north than a half century ago. This does not represent a temporary venture—some urge, but a natural result of northern climates becoming warmer. These and other animals are finding themselves quite comfortable in their more northerly habitats.

### **Vegetation also**

WE DO not think of trees as migrating, but they are moving north, due to the fact that their seeds now sprout in latitudes which once were too cold to support them. Farm crops are also shifting. Canadian farmers can cultivate land that is fifty miles farther north than they could within the memory of many now living. It is now predicted that the Middle West will one day produce such crops as rice, sugar cane, and cotton.

It is claimed that Icelanders are now able to grow barley on land formerly covered constantly by ice. Certain types of hardy

flowers now bloom in frigid Spitsbergen, which is four hundred miles north of Norway.

And speaking of Spitsbergen, this frigid country produces coal. Fifty years ago the coal companies could ship their product only during a limited season of three months. Now coal is being shipped from Spitsbergen seven months a year.

Fish in various parts of the ocean are changing their feeding grounds, it is reported. Fish formerly found only in the warmer waters of the southern seas are moving farther north, particularly along the California coast. It is claimed that dolphin have been caught recently as far north as Oregon.

Getting down to actual temperatures, records show that in such typical cities as Denver and Philadelphia, the average yearly readings are four degrees higher than eighty years ago. These average readings over such a long period seem quite convincing.

Nor does any part of the earth seem exempt from this warming trend, and in some lands it is causing rather serious problems. In Africa, for example, it is causing the Sahara desert to extend its blight southward at the rate of one-half mile a year. And it is causing the lakes in East Africa to shrink.

## **Cause Not Known**

**THERE** is a wide variety of opinions among the scientists as to what is causing this warming of the earth. One theory is that possibly man himself is responsible. The burning of coal, oil, wood, and other material is continually adding carbon dioxide to the atmosphere. This, they say, may be acting somewhat like the glass in a greenhouse in that it lets the rays of the sun through to the earth while helping to hold the heat which is produced when these rays strike the globe.

Nor are the scientists in agreement as to whether or not this warming trend will continue. Some are predicting that there will be another century of warmer weather. Others are inclined to the opinion that the warming cycle may already have reached its highest point. All agree that should it continue indefinitely serious troubles are in store for future generations.

But even if the warming trend should continue for only another fifty years or so, the living habits of millions of people will be drastically changed, the scientists say. More lightweight clothing will be worn, and fewer snow shovels will be needed. New crops, of course, will mean that farmers will be faced with different problems. The growing season in northern countries will be lengthened, and this will mean more

food for the ever increasing population of the earth, granting that better methods of distribution will be developed.

The ice at the poles is now melting fast enough to raise the ocean levels an inch every eight years. Should this continue indefinitely until all the ice is melted, much of the present land surface of the earth would disappear. The ice of the Antarctica, if completely melted, would flood coastal cities the world over. The waves would be lapping the Washington Monument 185 feet above the present ground level.

## **The Basic Cause**

**WHILE** scientists are baffled as to what is causing this warming of the earth, and whether or not it will continue, those who are acquainted with the plans and purposes of God know that it is being brought about by a divine overruling, and represents a further detail in the perfecting of the earth for eternal human habitation. What the direct cause may be which the Creator is utilizing to bring about this change is not important for us to know. We know that the great Master Builder can use any means his wisdom decrees to be best to accomplish his designs.

Nor do we need to be concerned as to how long the warming trend of earth's climate will continue.

This also is under divine supervision, just as much so as when, in the first creative day, God said, "Let there be light: and there was light."—Gen. 1:3

A review of the progressive steps by which the Creator prepared the earth for human habitation, as they are outlined in the 1st chapter of Genesis, should give us confidence that whatever his design may now be with respect to the warming earth, it will be accomplished exactly as he has planned. To begin with, man's needs were met by that relatively small garden home "eastward in Eden." Now we are at the threshold of an age when the whole earth will be needed for the restored human race, and God knows how to prepare it for that purpose.

God assures us that he did not create the earth in vain, but formed it to be inhabited. (Isa. 45:18) This reminds us of the commission given to our first parents to fill the earth, and to subdue it, or bring it under cultivation and control. (Gen. 1:27, 28) It is not difficult to visualize what the results of this would have been had the commission been carried out in keeping with the divine will. It would have meant a global-wide Garden of Eden, inhabited by countless millions of perfect humans, knowing nothing of sickness and death, and rejoicing in the friendship and fellowship of their Creator.

## Obedience Required

BUT man had first to prove his worthiness for lasting life on earth by obedience to the just laws of his Creator, and we know that in this he failed. Because of sin, man was driven from his perfect home in Eden, out into the unfinished earth to die. However, this did not thwart the original purpose of God in the creation of man, but merely required a different method for its accomplishment.

God's love provided redemption from original sin, and thus opened the way for his recovery from the penalty of sin, which was death. In the divine economy, the entire human race lost life through father Adam's transgression; and all are redeemed from death through Jesus, who gave himself a ransom for all. (I Tim. 2:3-6) Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

This is why, thousands of years after man's fall into sin and death, and when all mankind was dying, the Creator could so truthfully say that he did not create the earth in vain, but formed it to be inhabited. Fallen man is to be restored to life and have the opportunity of living on the earth forever. The period during which this will be accomplished is described by the Apostle Peter as "times of restitution of all

things," which, Peter declares, was spoken "by the mouth of all God's holy prophets since the world began."—Acts 3:19-21

### **Not Yet**

MAN was created in the image of God, given dominion over the earth, and "crowned with glory and honor." (Ps. 8:3-9) Jesus, in the flesh, was also crowned with earthly perfection and glory, because his life was to be a substitute for the forfeited life of Adam. The result of this was to be the restoration of man to life, and to his lost dominion. But Paul wrote, "We see not yet all things put under him"; that is, under man, as called for by God's original design. "But," he adds, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:6-9

The purpose of Jesus' death was clear to Paul. He knew that ultimately it would effect the release of all mankind from death, and the restoration of man's lost dominion. And while, as he explains, they did not in his day see this glorious purpose accomplished, they saw that preparation was being made for it, for Jesus had come and had died to make it possible.

And now, the Scriptures reveal, we are living right at the thresh-

hold of the age when God's plan for the restoration of man to his lost dominion over the earth is to be consummated. And it is evident that in preparation for this, certain changes of climate, etc., with respect to the earth itself, are needed and are being accomplished.

Today human wisdom is baffled to know what to do about the "exploding population" problem. It is feared that living room on the earth will become exhausted. But, as we know, in addition to the growing population of earth due to the increase of births over deaths, God's plan also is to restore the dead to life. From the human standpoint this compounds the dilemma.

For details on this point we refer to the "Highlights of Dawn" article in our June issue. We are here calling attention to the world's population problem merely as an indication of one of the reasons for the changes now being brought about by the warming climate of earth, in that it is producing millions of additional square miles of arable land.

We cannot be wise above that which is written in the Word of God, and here details are not furnished. As already pointed out, while much new land is being made available for cultivation by reason of the warming climate, the great Sahara Desert of Africa is increasing in size, thus dimin-

ishing the usable land on that continent. Just how the Lord will adjust this detail we do not know.

We might describe what is happening in the earth today as "Project Change." Some of the evidences of change are apparent, but the details of the completed operation are not yet known. Even scientists are unable to discover the reason for the warming trends which are undeniably taking place, nor do they know the final result of this, to them, enigma.

The Word of God alone foretells what the earth will be like when God's purpose in its creation is fully realized. It will be a glorious earth, similar to, but vastly more extensive in scope than the original Garden of Eden. Even the deserts will then rejoice and blossom as the rose. (Isa. 51:3; Ezek. 36:35; Isa. 35:1) And we are also assured that the earth shall yield its increase. (Ps. 67:6) This will be as true of "Greenland's icy mountains," as of the present desert lands of earth.

Yes, God formed the earth to be inhabited, not by a suffering, dying race; not by nations which are almost constantly at war with each other; not by people whose hearts and lives are filled and ruled by selfishness and sin, but by a perfect, never-dying race in whose hearts have been written God's perfect law of love.

While it is reassuring to know that the literal desert lands of earth will become green and fertile, it is even more inspiring to realize that the arid, desolate lives of countless millions who have been alienated from God will be made to rejoice, and that they will break forth with singing as they learn to know God and to experience the warmth of his love and favor. We read that "the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—Isa. 29:19

Throughout the reign of sin and death the human race has been a "groaning creation." (Rom. 8:22, 19) The blight of sin and selfishness has been felt by all. But, with the kingdom of Christ established, and the people being restored to health and life, how different it will be! Of that time we read, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."—Ps. 85:10-12

As is true with respect to all that God does on behalf of his intelligent creatures, mankind will have an opportunity of co-operating with him. The Creator will see to it that the earth is properly prepared for the human race



when restored to live upon it, but the people will also do their part. Of that time we read:

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit [as at present]; they shall not plant, and another eat: for as the days of a tree are the days of my [restitution] people, and mine elect shall make them continue long [margin] to enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:21-25

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## Encouraging Letters

### Found Loving God

"Dear 'Frank and Ernest': I thought you would like to know that I have all the books—'Studies in the Scriptures,' and all the other books and booklets you advertise—and have read them all, some of the many times. They have helped me more than I shall ever be able to tell. Through this literature I have become acquainted with a loving God, and I praise his holy name. Thank you for the wonderful help you have been to me."—Oregon

### An Inspiration

"Dear Sirs: I surely enjoyed your program on television yesterday. I would like very much to receive

a copy of the divine plan discussion. Your program has been a great inspiration to me. May God continue to bless you."—Pennsylvania

### Much Joy

"Dear Brethren of The Dawn: I pray for God's blessing on those who write the soul-searching articles continually being published in The Dawn. What great blessing and joy I have received since I first tuned in a 'Frank and Ernest' program back in 1940, and immediately discontinued my membership in a denominational church. May the Lord continue to bless you with insight and knowledge."—Washington

(Continued on page 47)

**GOD'S PLAN FOR MAN****Lesson I**

## *The Creation of Man*

**T**HE six "creative days" referred to in the opening chapter of the Book of Genesis do not appertain to the original work of creating the universe, but to the preparation of our earth to sustain life, particularly human life. We are informed that the earth already existed prior to the beginning of these "days" of creation.<sup>1</sup> <sup>4</sup>

These days were in reality long eras of time during which the gradual preparation of the earth for human habitation was carried forward. It was toward the close of the sixth "day" that man was created, in the image of God, and commanded to multiply and fill the earth.<sup>2</sup> The "image of God" in which man was created does not mean a physical, but a moral likeness. Man was endowed with the ability to reason and to understand God's instructions concerning right and wrong, good and evil.<sup>3</sup>

Being created in the image of God does not imply that man was endowed with immortality, nor does it mean that an "immortal soul" was implanted somewhere in the human organism. The expression "immortal soul" does not appear anywhere in the Bible. The word

soul simply means a living being. The living being, Adam, was made up of an organism animated by "the breath of life."<sup>2</sup> <sup>6</sup>

God's commission to our first parents to multiply and fill the earth reveals that the divine destiny for man was that he should inhabit the earth, which had been created to be his abiding home.<sup>3</sup> Man was created an earthly being, and perfectly adapted to the home God had prepared for him in the earth.<sup>4</sup> Nothing was said to our first parents about being transferred to another part of the universe.

Man was given dominion over the earth, and over the lower animals.<sup>5</sup> He was to "subdue" the earth, meaning that he was to bring it under his control and make it beautiful, useful, and productive. In the garden home which the Creator provided for our first parents there was both beauty and an abundant supply of life-sustaining food.<sup>6</sup>

It may be assumed that this marvelous garden home was designed by God to serve as a sort of working model for man as he endeavored to fulfil the commission given to him to fill the earth with his offspring, and to "subdue" it. And it

is not difficult to imagine what the situation would have been had the divine purpose been carried out in keeping with the Creator's arrangements.

As the human family increased in number, that garden home which God specially prepared "eastward in Eden" soon would have been too small, so its borders would have

been extended as the need required. This would have continued until the entire earth would have become one vast paradise, filled with a perfect and happy human family enjoying continuous perfect health and life, rejoicing in the sunshine of the Creator's smile. This was God's purpose in the creation of man.

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## STUDENTS' HELPS

### QUESTIONS

In order to understand the plan of God for human salvation from sin and death it is essential to know the divine purpose in the creation of man. Can you answer these questions?

Is it the original creation of the universe that is described in the 1st chapter of Genesis?

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

In what sense was man created in the image of God?

Was man created immortal, or

given an "immortal soul"? What is a human soul?

What was implied by God's command to fill the earth, and to have dominion over it?

Explain what the human race would have experienced had the Creator's will been carried out without interruption.

### BIBLE PROOF

<sup>1</sup>Gen. 1:2

<sup>4</sup>I Cor. 15:47

<sup>2</sup>Gen. 1:26-31; 2:7

<sup>5</sup>Ps. 8:4-8

<sup>3</sup>Isa. 45:18

<sup>6</sup>Gen. 2:8, 9

### REFERENCE MATERIAL

<sup>A</sup>"The New Creation," page 18, paragraph 1.

<sup>B</sup>"The New Creation," page 39.

<sup>C</sup>"The Atonement Between God and Man," pages 307, 308.

### SUMMARY OF IMPORTANT THOUGHTS

Man was created in the moral image of God, endowed with the ability to know right from wrong. He was commissioned to multiply and fill the earth, which God created to be his eternal home.

## GOD'S PLAN FOR MAN

### Lesson II

# Death's Reign Begun

**I**T WAS God's design that man should enjoy everlasting life on the earth, but it was necessary that he prove his worthiness to enjoy the blessing of life in his earthly home by rendering obedience to divine law. The penalty for disobeying God's law was death.<sup>1</sup>

God stated his law very simply, and thus made clear what the penalty for disobedience would be. But Satan, speaking through the "serpent," said to mother Eve that death would not result from disobeying God's command.<sup>2</sup>

Through the ages since then, this falsehood has been expressed in many different ways, with the result that a few have believed that death is a reality. Most religionists throughout the heathen and professed Christian worlds insist that "there is no death." Thus they agree with the vicious falsehood perpetrated by the Devil in the Garden of Eden.

Eve herself was deceived by the Devil's lie and partook of the forbidden fruit. Then she offered it to Adam and he partook. But Adam was not deceived. He knew what the result of his disobedience would be.<sup>3</sup>

It is quite possible, we think, that

Adam lacked faith in the Creator's ability to overrule Eve's transgression in a way that would be to his benefit, so he deliberately disobeyed, feeling that life would not be worthwhile without his helpmate, Eve. Whatever his reasoning, his sin was wilful, and the divine sentence of death fell upon him.<sup>4</sup> Eve shared in this condemnation.

The transgression and condemnation of our first parents were prior to the birth of their children. This meant that the process of dying had already begun when their children were born. Thus their offspring were imperfect, and automatically came under condemnation to death.<sup>5</sup>

Thus the reign of sin and death began, and has continued for more than six thousand years. During this time countless millions have suffered and died. Sorrow, sickness, and pain—mental and physical—have been experienced by all, both young and old, in every generation. This long period of human suffering is described in the Bible as a night-time of weeping which has come upon the human race as a result of God's wrath, or condemnation, resting upon the people because of sin.<sup>6</sup> However, in God's due time, as we shall see later, there

will be release from suffering and death.

The Apostle Paul said that "the wrath of God is revealed from heaven against all ungodliness and

unrighteousness." It is revealed by everything which reminds us of sickness and death. Truly, man is learning the terrible result of transgressing divine law.

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## STUDENTS' HELPS

### QUESTIONS

In order to understand God's plan for the rescue of fallen man from death it is necessary to grasp clearly just what happened in the Garden of Eden. Can you answer these questions?

What was the condition upon which God's perfect human creatures could enjoy everlasting life on earth?

What is the divine penalty for sin, and what was Satan's deception concerning this?

Was Adam deceived by Satan concerning the penalty for sin?

What may have been the reason

that Adam wilfully transgressed God's law?

Explain why Adam's offspring shared in the death condemnation which came upon him.

What is one of the ways by which the Bible describes the reign of sin and death?

How is the wrath of God revealed from heaven?

### BIBLE PROOF

<sup>1</sup>Gen. 2:15-17;

Rom. 6:23

<sup>2</sup>Gen. 3:1-5

<sup>3</sup>I Tim. 2:14

<sup>4</sup>Gen. 3:17-19

<sup>5</sup>Rom. 5:12

<sup>6</sup>Ps. 30:5

<sup>7</sup>Rom. 1:18

### REFERENCE MATERIAL

"The Atonement Between God and Man," pages 407-409.

### SUMMARY OF IMPORTANT THOUGHTS

Obedience to God's law is the condition upon which any of God's intelligent creatures can enjoy a continuance of his favor, and the blessings of everlasting life.

## GOD'S PLAN FOR MAN

### Lesson III

# The Hope of Deliverance

**W**HEN God pronounced the sentence of death upon our first parents he did not leave them without hope that at some time, and in some manner, the penalty might be lifted. A ray of hope is to be noted in the statement God made to the "serpent" pertaining to a coming "seed" that would bruise his head.<sup>1</sup>

We cannot suppose that Adam and Eve understood clearly the implications of God's statement concerning the "seed" of the woman, but they seemed to have been given some hope by it, for when their first son Cain was born Eve said, "I have gotten a man from the Lord."<sup>2</sup>

In the light of subsequent promises of God, it is now clear that God's statement concerning a "Seed" that would bruise the "serpent's" head actually did mean that in God's due time Adam and his race would be delivered from Satan's rulership, and from sin and death.<sup>3</sup> This means that the original purpose of God in the creation of man will be fulfilled, and the earth will become one vast paradise, populated by the redeemed and restored offspring of Adam and Eve.<sup>4</sup>

About two thousand years after man's fall into sin and death God made a promise to Abram—who was later called Abraham—saying that through him and his "Seed" all the

families of the earth would be blessed.<sup>5</sup> Later, when Abraham proved his worthiness by demonstrating his willingness to obey the Lord in the offering of his son Isaac in sacrifice, God confirmed this promise by his oath.<sup>6</sup>

In the New Testament the "Seed" promised to Abraham is identified as Christ.<sup>7</sup> The further explanation is given that those who follow in the footsteps of Christ will be associated with him as the promised "Seed."<sup>8</sup> This means that true Christians will participate with Jesus in the future work of blessing mankind with health and life.

It was because God continued to love his human creatures, even though they had disobeyed him, that he made provision for them through Christ, to be released from the penalty of death.<sup>9</sup> God's plan for the deliverance of mankind from death through Christ is on the same basis as the condemnation of the entire human race through one man. All lost life through Adam, and all will have an opportunity to regain life through Christ.<sup>10</sup>

There are many promises in the Bible to assure us that when the divine plan for the deliverance of mankind from sin and death is complete there will be no more sickness, pain, or death; that joy will replace sorrow and that all

tears will be wiped away.<sup>11</sup> This deliverance of mankind from sin and death will include the awakening

of those who have died. These have all been "ransomed" by Jesus and will be restored.<sup>12</sup> <sup>A</sup>

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## STUDENTS' HELPS

### QUESTIONS

To know the answers to these questions implies a priceless knowledge of the revealed purposes of God pertaining to his human creation. How many of them can you answer?

Did God leave our first parents without hope when he pronounced the sentence of death upon them?

What did Eve say which indicates that she may have thought that her son Cain was the "seed" mentioned by God?

Who is the "Seed" of promise which will yet "bruise" the "serpent's" head; and what will the complete fulfilment of this promise mean in human experience?

What promise did God make to Abraham concerning a "Seed"?

What explanation does Paul make concerning the "Seed," and who it will be?

Explain how the love of God provided deliverance of mankind from sin and death.

Describe the conditions on earth which will obtain when the results of the fall are set aside.

### BIBLE PROOF

<sup>1</sup>Gen. 3:15

<sup>2</sup>Gen. 4:1

<sup>3</sup>Rev. 20:1-3;

I Cor. 15:25, 26

<sup>4</sup>Rev. 21:4

<sup>5</sup>Gen. 12:3

<sup>6</sup>Gen. 22:15-18

<sup>7</sup>Gal. 3:8, 16

<sup>8</sup>Gal. 3:27-29

<sup>9</sup>John 3:16

<sup>10</sup>I Cor. 15:21, 22

<sup>11</sup>Isa. 25:8, 9

<sup>12</sup>Isa. 35:10

### REFERENCE MATERIAL

<sup>A</sup>"The Divine Plan of the Ages," pages 191, 192

### SUMMARY OF IMPORTANT THOUGHTS

The vague statement made to the "serpent" concerning a "Seed" is in reality God's first promise of deliverance of fallen man from sin and death.

## GOD'S PLAN FOR MAN

### Lesson IV

# The Savior and Salvation

**W**HEN Jesus was born an angel announced that he was to be the Savior.<sup>1</sup> God's plan of salvation for the dying race called for the sacrifice of a perfect human life as a substitute for the forfeited life of the perfect man, Adam. But every member of the adamic race was fallen and imperfect so that none could be a redeemer and savior.<sup>2</sup>

God's abounding love for the fallen human race prompted him to send his own beloved Son into the world that he might be the Savior.<sup>3</sup> In order to provide salvation from death, it was necessary for Jesus to become a man, which was accomplished by his being born of a human mother.<sup>4</sup> Jesus willingly laid down his life to provide salvation for the condemned and dying race.<sup>5</sup>

Jesus loved the world of mankind, and not only gave his life that the people might live, but also endured much suffering and affliction.<sup>6</sup> To realize what Jesus suffered for us should bring forth our love and devotion to him and to his Heavenly Father, who gave him to be our Redeemer and Savior.

The Bible uses the word "ransom" to describe what was accomplished for us by the death of Jesus.<sup>7</sup> The word ransom as used in the Bible with respect to the divine plan of redemption means

a corresponding price. The perfect man Jesus became a substitute in death for the perfect man Adam who forfeited his life through disobedience to divine law.

The Bible declares that the penalty for sin is death, but that God has made provision for eternal life through the gift of his beloved Son to be the Redeemer and Savior.<sup>8</sup> This means that in God's due time every member of the adamic race will have an opportunity to accept the provision of God's love, and thereby be rescued from death.<sup>9</sup>

God's gift of life through Christ is available only through belief and obedience. However, one must be made acquainted with this provision of life in order to believe.<sup>10</sup> The vast majority of mankind have died without having received the true knowledge of Christ; but this does not mean that they will not yet have an opportunity to believe on him and obtain salvation, for they are to be "saved," or awakened from death for this purpose.<sup>11</sup>

The Bible tells us concerning that future time of blessing for the people that then the knowledge of the Lord will fill the earth, and that all will know the Lord and unitedly serve him.<sup>12</sup>

Those who now believe on Christ and devote themselves to the doing



of God's will, receive life upon the basis of faith.<sup>13</sup> These are no longer alienated from God because of adamic condemnation, but through faith are at one with him.<sup>14</sup>

The Bible describes the relation-

ship of dedicated believers to God at the present time as "justification to life."<sup>15</sup> This standing of life is upon the basis of faith, and will be translated into reality in the resurrection.

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## STUDENTS' HELPS

### QUESTIONS

Many know that the Bible speaks of salvation, and of Jesus as being the Savior, but what do these expressions mean? How many of the following questions can you answer?

How alone could salvation for the dying race be accomplished?

Why was it necessary for Jesus to be born into the world as a human in order to be the Savior?

How do we know that Jesus, as well as his Heavenly Father, loved the fallen and dying race?

What is the meaning of the word "ransom" as used in the Bible?

How widespread will be the result of the "ransom" provided by the death of Jesus?

What provision has been made by God for all of Adam's race to have an opportunity to benefit from the ransom?

Do believers now receive life through Christ?

### BIBLE PROOF

- <sup>1</sup>Luke 2:11      <sup>8</sup>Rom. 6:23
- <sup>2</sup>Rom. 3:10;    <sup>9</sup>I Cor. 15:22
- Ps. 49:7      <sup>10</sup>Rom. 10:14, 15
- <sup>3</sup>John 3:16;    <sup>11</sup>I Tim. 2:3-6
- I John 4:14    <sup>12</sup>Isa. 11:9; Zeph. 3:9
- <sup>4</sup>Heb. 2:9, 14    <sup>13</sup>John 5:24
- <sup>5</sup>John 6:51      <sup>14</sup>Rom. 5:1; 8:1
- <sup>6</sup>Isa. 53:3-7    <sup>15</sup>Rom. 5:18
- <sup>7</sup>I Tim. 2:5, 6

### REFERENCE MATERIAL

"The Atonement Between God and Man," page 417, par. 2 to page 420.

### SUMMARY OF IMPORTANT THOUGHTS

Jesus became the Savior of the world by giving his life as a ransom for the forfeited life of father Adam.

## GOD'S NEW CREATION

**"We are His workmanship,  
created in Christ Jesus unto  
good works, which God hath  
before prepared that we should  
walk in them."**

**—Ephesians 2:10, margin**

**O**UR imperfect and finite minds are quite incapable of understanding the creative powers of our Heavenly Father. We simply stand in awe as we behold the marvels of creation which daily and nightly are on display before our mystified vision. David wrote, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Ps. 19:1, 2

The glory of the heavens above, and the beauties of the earth all around us, alike testify to the wisdom, the love, and the power of our God, the great Creator. This is true of the blades of grass upon which we tread, to the countless millions of worlds and planets which extend into space far beyond the reach of the astronomer's powerful telescope.

It is true also with respect to the myriad animate creations of God, which, the Bible reveals, are not limited to those designed to

live in the atmosphere of our planet Earth. One of the intriguing questions confronting humans today, laymen and scientists alike, is whether or not there is intelligent life in other parts of the universe. The Bible has contained the answer to this question ever since it was written. That answer is, Yes!

The Bible informs us that man was created "a little lower than the angels." (Ps. 8:3-5) This implies that creatures called angels had been created prior to man, and that they are on a higher plane of life than the human. The Bible reveals that the angels serve as God's messengers, and that in this role they visit this planet, unseen by humans except as they miraculously reveal themselves in human form in order the better to accomplish some particular objective of their mission. Whether or not the angels occupy one or more of the other planets as their "home" the Bible does

not reveal. Certainly they would be able to live where humans could not.

While man was created a "little lower" than the angels, the Bible reveals that there are other orders of creation above the angels, how many we do not know. There are cherubim and seraphim. The Apostle Paul speaks of "principalities, and powers, and might, and dominion, and every name that is named."—Eph. 1:21

Paul informs us that when Jesus was raised from the dead he was exalted "far above" all these other creations, to the right hand of the throne of God. (Eph. 1:21-23; Heb. 12:2) Since his resurrection Jesus is described in the Bible as being the "express image" of his Father's person, "dwelling in the light which... no man hath seen, nor can see."—Heb. 1:3; 1 Tim. 6:16

Prior to Jesus' resurrection and exaltation, our Heavenly Father was alone on this highest of all planes of life, the divine. The significance of this is mentioned by Paul. He explains that for the church at Ephesus he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in

the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. 1:17-20

### God's Inheritance

THE Apostle Peter wrote of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, for us] who are kept by the power of God." (1 Pet. 1:4, 5) But Paul explains that the resurrected and exalted "saints," which includes Jesus, will be God's inheritance, the acquiring of something by him which he did not possess before. Every text of Scripture bearing on the subject reveals that God's "inheritance" will be Christ and his faithful followers exalted to the divine plane of life, all being the express image of the Heavenly Father's person. This will be God's "new creation," the first one of which was Jesus Christ.

Thus, when the Apostle Paul wrote, "If any man be in Christ he is a new creature," he is not saying merely that here is a man who has been cleansed by the blood of Christ, but also one in whom a new mind has begun to be developed. This new mind, in the resurrection, will be clothed

upon with immortality and the divine nature, and be among those who will be God's inheritance on his own plane of life.—II Cor. 5:17

To be immortal means to be indestructible. To create immortal beings, therefore, called for a different procedure than was followed in the creation of other intelligent beings. Man was created, and then placed on trial to demonstrate whether or not he was worthy of continuing to live. This was true also of the angels, and the other heavenly creatures, among whom were Lucifer, who failed; and also many of the angels who fell.

But to create beings on the plane of immortal, indestructible life required that they be tested in advance of reaching such a high estate. The wisdom of the Creator designed that this be done by starting with new minds in earthly bodies, developing and testing those minds, and finally, when proved worthy, giving them a new immortal body, which is done in the resurrection. Thus these fully developed "new creatures" will have proved their absolute fidelity to God and to his laws prior to receiving their indestructible bodies.

### **Appropriate Language**

BECAUSE the work of God in the lives of his faithful people throughout the Gospel Age is for the purpose of producing this new

creation to be his inheritance, many of the Bible's references to it are couched in language that is in keeping therewith. Our text is a sample of this. "We are his workmanship," Paul wrote, "created in Christ Jesus."

We are being "created," Paul wrote, "unto good works." Not only are the saints to be an inheritance for God, but they are to conduct the work of God. Doubtless this will be true throughout all the endless ages of the future; but first there will be the work God has promised to do on behalf of the sin-cursed and fallen race of mankind. This will be the work of restoring the people to their lost earthly dominion, the heritage that became desolate because of transgression.—II Cor. 6:1, 2; Isa. 49:8, 9

### **Co-workers**

JUST as Jesus, the Logos, was associated with his Heavenly Father in the original works of creation, so we now have the privilege of being co-workers with God in bringing forth his new creation. The work of grace in every "new creature's" life is accomplished by the Holy Spirit through the Word of truth, and it is our privilege to minister this Word. Paul describes it as the "ministry," and "Word of reconciliation."—II Cor. 5:17, 18

It is in this way that we are "workers together with him."

(II Cor. 6:1; I Cor. 3:9) Divine wisdom is displayed by this arrangement, for our Heavenly Father has designed it to be one of the tests by which we prove our worthiness of exaltation to the divine nature. We might suppose that it would always be a delight to communicate the truth of God's Word to others, but seemingly for some it is not. It is much easier simply to believe the message, and rejoice in it for ourselves, than to sacrifice time, strength, and means in proclaiming it to others.

If we are looking for excuses, they can always be found. Solomon wrote: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." (Eccles. 11:4) Some say the "four winds" are blowing, others that the "clouds" of the great time of trouble are hanging low; and these signs are used as excuses not to continue faithfully proclaiming the Gospel of the kingdom, the Gospel that begets and develops new creatures in Christ Jesus.

How unwise it is to yield to such excuses! After all, our part is merely to communicate the Word of truth. The Lord in his wisdom knows how to use it in the lives of those whom he is preparing to share his divine glory. Solomon explained this also. In the next verse we read: "As thou knowest not what is the

way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—vs. 5

God is the great Master Designer, Builder, and Creator. We cannot explain how he created even the ordinary things with which we are surrounded. How much less do we understand the manner in which his Word of truth, working in the lives of his consecrated people, is producing a new creation which ultimately will possess his own divine nature and glory.

We do not need to understand "the works of God" in bringing forth his new creation. Our responsibility is to be faithful to that which he has given us to do in connection with it, which is, in part, to sow the seeds of truth which he will direct and use in channels and ways of his own choosing. So Solomon continued, in verse 6: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

### **Our Own Salvation**

PAUL wrote, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) So far as we are concerned, God's

"good pleasure" is that we be prepared to enter into our inheritance of immortality and the divine nature, and thus, together with Jesus and the other saints of this Gospel Age, become his inheritance.

In this great project we work, and God works. We work out our own salvation, and he works in us. We work out our salvation by obedience to the Word of truth—obedience in proclaiming it to others, and obedience to its precepts and its molding influences in our own hearts and lives.

Jesus prayed, "Sanctify them through thy truth: thy Word is truth." (John 17:17) God's Word cannot be a sanctifying power in our lives except as we humbly yield in obedience to its righteous influences. This requires a lifetime of effort, for while we dedicate ourselves wholly to the doing of God's will, we do not succeed all at once in carrying out the terms of our consecration.

### God's Thoughts

THE Word of God is, in reality, the written thoughts of God, his thoughts pertaining to his new creation, and also respecting his grand design for the blessing of all the families of the earth. The psalmist David wrote, "How precious are thy thoughts unto me, O God! how great is the sum of them!"—Ps. 139:17

How great indeed is the sum of

all God's thoughts pertaining to his divine plan for us and for the whole world of mankind. God has revealed them to us through his Word. It is the influence of these thoughts that develops the mind of the new creature. How inspirational they are!

The Apostle Peter wrote that there are "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Pet. 1:4) From the gold of the tabernacle, symbolic of the divine nature, to the precious promises of the Book of Revelation concerning the hope of association with the Lord on his throne, the Bible presents one promise after another assuring us of that glorious inheritance which will be ours if we are faithful.

But these promises, revealing the thoughts of God pertaining to his new creation are not unconditional. While they are recorded in our Heavenly Father's Word for our inspiration and encouragement, there are conditions attached to them which must be met if they are to be translated into reality for us as individuals.

The Apostle Peter emphasizes this, for in the next verse he adds, "And beside this [there is something for us to do, which is], giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and

to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren [margin, idle] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:5-8

So when we think of the promise that if we are to live with him we must die with him, may it spur us on to self-sacrifice in the Lord's service. May we remember also that if we are to be exalted to reign with Christ, and to partake of the glory of God, we must first prove our worthiness by humbling ourselves under his mighty hand.—I Pet. 5:6

The thoughts of God recorded in his Word reveal to us the privilege of sacrifice, the sacrifice of all that we have and are as we follow in the footsteps of Jesus. Revelation 14:1 speaks of those who are with the Lamb on Mount Zion. This is the new creation class, exalted to glory, honor, immortality, and the divine nature. We know that the Lamb has already thus been exalted, and we are informed in verse 4 that the ones with him are those who follow the Lamb whithersoever he goeth. Are we following the Lamb in sacrifice, and will we continue to do so even unto death? Only if we do, will these precious thoughts of God continue to apply to us.

The recorded thoughts of God

reveal his loving care and guidance in all the affairs of our consecrated lives. They assure us that when we are weak he will give us strength; that when we make mistakes he will forgive us. He has promised to give us his Spirit, his Holy Spirit, which is the "Spirit... of power, and of love, and of a sound mind."—II Cor. 12:9; Ps. 103:13, 14; II Tim. 1:7; I John 2:1

We need these assurances. We have given our minds and wills wholly over to our Heavenly Father. We would not dare to trust ourselves thus in the hands and to the mercy of the best friend we have on earth. But we have done so with our Heavenly Father, and in return he has assured us that no matter what our day by day experiences may be, he will guide and direct us in the path of righteousness, and will cause all things to work together for our good.—Rom. 8:28

Our Father may find it necessary at times to discipline us for our good, but even this, his Word assures, is an evidence of his love. (Heb. 12:6-11) The Heavenly Father's chastenings are in order, Paul explains, that we might be "partakers of his holiness." Such experiences are not "joyous," but, if we are rightly exercised by them, they will yield in us "the peaceable fruit of righteousness," thus helping to make us worthy for the "inheritance of the saints in light."—Col. 1:12

## All Mankind

THE thoughts of God toward his entire earthly creation are also vital to our growth as new creatures in Christ Jesus, for they reveal one of his loving purposes in preparing us to live and reign with Christ. God has not revealed all the joys in which his new creation will participate throughout eternity. This would be too much for our finite minds to grasp, but he has revealed his purpose to use us for the restoration of mankind to health and life on the earth, and what an incentive to faithfulness this should be!

What a joy it would be today to be able to go into just one hospital and restore its patients to health! But this is to be our glorious work in the kingdom—not in one hospital merely, but to restore the sick and dying to health and life everywhere throughout the earth. Such are the loving thoughts of God toward his human, but fallen, creatures. If we are to be exalted to his divine nature we must first be like him in our loving interest for mankind.

And if we enter into the spirit of what our Heavenly Father purposes to do on behalf of all mankind, we cannot be restrained from telling others about such a loving plan. Indeed, God has so designed it that our desire and determination to tell these blessed tidings to as many as we can

is one of the tests of our genuine interest in them, and of our love for God who is their Author.

I Peter 2:9 reads, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the virtues [margin] of him who hath called you out of darkness into his marvelous light." How many, and how glorious are the virtues of our Heavenly Father! And he is working in our hearts to make us like himself, that he may exalt us as new creatures to his own glorious image, not only in mind, but in body also.

One of the evidences of our present growth into his image is the zeal with which, on every suitable occasion, we show forth his virtues. How do we do this? It is not merely by saying in so many words that our Heavenly Father is just and wise and loving and powerful, although he is all these, and more. These expressions are, of course, the "sum" of what is revealed by all the thoughts of God pertaining to his plans and purposes on behalf of mankind as they are recorded in his Word.

If we were acquainted with a specially talented architect whose virtues we desired to extol, we might well say that he was brilliant and eminently capable. But this would not be too impressive to those who were not acquainted



with him, and did not actually know of his accomplishments.

But suppose we showed our friends through some massive building designed by an architect whose virtues we wanted them to know and appreciate?

We would call attention to the design of each floor, and to the value of all the special features of the building. If it were truly a great building our friends would at once be impressed, and all we would need to do would be to mention the person who was responsible for its beauty and advantages. They would then know that he was truly an accomplished architect.

So it is with our Heavenly Father. He is the Architect of the divine plan for human salvation, and the Master Builder in carrying forward every detail of the plan to completion. One of the grand features of his plan is the "new creation," the bringing into existence of 144,000 new creatures on the divine plane to be associated with the exalted Jesus in the work of restoring mankind to health and life on the earth.

And there are so many other wonderful features of this plan! As we explain them to our friends, we are automatically showing forth the virtues of our Heavenly Father who has called us out of darkness into his marvelous light. What a privilege and honor this is for all who appre-

ciate the heights of glory to which they have been called!

Our text states that we are "God's workmanship." This is true from the very beginning of his work of grace in our hearts. Peter mentions that we have been called out of darkness, and into his marvelous light. We could not escape the darkness of the world and open our own "eyes" to the glorious light of divine truth by our own wisdom. It was the work of God in calling us and giving us "eyes" to see and "ears" to hear. —Matt. 13:16; John 6:44

And so it is with respect to all that the Lord is doing in and for us. We are his workmanship. We do not understand the ways of the Spirit of God. We do know that our part is to yield to the blessed influences of that Spirit as its power is radiated in our lives by the precious thoughts of God which are recorded in his Word.

Yes, this is our part, and true yielding implies obedience. It means an active, daily dedication of our all to the doing of the Creator's will as he works in us to accomplish his good pleasure. If the good pleasure of his will is now the daily rejoicing of our hearts, we can look forward with joy to being with him and like him, sharing the glory of the divine nature, and participating in his exalted works throughout eternity.

# THE KINGDOM OF GOD

## Part IV—Conclusion

### Peace, Life, Restoration

**"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."**

**—Revelation 21:4**

**"H**OPE springs eternal in the human breast," wrote Alexander Pope. And so it has been in regard to man's longing for world-wide peace. As the pages of history are examined, each one is found to be stained with the blood of those who have fallen victim to the ceaseless struggles of the nations.

"Throughout history there has been little difference in the frequency of war. The period from 1496 B. C. to A. D. 1861 shows 227 years of peace to 3,130 of war. The story of Western civilization, from Greece to the League of Nations, shows an average interval between wars of only two years, although individual countries show considerable variation."<sup>A</sup> Notwithstanding this bleak record of the past, men are ever hoping for a better day.

Undoubtedly a vital source of

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<sup>A</sup>"War," *Collier's Encyclopedia*, XIX, 326.

man's hope for peace has been the message of the angels, given at the birth of Jesus, and recorded in Luke 2:14: "On earth peace, good will toward men." For many years Christians have firmly believed that this message of the Bible was applicable to the world in this age. Almost every Christmas sermon held out world peace as an inevitable result of Christianity and its influence.

These promises kept the spark of hope alive, but ended in keen disappointment when again and again the nations resorted to the use of force and warfare to settle their differences. Some have even forsaken the churches because the promises offered have not materialized and the hopes raised have been rudely crushed.

Are the prophecies of world peace and good will to be considered as only visionary and actually incapable of fulfilment? Today, students of the Bible have

come to the realization that there is nothing wrong with the prophecies, but that it is their application which needs correcting. Now it is understood that the Bible's message of peace belongs to the Millennial Age, when God's kingdom is established upon the earth. There is no authority in the Word of God for holding out any promise of world peace during this present Gospel Age.

There is much that testifies to the validity of this conclusion. Jesus himself said to his disciples that one of the evidences of his return would be the turmoil and strife at the end of the age: "Ye shall hear of wars and rumors of wars . . . for all these things must come to pass. . . . For nation shall rise against nation, and kingdom against kingdom." (Matt. 24:6, 7) Over and over again through the annals of history the cry has gone out: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."—Joel 3:9, 10

Is it not reasonable to assume that the earthly peace and good will mentioned at the time of the birth of the Savior would not commence until the Prince of Peace himself had returned in grandeur and glory? A close examination of the prophecies shows that the divine government of the kingdom will be needed to establish everlasting peace and harmony upon earth. Only through the exercise of such divine power and

by direct intervention in the affairs of men will it ever be possible for the inhabitants of the earth to abide peacefully with their neighbors.

Attention will first be given to two prophecies relating to the birth of Jesus. Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men," becomes understandable when collated with Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end."

Notice how the peace prophesied at the birth of Jesus is inseparably linked with the establishment of his government or kingdom. During his first advent, Jesus expressly said that his kingdom was not then to be established. (John 18:36) It was not until the nobleman in the parable of the pounds returned the second time that the kingdom was to be set up and the reign begun.—Luke 19:11, 12

It might be asked, just how will God's kingdom bring about the condition of universal peace? It will be accomplished by enforcing principles of truth and standards of righteousness on both a local and international scale. Divine force will at first be needed to put down all contrary rule and

authority. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46:8-10

It is not until God will "judge among many people, and rebuke strong nations afar off," that man will realize that God's decrees are to be enforced. (Micah 4:3) He has determined that wars shall forever cease and that the incalculable suffering and horror they have caused shall never again be repeated.

It will require a rule of iron to accomplish this feat, which is to be carried out by Christ and his glorified church. (Ps. 2:6-12) Of that time the Scriptures declare, "Judgment also will I lay to the line, and righteousness to the plummet."—Isa. 28:17

Very exacting indeed will be the requirements to obey, and to desist from former ways of violence, warfare, and injustice. Only thus will the nations consent to "beat their swords into plowshares, and their spears into pruninghooks," and not until the Millennial Age will it be true that "nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3

Before the millennial reign will have proceeded very long, the inhabitants of the earth will begin to appreciate its many blessings. Not the least of these will be the peace and serenity enjoyed by all in God's kingdom, when even fear itself will be abolished: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Ps. 37:11

"In his days [during Christ's millennial reign] shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:7, 8

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid."—Micah 4:4

"They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:25

As the work of the kingdom progresses still further, man's appreciation for the boundless love and mercy of his Creator will result in his actively desiring to do the will of God. Welling up within his heart will be the inclination to help his fellow-man and to love his neighbor as himself. When the disposition of man will thus be changed, peace and harmony will be everywhere evident.

No longer will it be because of divine command and enforcement,

but because it has become man's new desire and an integral part of his transformed heart. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:33

Today man's fallen condition prevents him from establishing peace. "Human nature remains the basic ingredient in war-making. The psychological causes of war operate unceasingly because we are still essentially the creatures of our emotions. Anger, pugnacity, greed, prejudice—these come into play... in relation to other causes of conflict."<sup>a</sup>

But, thank God, these emotions are to be replaced with those of love, benevolence, kindness, generosity, and unselfishness, as the inhabitants of the earth learn righteousness in the kingdom. No obstacle will then remain to prevent the establishment of lasting and universal peace among all people.

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32:16-18

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<sup>a</sup>Ibid., p. 328.

## Everlasting Life and Happiness

EVERLASTING life is man's most cherished hope and dream! Will it ever become a reality? Is there provision in the plan of God for such a desire as this? The Bible answers yes, but not in the way that many have been led to believe.

Tradition, with its roots in the ensnaring web of pagan philosophy, has taught that man is, by his very nature, immortal. When he dies, it is said, he does not actually experience death or the extinction of life, but merely enters upon a new form of life, either higher or lower. The teaching of the Bible repudiates this concept by its plain statements:

"The soul that sinneth, it shall die."—Ezek. 18:4, 20

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccles. 9:10

"The living know that they shall die: but the dead know not any thing."—Eccles. 9:5

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4

The first man Adam was endowed with the physical capability of living forever. He was created perfect and, in his edenic surroundings, was supplied with all that was necessary to sustain his existence. There was just one

requirement, however, which had to be fulfilled. God desired that his perfect human creation render perfect obedience to his commands. This Adam failed to do. As a result, death was imposed as the penalty for disobedience. "The wages of sin is death." (Rom. 6:23) Through Adam's fall, the entire human race was made subject to the tentacles of the dreaded enemy, Death.

"The horror of death is universal among mankind. It depends not so much on the pain that often accompanies dissolution as upon the mystery of it and the results to the subject and to the survivors—the cessation of the old familiar relations between them, and the decomposition of the body. This horror has given rise to an obstinate disbelief in the necessity of death, and to attempts, continually repeated in spite of invariably disastrous experiences of failure, to escape it.... The picture thus presented of the desperate refusal of mankind to accept a cardinal condition of existence is one of the most pathetic in the history of the race."<sup>A</sup>

Yes, man has had good cause to fear death, and throughout history he has endeavored to postpone its realities. The early explorers of this continent searched

diligently for the Fountain of Youth, thought to be situated in the New World. In our day, medical research is focused on the same problem of finding means of extending the span of human life. Some measure of success has been achieved:

"Medical and hygienic advances, both for the individual and the group, have served, particularly during the past generation, to prolong the expected life span of man. At the turn of the nineteenth century this was barely 45 years, and by 1950 this age span approximated 70 years."<sup>B</sup> Nevertheless, the fact that about 100,000 people are still dying every day shows that there is no escape from the Grim Reaper outside of the provisions which have been made by a loving God.

With this background of the origin of death and man's fruitless efforts to oppose it, consider now the only true source of hope. It is, of course, the Bible, in its revelation of a loving God who has designed a master plan of salvation. His plan provides for all the dead to come forth in the resurrection and to be given an opportunity to gain everlasting human life.

As previously outlined, the ransom sacrifice of Christ guarantees this opportunity to all. Recall the text in I Timothy 2:5, 6:

<sup>A</sup>James Hastings (ed.), "Death and Disposal of the Dead," *Encyclopedia of Religion and Ethics*, IV, 411.

<sup>B</sup>"Longevity." *Collier's Encyclopedia*, XII, 502.

"The man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The due time for this testimony and the occasion for exercising the option of attaining everlasting life will be during the Millennial or Kingdom Age.

When all mankind will be granted an individual trial for life in the great thousand-year Judgment Day, there will be one universal law to follow: "Incline your ear, and come unto me: hear [obey], and your soul shall live." (Isa. 55:3) Obedience to the just principles of God's laws then in effect will be the key to all lasting human happiness.

It will also result in everlasting life for as many of the redeemed as are willing to comply with these laws. Only thus will "the desire of all nations" come, and man's longing for peace, happiness, and everlasting life be finally satisfied.—Hag. 2:7

In commenting on the longevity of life during the Millennium, Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead. . . . Neither can they die any more." (Luke 20:35, 36) What did he mean by that statement? Should it be understood that when brought back to the full measure of perfection through God's kingdom arrangements, man will become immortal? We believe not.

Death, as an entity or principle,

will always exist. That is, the possibility of a human being dying because of disobedience to God will always be present through the endless ages of eternity. Nevertheless, it is understood from Jesus' statement that after the brief testing period at the close of the Millennium, none of the redeemed will ever again deflect from God.—Rev. 20:7, 8

The question then arises, why will the majority of mankind obey God after the kingdom is established whereas Adam failed to do so originally? Experience will prove to have made the difference. Adam had never experienced sin nor the dreadful results of disobedience.

The world of mankind will have benefited from a twofold experience, first during the present life with evil and the results of disobedience, and later, in the Millennial Age, with good and the virtues of obeying the laws of God. With such a background of experience to help him, man will always desire to serve God and righteousness, and consequently will live on indefinitely.

When God's plan of salvation is completed, both the church class and the world of mankind will have benefited from the blessings of everlasting life. There will be a vast difference in the nature and characteristics of this life, however. Immortality in the proper sense of the word will only

be given to the church class. Everlasting human or mortal life will be apportioned to the world of mankind.

The kind of life which the church class will inherit is comparable to that with which God himself, the great fountain of all life, is endowed. God is a spirit being who inherently possesses the highest form of life, immortality, on the divine plane of being. This kind of life springs from within itself, is not dependent upon any other source, and is death proof.—John 4:24; 5:26; I Tim. 1:17; 6:16

Who would dare to aspire to such a life unless the Scriptures made it abundantly clear that God intends to share the divine nature, and has extended an invitation to such a position? "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4) In the Bible, immortality is ascribed only to God, Jesus Christ, and the church class. It is never mentioned in connection with mankind in general.

It represents the very highest reward for faithfulness that could be granted: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Rom. 2:7) "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." —II Pet. 1:4

What kind of everlasting life, then, will the world of mankind be granted, if not immortality? It will be mortality or mortal life, in the correct sense of the word. Today this word is generally misused to describe the state of human life in which death is unavoidable. All around us is evidenced the inevitability of death, leading to the conclusion that all mortals or human beings must die. But this is true only under the present reign of sin and death which will soon be ended in the kingdom when "the last enemy that shall be destroyed is death." —I Cor. 15:26

Mortality then will be a condition of perfect human life which will continue forever so long as man maintains his obedience to the Creator. It will always be dependent upon a higher source for its existence. As already discussed, death will still be a possibility but not a probability.

Apart from gaining everlasting life, still other blessings will accrue to man in the kingdom. Reflect back for a moment on the plight of humanity through the centuries. Think of all the misery, heartache, suffering, selfishness, sickness, and pain that has afflicted man in his deplorable fallen condition. All these are traits of imperfection which accompanied the death sentence and run parallel to it.

When mankind is released from



the bondage of death, these other stains of sin will gradually be removed as the world comes into harmony with the ways of God. The nighttime of suffering will be over and the majority of mankind will be eager to look upward for divine deliverance. "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Thus the benefits of the kingdom will include not only everlasting life, but an enjoyment of that life to its fullest possible extent. Pain, sorrow, and sickness will flee into the background memory of the past, never again to mar the glorious state of man in his perfection. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) "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

Yes, God's favor in the millennial morning will result in resurrection, righteous judgment, universal peace, everlasting life, and freedom from sickness and pain. In a setting such as this, far exceeding all the cherished hopes and dreams of the philosophers and reformers of all ages, no wonder the people will be happy!

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5, 6, 10

### **Harmony with the Creator**

THUS far, the establishment of God's kingdom upon the earth has been viewed as a future progressive event unparalleled in the history of the world. In the completed sense, this future kingdom will represent a restoration of that which already existed in the initial period of man's creation. The early chapters of Genesis describe the establishment of the first kingdom and the circumstances leading to its withdrawal. The closing chapters of Revelation, in highly pictorial language, depict the restoration of that kingdom and its glorious benefits to man.

The process of bringing the alienated human race back into accord with God is called the doctrine of the atonement. The necessity for the atonement is one of the most fundamental teachings

**(Continued on page 34)**

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(Continued from page 31)

in the Bible. Over and over again is repeated the theme of man's fall, his need of a Redeemer, the sacrificial work of Christ, and finally the coming kingdom as the agency to accomplish the needed conciliation. In many circles today, however, the plain teachings of the Bible regarding the fall of man and his present state of alienation from God are made light of and discounted as too primitive a belief to be retained in modern theology. The authenticity of the whole Genesis account of the entrance of sin into the world is repudiated by labeling the Book as mythology, noteworthy only for its literary style. Man is pictured as making steady progress toward the sublime state as a result of his own exalted efforts.

But how differently the Scriptures view the matter! The Book of Genesis shows that Adam was originally created in the mental and moral image of God. He was placed in a garden-like environment "eastward in Eden," flourishing with the vegetation needed to sustain life. He was given dominion over all the lower animals, whether creatures of the air, land, or sea. In effect, Adam was a king of an earthly kingdom which had been established for him by God.

His conversing with God in the cool of the evening demonstrated the fellowship and communion which he enjoyed with the Crea-

tor as one of his sons on the human plane of existence. Here was a picture of perfect tranquility and harmony existing between man and his Creator in the original kingdom of God.

How quickly this scene was changed, however, when Adam transgressed the law of God! He lost the right to reside in the earthly paradise which had been his. Thorns and thistles and the sweat of his brow as he labored for a living were to become his lot. Under the sentence of death, physical, mental, and moral decay began to set in, each day carrying him farther away from the original state of perfection.

Under these circumstances of condemnation and imperfection, he also lost the right of fellowship directly with his Creator. Thus was forfeited the original kingdom of God and earthly paradise; a permanent loss, were it not for a plan of salvation designed by a loving God.

This is the Genesis account of the creation and fall of man. If it is mere mythology and cannot be depended upon as the inspired Word of God, then the foremost personalities of the Christian church have been deceived. Jesus frequently cited incidents mentioned in Genesis in his own personal ministry among the Jews, such as in Matthew 23:35 when he referred to Abel, and Matthew 24:37 when he spoke of Noah.

And the great Apostle Paul confirmed the creation account when he wrote, "The first man Adam was made a living soul." (I Cor. 15:45) Whom, then, are we to believe? We prefer to side with Jesus and Paul, accept the Book of Genesis as authentic, and observe that those who try to discredit it are not benefiting by the enlightenment which it provides.

Another objection has been advanced by those who deny man's need for atonement. Their argument is that God should simply forgive man for a disobedient act, especially for a first offense. Thus, if the account of man's fall in the Garden of Eden be true, God should have immediately reinstated him to favor. This objection seems somewhat plausible on the surface. The basic question to be resolved is, could God have forgiven his wayward human creation without requiring an atoning sacrifice?

Before this question can be answered, it will be necessary to provide a background sketch of the character of the Creator and of the setting of man's creation. The Bible describes God as an invisible spirit being possessing grand attributes of character which are in perfect balance with each other. Briefly, the chief characteristics of God are wisdom, justice, love, and power. All of these attributes are constantly working together in every act in

which God is engaged. As the great Sovereign of the universe, God conducts all his affairs in perfect harmony with each of these four basic attributes.

Consider now how these must have reacted to the impulse of simply forgiving the transgression of man: Divine wisdom at once would have foreseen the dangers of such a course. God had originally declared that the penalty for disobedience would be death. If he now altered the consequences, others of God's intelligent creatures, as well as man, would conclude that God was changeable and his word not trustworthy. The Scriptures expressly declare that in God there "is no variableness, neither shadow of turning."—Jas. 1:17

Further, divine justice pointed to God's position as the Lawgiver of the universe. He is the great King of many creations on various planes of existence in addition to that of man. Man's disobedience to the just laws of his Creator represented a rebellion in one quarter of the vast universe. It had to be dealt with fairly and strictly in accordance with those laws. Could one measure of justice be meted out to man and another to the remainder of creation? No, divine justice demanded the same standard, which was an exacting one of full obedience to the divine will. Justice, then, re-

quired that the death penalty be carried out as originally imposed.

Divine love desired that man should be fully forgiven. God's mercy and compassion urged him to find a way that this could be done while still meeting the strict requirements of justice. The solution was found in a plan of salvation that centered around a substitutionary sacrifice to be offered on behalf of Adam. Jesus Christ, the Son of God, would be commissioned to perform this task, to which he willingly consented.

He would undergo a change of nature from the spiritual to the human state. He would become a ransom, an exact equivalent to Adam in his perfection, and then voluntarily offer his life as an atoning sacrifice. Thus would divine justice be fully satisfied, since a perfect human life was to be offered for the transgression of Adam.

Thus, too, would the life of Adam not be forfeited forever, but be restored in the resurrection on the basis of the merit of the Redeemer. And not only Adam, of course, but the entire human race condemned in him would benefit from such a plan.

This, then, is the method which God adopted to begin the work of atonement. It carries a logic which at once satisfies the reasoning of the inquirer for truth and counters all objections that are raised against it. It is a plan to

which all the attributes of God's character can give wholehearted consent. And the great power of the Almighty One is pledged to carry it out.

Thus it is seen that man will ultimately be forgiven, but through a course which provides him with a valuable lesson in the results of disobedience to the divine will. It is a pathway which leads from condemnation in Adam to justification in Christ.

### Further Proof

IF THE doctrine of the atonement is fundamental, then it should be possible to produce additional scriptural support for it throughout the Bible. Evidence should be available showing the present fallen state of man, the method God has devised to redeem and restore him, and the final outcome of the application and execution of such a plan. Consider first the following texts to determine if man is described as being in a condition out of harmony with God:

"By the offense of one judgment came upon all men to condemnation; . . . by one man's disobedience many were made sinners."—Rom. 5:18, 19

"We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. . . . They are all gone out of the way."—Rom. 3:9-12

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4:4

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:8, 9

Is not the conclusion self-evident? All mankind is described as sinful, unrighteous, at enmity with God, and under his condemnation and wrath. The only exception to this general rule is the church class. All dedicated believers, on the basis of their faith in the atoning sacrifice of Jesus on their behalf, are justified or reckoned acceptable in God's sight. All others stand separate from the righteousness and perfection of God, wholly condemned before the divine bar of justice.

Originally the only separating influence between God and man was the sentence of death for disobedience. Now, as a result of the accumulated effect of many years of alienation and sin, degradation and depravity have set in, removing man still farther away from the divine image.

As a result of the atoning sacrifice of Jesus, all men are guaranteed an awakening from the dead. As previously shown, how-

ever, all will return from the tomb with the same character which had been developed in this life. Even the noblest individuals will have some measure of imperfection, and the average lot of man no doubt will display considerable tinge of sin.

Unless, therefore, God were to provide some means of assistance, all men immediately would be recondemned to death. Their imperfection would prevent them from rendering full obedience to the divine will and would only lead to a renewed condemnation. Thank God, provision has already been made in the divine plan to permit the temporary shielding of all humanity during the thousand-year kingdom while the great work of restoration proceeds.

Jesus Christ and his church will act in the capacity of Mediator between God and man. They will act in a manner similar to that of Moses during the inauguration of the Old or Law Covenant with the nation of Israel. When this covenant was originally instituted, Moses was selected by God to come up on the mount of Sinai and obtain the tables of the Law direct from God.

Before he set forth the Law to the people, Moses sprinkled the tables of the Law with the blood of sacrificed animals. If the Israelites had been able to live up to the requirements of this cove-

nant in full obedience to the will of God, they would have received everlasting life.

This entire proceeding foreshadowed a much greater and more beneficial arrangement. Jeremiah 31:33-33 states: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

God will establish a New Covenant with man, starting with Israel and finally encompassing all the families of the earth. Instead of Moses, there will be Christ and the church to act as the Mediator of this covenant. "Jesus the mediator of the new covenant." (Heb. 12:24) "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor. 5:18

Jesus and the church class will be in Mt. Zion, a symbol of the spiritual phase of the kingdom, administering the affairs and laws of that kingdom. Instead of the blood of animals, there will be the merit of the blood of Jesus which will make the New Covenant possible and eventually take away the sin of the world. The Mediator will set forth the laws and regulations of the kingdom and assist all those who are will-

ing to come to a full knowledge of the truth. Thus all will be informed of their privilege to return to harmony with God and gain everlasting life.

Jeremiah continues: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will remember their sin no more." —Jer. 31:34

There is yet another beautiful picture of the great work of sin removal in the kingdom period, found in the experiences of the Israelites under the old Law Covenant. To compensate for the inability of the people to live up to the requirements of the Law, God instituted tabernacle sacrifices, which typically cleansed the people of their sins. The high priest offered the sacrifices of specified animals, which were accepted by God as an atonement for sin. When the sacrifices were completed, the priest came out before an assembly of all the people to extend a blessing.

Jesus is referred to in Scripture as the great High Priest (Heb. 4:14), and his true followers as his underpriests. (Rev. 20:6) The faithful sacrifices of the church class during this life qualify them to become underpriests in the Millennial Age. As priests of God they will reign together with



Jesus for the express purpose of blessing the masses of humanity returning from the grave.

As a result of receiving instruction in the ways of righteousness and acting in harmony with it, the world will gradually be restored to the original state of perfection as represented in Adam. At the end of the thousand years they will be fully cleansed of all imperfection, and enabled to stand in the presence of God without the need of a Mediator.

There is an interesting text of Scripture bearing on the restoration of man's lost dominion, which has generally been overlooked by most Christians. It is found in Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here is a clear statement connecting the second advent of Christ with blessings of restitution—a restoration of all that was lost in the fall of man.

Notice that this text cannot apply to the church, which is promised a new thing—the reward of the divine nature. It does apply to the whole world of mankind, who will be blessed by a restoration of that which was lost—perfect human life with abundance. During the times of restitution,

man will regain his original state of perfection, a mental and moral likeness of God, the dominion of earth, and harmony with the Creator.

Not only was this statement made by the Apostle Peter, but, as he points out, it has been spoken by the mouth of all God's holy prophets since the world began. How strange, then, that more Christians have not understood that the kingdom era was designed to be one of blessing and benefit for man.

Other scriptures elaborate further on how the church class will be used in accomplishing man's restoration. The call of the church was not intended to result in the selfish enjoyment of heavenly bliss. Rather, the church was designed by God to act as his instrument in blessing all the families of the earth.

One of the earliest evidences of this is found in the Old Testament, in God's promise of blessing to Abraham. God said to him: "I will bless thee, and . . . I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. . . . And in thy seed shall all the nations of the earth be blessed." (Gen. 22: 17, 18) The Apostle Paul later explained that the "Seed" mentioned in this promise was in reality Christ and his church. He wrote: "If ye be Christ's, then are ye Abraham's Seed, and heirs ac-

cording to the promise."—Gal. 3:29

How will Christ and the church accomplish the blessing of all the families of the earth? The essential features of the work they will accomplish during the millennial kingdom have already been touched upon. The method to be used is summed up in Isaiah 49: 8-10:

"Thus saith the Lord... I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

Within the wording of this text are hidden rich gems of truth. The broad outlines of the entire work of reconciliation to be carried on by Christ and his glorified church are found therein. God's purpose for the church is shown in its position as Mediator of a covenant with the people. The people to be blessed by this New Covenant are not just those who happen to be living at the time, but include all that are in the grave.

To these "prisoners," bound by the shackles of sin, ignorance, superstition, and death, it will be the privilege of the church class to say: "Go forth,... show yourselves." This is another way of expressing the resurrection of the dead and the enlightenment which will accompany it, and be available to all during the kingdom.

The inhabitants at that time "shall not hunger nor thirst," not only because of the abundance of natural food, but also because they will be nourished and sustained by the truth of God's Word. Through processes of instruction and judgment, all mankind will be led back to the ways of God and to harmony with him.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26

What is the "end" mentioned here? Not the end of time or the end of the earth. It is the grand finale of the thousand-year reign of Christ and the church. It represents the climax of God's great plan of salvation, marking the moment when the earthly creation will have been fully purified and brought back to the perfection lost in the fall.

The mediatorial reign will then have accomplished its objective, and the need for the Mediator will have ceased. When Christ returns the kingdom to the Father, man will again stand directly before his Creator to enjoy all the benefits of human sonship. Reconciliation between God and man will be complete.

"God be merciful unto us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth... Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear [reverence] him."—Ps. 67:1-7

"God has promised a glorious day,  
And by faith we now see it draw near;

Our Redeemer has opened the way,  
And soon will its glory appear.

There the dead shall arise from the tomb,  
And the living to health be restored;  
And away from all sorrow and gloom,  
They'll be led by the life-giving Lord.

And an highway shall there be cast up,  
And the stones shall be all gathered out;  
And errors no weak ones shall trip,  
And no lions of vice stalk about.  
There nothing shall hurt nor offend,  
In God's kingdom of glory and peace;  
The wicked their ways shall amend,  
And the righteous their joys shall increase.

There God's hand shall all tears wipe away;  
He'll the joy of his favor restore;  
And the light of that glorious day  
Will bring life, joy and peace evermore."

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### A Father's Testimony

"Dear 'Frank and Ernest': I was glad to hear from you, for I have been listening to your program for years. You suggest that I might be interested in the book, 'The Divine Plan of the Ages.' I am very much interested. This book has been in our family since my father was living. We studied this book with others forty-five years ago. We have

all the books. My father died in 1942 and I have kept these books. When I was a lad on the farm my father would tell me things which we now see taking place. My father told me fifty years ago that the time would come when they would be saying, 'Peace, peace'; and that the 'fig tree' would shoot forth its leaves. We are seeing these and other things now which my father said would take place."—West Virginia

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## THE PARABLE SERIES

### Article VI

# The Parable of the Virgins

THE Parable of the Virgins opens with the statement, "Then shall the kingdom of heaven be likened unto." It closes with the words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The parable is part of Jesus' answer to the disciples' questions, "When shall these things be? and what shall be the sign of thy coming [Greek, presence], and of the end of the world [Greek, age]?"—Matt. 24:3

The parable emphasizes that so far as the time of the Lord's return was concerned his disciples would not know in advance, hence the need of their being alert and continuing to watch. Obviously the faithful watchers could expect to know when the Master did return, and to rejoice in the fact of his presence.

The Parable of the Virgins is not just a set of circumstances which Jesus put together in story form. Rather, it is a true reflection of the marriage custom of the people of his day, and is a clear illustration of the essential point of the lesson. Jesus teaches, by its use, the importance of watching.

According to ancient Jewish custom, during the period between a betrothal and the wedding, the bride-to-be lived with her friends, and was not permitted to see her future husband, or have any communication with him. When the hour arrived for the wedding ceremonials to begin, which was usually late in the evening, the bridegroom set forth from his house, attended by his groomsmen. A band of musicians preceded them as they went their way to the home where the bride was waiting.

The bride and her companions anxiously awaited the arrival of the bridegroom; and when he did arrive with his groomsmen, he conducted the combined group, including his bride-to-be, to his own, or to his father's house, accompanied by many demonstrations of happiness. On their way to his home they were joined by a party of maidens who were friends of the bride and the bridegroom. These would be waiting to join the procession as it passed by, and thus become a part of the entire group who, upon arrival at the bridegroom's house, would be

invited to participate in the joys of the wedding including the feast.

These maidens are the "virgins" referred to by Jesus. In the case of the parable, the maidens went out to meet the bridegroom too early; and, while they waited for him, they all slumbered and slept. When they heard the announcement, "Behold the bridegroom," as it is in the Greek text, they discovered that their lamps were going out.

Five of these virgins are described as "wise" because of having additional oil in their vessels—one translation says "flasks." The other five are said to be "foolish" because they failed to provide the extra oil. These ask the wise five for the needed oil, but fail to get it, so they are not prepared to go into the wedding with the bridegroom and his friends.

### **Watch**

THIS admonition to "watch" has doubtless been a blessing to the Lord's people in every part of the age, all of whom have been encouraged by their belief that the return of Christ was near. Actually, so far as individual experience is concerned, the return of Christ and the establishment of his kingdom have never been any farther away than the end of the Christian's faithful walk in the narrow way of sacrifice. So far as consciousness of passing time

is concerned, the next second after death the faithful follower is ushered into his reward on the other side of the veil.

While The Parable of the Virgins doubtless did serve to stimulate the "virgins" throughout the age to greater watchfulness, it has special application at the end of the age. It teaches that no one would know in advance of the date of the Lord's return; but reveals that as the time of the second advent drew near there would be some who thought they knew, and that these would go out to meet him. These, of course, were foredoomed to disappointment.

And it is interesting to note that just such a thing did occur. Thousands who had become interested in the second advent through the Miller movement actually did expect to meet their Lord on a date they believed he would return. The parable states that the bridegroom "tarried." This seemingly expresses the viewpoint of the virgins. To them it seemed that he tarried, but actually they had gone forth too early to meet him. We know that every feature of the divine plan is carried out exactly on time. Nothing in God's plan ever tarries.

### **A Sign**

IN ADDITION to being an admonition to watchfulness, we may well consider this parable as also calling attention to one of the

"signs" of the Lord's return and second presence. In answering his disciples' questions pertaining to the signs of his presence, Jesus drew somewhat from the prophecies of the Old Testament. For example, he quoted from Daniel 12:1, which speaks of a "time of trouble such as never was since there was a nation" and, referring to it as a time of "great tribulation," offered it as one of the signs of his presence.—Matt. 24: 21, 22

It seems reasonable that Jesus employed The Parable of the Virgins to illustrate the principle set forth in another Old Testament prophecy relating to the time of his return; namely, Habakkuk 2:3. This text reads, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The Apostle Paul quotes from this prophecy and applies it to the time of Christ's return. (Heb. 10: 35-38) Paul indicates that our "need of patience" is one of the important lessons of this prophecy. "For yet a little while," he continues, "and he that shall come will come, and will not tarry." As we have seen, it is only from the human viewpoint that he would seem to tarry.

James also stressed the need of patience in connection with the return of Christ. We quote: "Be

patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:7, 8.

The thought of patience in these passages is "to endure." It was lack of endurance on the part of the apostles in the Garden of Gethsemane that was responsible for their inability to remain awake and watch with their Master. Those who lack patient endurance cannot be alert and faithful watchers. They become spiritually drowsy and often fall "asleep."

When, about the middle of the nineteenth century so many of the Lord's people became convinced that the return of Christ was imminent, their enthusiasm was great. But when to these it seemed that the bridegroom tarried, their zeal waned and their interest faded—more with some, of course, than with others. Later, however, when the announcement went forth, "Behold the Bridegroom," the interest of many was aroused, and they began to rejoice in the presence of their returned Lord.

According to the Jewish custom, when the maidens, or virgins, met the bridegroom, who, togeth-

er with his friends and future wife, were wending their way to his home, they simply journeyed along with him. The length of time required for this journey would of course, depend on how far distant the bridegroom's home might be. While Jesus did not mention this point, we think that this background of the parable warrants us in extending its lesson of watchfulness throughout the entire harvest period of the Master's presence.

Certainly in every part of the harvest it has been important for the virgin class to be alert and watchful. Not only so, but the length of the harvest period has already been so much greater than at first was expected that the quality of patient endurance has been much needed in order not to become spiritually lethargic.

On the other hand, the fact that this seeming tarrying was foretold, should in itself be a great stimulus to our faith and zeal while we continue to watch and serve. And from time to time the reassurance of his presence has served in a similar manner. The announcement, "Behold the Bridegroom," has been made continuously throughout all the years since his return. True, the seeming delay in the establishment of the kingdom is a test upon our faith and patience, but let us rejoice in the fact that the "vision"

does not and cannot actually tarry.

### **The Bride Class**

IT IS seldom possible to make a specific application of all the details of any of our Lord's parables, and this is true of The Parable of the Virgins. The wise virgins of the parable seem clearly to picture the living members of the bride class at the end of the age, while the foolish virgins, being less alert and watchful, would well represent the "great multitude."

The parable was not given to identify the bride of Christ, but, as we have seen, to emphasize the need to watch. It so happens that the role of the maidens, or virgins, in the ancient Jewish wedding custom lent itself well to teach this lesson. Faithfulness on their part was revealed by their possession, not only of oil in their lamps, but also an extra supply in their vessels.

Since this is what the virgins required in order to perform their role faithfully, the oil would represent what we need in order to be faithful watchers who are spiritually alert and prepared to go along with our heavenly Bridegroom and to enter the wedding home with him.

In various instances in the Bible oil is used as a symbol of the Holy Spirit, and it would seem that in this association also the posses-

sion in large measure of the Holy Spirit is the vital need of every faithful watcher. The possession of the Holy Spirit implies the need of faithfulness along all lines of Christian endeavor.

First of all it calls for a full surrender of our hearts to the Lord, a complete denial of self, and a dedication of all that we have and are to the knowing and doing of our Heavenly Father's will. We cannot expect to go our own way in life, and also be filled with the Holy Spirit of God.

The possession of the Holy Spirit by the consecrated requires the study of the truths of God's Word, and their application in the daily affairs of life. We need to accept the guidance of God's Word regardless of the difficulties of the way that is pointed out as the one pleasing to the Lord.

Possession of the Holy Spirit impels us to faithful activity in the Lord's service, and, in turn, by our faithfulness we receive God's Spirit in ever increasing measure. Jesus said that our Father was more willing to give the Holy Spirit to those who ask him than an earthly father is to give good gifts to his children. (Luke 11:13) Prayer, then, is one of the means of obtaining and of being filled with the Holy Spirit.

No wonder the wise virgins of the parable could not give their

oil to the foolish virgins, telling them to go into the market place to obtain their own supply. Since the "market place" of experience involves time to live the consecrated life, time to humble ourselves under the mighty hand of God, time to study, to serve and to pray, there is the danger of waiting until it is too late to do our "purchasing."

Since the parable is not designed to illustrate what the rewards of the faithful followers of the Master will be, it simply emphasizes that the wise virgins are invited in to the wedding, and that this door of opportunity is closed to the foolish virgins. The bridegroom addresses and treats these as strangers, and they are greatly disappointed. The two classes of virgins in no way suggests the difference between the righteous and the wicked. After all, they were all virgins who, together, went out to meet the bridegroom and accompany him to his home. But five of them were "wise" and the others were not.

The manner in which the wise virgins displayed their faithfulness is the vital lesson of the parable, and its great importance to us. We are to be alert watchers. This is just as essential now as it was before our Lord returned, for while we are walking with the Bridegroom toward his home



and the wedding, we do not know when the journey will end.

A little spiritual drowsiness on our part might give us the impression that we have plenty of time for preparation when, as a matter of fact, the time may indeed be "short." But if, as alert

watchers, we are daily faithful in the use of all the means by which our "vessels" are kept filled with the Spirit, we will be ready at any time when the Bridegroom extends his invitation, "Enter thou into the joy of thy Lord."—Matt. 25:21

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## Encouraging Letters

### By Radio and TV

"Dear Brethren: Christian love and greetings! I am so happy to tell you that I have been getting your radio program since last November; and for the past six weeks we have also been getting your television program. So we hear the truth twice each Sunday. I have been getting The Dawn since 1950. How understandable the Bible has been made to me. I want to help

spread this blessed Gospel when I can."—West Virginia

### Obedyed

"Dear Sirs: I have certainly enjoyed The Dawn Magazine. It is written in a way that is so easy to understand. When I am finished with it I give it to my sister to read. We have both obeyed the Gospel since reading The Dawn."—West Virginia

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## WEEKLY PRAYER MEETING TEXTS

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**AUGUST 3**—"Separate yourselves from the people of the land."—Ezra 10:11 (Z. '99-203 Hymn 150)

**AUGUST 10**—"If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—Philippians 2:1, 2 (Z. '04-296 Hymn 23)

**AUGUST 17**—"Quench not the Spirit."—I Thessalonians 5:19 (Z. '03-25 Hymn 1)

**AUGUST 24**—"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are."—John 17:11 (Z'03-77 Hymn 165)

**AUGUST 31**—"If it be so, our God whom we serve is able to deliver us from the fiery furnace, and He will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:17, 18 (Z. '99-172 Hymn 197)

## "Fishers of Men"

**T**HE Gospel of Mark, chapter I, verses 16-20, tells us that Simon Peter, Andrew, James, and John were all fishermen. "Come ye after me," said Jesus, "and I will make you to become fishers of men."

They were just hardworking fishermen,

By the Sea of Galilee:  
But they left their all at the Master's call

When he said, "Come follow Me."  
They left their boats, their nets and oars,  
And looked not back at them  
As the Master said, by those distant shores,

"I will make you fishers of men."

It was necessary for the disciples to set, as it were, at the feet of Jesus, and learn of him; and step by step to lay a foundation of the knowledge of the truth. They made many mistakes! On one occasion they wanted to call down fire upon those who failed to heed their word. But, they were to learn of the love of their Master who "rebuked them."

It is recorded how one of those fishermen, thinking he was much stronger than he was, shed bitter tears after denying that he ever

knew the Lord. (Matt. 26:75) But the Lord knew this man. Jesus had not made a mistake when he called Peter from his nets to become a fisher of men. Later, after Pentecost, we learn of his boldness and wisdom, for it was he who proclaimed that wonderful truth concerning Jesus:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Even the enemies of those fishermen were to see in them a miracle of grace for "they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13

### A Higher Vocation

**T**HERE was something especially helpful in the fishing business, something peculiarly like the great work in which the apostles were to engage for the remainder of their lives. Our Lord intimates this in his call. Fishing required energy, tact, proper bait, and that the fisherman keep "self" out of sight. And these four requirements are requisites in the spiritual fishing in which the Lord privileges us to engage. Thus he admonished: "Be ye therefore wise as serpents, and harmless as doves."—Matt. 10:16

The safest instruction comes from the words and example of our Lord and his apostles. Jesus did not tell all that he knew to those who were not ready for the information. On one occasion he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) When asked questions by his enemies, who sought to entrap him, he avoided answering them, or gave them evasive answers. He did not refrain from telling that which was really proper to be told, necessary to the comfort or advantage of his questioner.

Similarly the Apostle Paul exercised wisdom in his method of dealing with those whom he desired to bless, keeping back from them for a time truths which at first they were not prepared to receive or appreciate; but afterwards, when necessary to them, he made these truths plain, assuring them that he had not shunned to declare the whole counsel (will) of God. (Acts 20:27) The Apostle Paul took advantage of the natural tendencies and inclinations of his hearers to present the Gospel in the most practical form, without, however, shunning or refusing to declare one single feature of it when the time was appropriate.

We are to remember that as fish are easily alarmed when they find that any one wishes to take them, so humanity is shy of being

captured by anything. This is especially true if they have the least suspicion that they may lose their liberties; and, to the world, this is what "consecration" appears to mean.

### **Fishers for the Lord**

THE apostles, "as fishers of men," did not represent men or any human institution. They were not trying to get disciples into some sectarian bondage. They were fishers of men for the Lord, and as the Lord's representatives: as though God did beseech men through them. Their mission was to "catch" men with the glorious hopes and prospects of the Gospel; to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him.

This is the same course that is properly before the Lord's representatives today. We are to catch men for the Lord, and for his service, not for our personal profit or gain, not for sectarian advancement. We are not to surrender our own liberties to men nor seek to take away the liberties of others at the command of men or of sects.

The message that goes forth from the true fishers of men whom the Lord commissions is nevertheless a message which implies a loss of liberty and a loss of life to those who are successfully caught. However, the fishing business does not fully illus-

trate the matter, because all who are of the Lord's catch must be willingly his, else they will not remain caught, but be cast forth. They must willingly deny self utterly, take up their cross daily, and closely follow the Master, who said, "Whosoever will lose his life for my sake, the same shall save it." (Luke 9:23, 24) Their loss of personal liberty and life means a gain of glory, honor, and immortality, eternal life.—Rom. 2:7

### **Parable of the Dragnet**

JESUS used this fishing business as the basis of one of his parables, saying: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore." (Matt. 13:47, 48) Here is illustrated that during the Gospel Age a general catch will be made of "every kind," suitable and unsuitable for the Lord's kingdom purpose.

The bringing of the net to the shore properly represents the end of the Gospel Age, the harvest period, when the catch is concluded. The parable proceeds to teach that the good fish were gathered into vessels, and the bad cast away—cast back into the sea.

So the Gospel call, the Gospel net, the Gospel fishermen of the Gospel Age are gathering out of the world of mankind a peculiar class of people suitable to the

Lord's purposes in the kingdom, and though others may get into the "net," they are unsuitable—they fail to "so run" as to obtain the heavenly inheritance, joint-heirship with Jesus beyond the veil, promised to the faithful overcomers.—I Cor. 9:26; Rev. 3:21

### **Faithful Continuance**

ALL who are now being called of the Lord, all who are now being caught as willing, acceptable fish under the present arrangement, are those who desire to be taught of the Lord, and willingly respond to his teachings. They are Jesus' disciples, pupils, or learners.

Jesus has said: "If ye **continue** in my word, then are ye my disciples indeed." (John 8:31) This text sets forth the conditions upon which we may be his disciples. Not only are we to accept the Lord, but we are to continue to be taught of him, continue in his Word, continue to learn in the school of Christ.

Before we enter his school we must learn that we are sinners by nature, and that we need the special washing, the cleansing, graciously made available for us through Jesus' shed blood, and upon the basis of our full surrender to do his will. Then, after we accept the divine Word of counsel respecting the need of this washing, and, after the exercise of our faith in this wondrous provision, this cleansing of sins is accom-

plished, we can then see and appreciate some of the sublime grace extended to us by our Heavenly Father, through his dear Son. "Being now justified by his blood, we shall be saved from wrath through him."—Rom. 5: 9, 10

We read, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—Rom. 5:1; I John 1:7

After we have started as pupils in the school of Christ, we find that there are various lessons to be learned, all very necessary for our progress. It is the Teacher who is to be the judge of what lessons we need, what experiences, what trials, what difficulties, what encouragements, what assistance. We can be assured that no good thing will he withhold. He will give the warnings, the corrections, the encouragements, the blessings and the promises, according to our need for them, and as we are in a condition to profit by them.

Not everyone who starts to be a disciple will win the great prize as a graduate from the school of Christ into the kingdom of glory and joint-heirship with the Master. It will only be those who faithfully and patiently continue in discipleship—continue to learn

the lessons which the great Master teaches, until they shall have finished their course. Only these will surely receive a "crown" at the hands of the Lord.—Rev. 2:10

In the 17th chapter of John we read that Jesus prayed for his early disciples, the "fishers of men," and also for those who shall believe on him through their word. All the Lord's consecrated people claim this prayer; and as it includes them, it also brings them within the promise: "I will make you to become fishers of men."

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not [if we do not relax, **Diaglott**]. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:9, 10) There is to be "patient continuance in well-doing."—Rom. 2:7

There is much we would like to do to relieve suffering. Even among the Lord's people there is suffering. These understand, of course, that there are sufferings which we share with the rest of humanity because of sin. But there are others with heavy hearts who are not enlightened, and what a joy it is—whenever we can—to be able to brush away a few of their tears of grief by pointing to the Saviour's love, and the wondrous divine plan of the ages.

## ENCOURAGING LETTERS

### Glad and Grateful

"Dear Brethren: Christian greetings! I have experienced much joy and spiritual encouragement from your publications. How very glad and grateful I am to have heard 'Frank and Ernest' over the radio. Surely the truth of God's Word is consistent. Your booklet, 'When Pastor Russell Died,' and other literature, have given me much light on what had puzzled me, and I do thank you so much for the grand spiritual uplift received."—England

### Not Alone

"Dear Brethren: I cannot express in words how grateful I feel towards the Lord, and to you, for sending The Dawn Magazine so regularly. I do enjoy reading it. I have had the favor and blessing of God by being in the truth since I was thirty-five years of age, and I am now seventy-six. I am now in an

aged people's home; and none around me can accept the truth. I am very much alone, but not, of course, when I realize that I have the Lord with me. He is indeed my strength and my song. How wonderful is God's divine plan of the ages which he has revealed to us."—England

### Seeking the Truth

Dear Friends: Greetings in the Lord's name! I am new in this country, having arrived in England a month ago from the Island of Dominica. I have been very interested in reading The Dawn Magazine, and now desire to become a subscriber. I am only twenty years of age, and it was abroad that I first met with your very helpful magazine, also 'The Divine Plan of the Ages,' and other books. Kindly send me a full list of your publications.—England

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## SPEAKERS' APPOINTMENTS

### C. A. CORNELL

Welling ..... Aug. 27

### G. A. FORD

Letchworth ..... Sept. 10  
Llanelli ..... 23, 24

### E. HALTON

Latchford ..... Aug. 6  
Liverpool ..... Sept. 3

### J. H. MURRAY

Lincoln ..... Sept. 3  
Belfast ..... 17  
Dublin ..... 18, 19  
Gortcar ..... 20-25  
Londonderry ..... 26-Oct. 1

### E. TERRY NADAL

Dewsbury ..... Aug. 27

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

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

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# THE BIBLE ANSWERS TV SCHEDULE

## Half-hour Programs

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.  
 Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.  
 Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.  
 El Paso, Texas—KELP-TV, Channel 13, Sundays, 12:00 noon.  
 Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.  
 Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.  
 Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.  
 Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.  
 Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.  
 Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.  
 Phoenix, Ariz.—KVAR-TV, Channel 12, Sundays, 8:30 a.m.  
 Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.  
 Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.  
 Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.  
 Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.  
 Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.  
 Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Sundays, once per month. Time to be announced.  
 Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.  
 Seattle, Wash.—KIRO-TV, Channel 7, Sundays, 10:00 a.m.  
 Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.  
 Pueblo, Colo.—KCSJ-TV, Channel 5, Sundays, 2:30 p.m.  
 Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.  
 San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.  
 Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.  
 Mobile, Ala.—WALA-TV, Channel 10, Saturdays, 3:30 p.m.  
 New York, N. Y.—WNTA-TV, Channel 13, Every third Sunday, beginning September 3, 10:00 a.m.

## Fifteen-minute Programs

London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.  
 Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 3:15 p.m.  
 Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.  
 Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.  
 Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

## RADIO TOPICS FOR AUGUST

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|---------------------------------|----------------------------|
| 6—"Truths Concerning Prayer"    | 20—"The Truth About Hell"  |
| 13—"In the Days of These Kings" | 27—"Evolution or Creation" |

# *'Frank and Ernest'*

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

Birmingham WSGN 610 9:45 a.m.  
Decatur WMSL 1400 10:05 a.m.  
Haleyville WJBB 1230 12:05 p.m.

### ARIZONA

Phoenix KOOL 960 8:45 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.  
Magnolia KVMA 630 12:00 noon

### CALIFORNIA

Chico KPAY 1060 10:30 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KABC 790 11:15 a.m.  
Marysville KMYC 1410 10:30 a.m.  
Napa KVON 1440 10:30 a.m.  
San Francisco KGO 810 2:00 p.m.  
Tulare-Visalia KCOK 1270 10:30 a.m.

### COLORADO

Ft. Collins KZIX 600 11:05 a.m.  
Pueblo KDZA 1230 10:05 a.m.

### CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

### FLORIDA

Belle Glade WSWN 900 12:05 p.m.  
New Smyrna Bch. WSBB 1230 11:05 a.m.  
Palatka WSUZ 800 12:05 p.m.

### GEORGIA

Atlanta WGUN 1010 12:15 p.m.  
Savannah WBYG 1450 12:15 p.m.

### ILLINOIS

Chicago WEAU 1330 9:15 a.m.  
LaSalle WLPO 1220 9:45 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 12:45 p.m.

### KENTUCKY

Bowling Green WLBj 1410 12:15 p.m.  
Louisville WTMT 620 10:00 a.m.  
Newport WNOP 740 9:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

### MAINE

Bangor WABI 910 12:05 p.m.

### MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.  
Orange WCAT 1390 9:15 a.m.

### MICHIGAN

Detroit WKMH 1310 10:00 a.m.  
Grand Rapids WMAX 1480 9:00 a.m.  
Muskegon WMUS 1090 12:15 p.m.  
Saginaw WSGW 790 10:30 a.m.

### MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.  
Long Prairie KEYL 1400 11:05 a.m.  
Wadena KWAD 920 11:05 a.m.

### MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.

### MISSOURI

Hannibal KHMO 1070 12:25 p.m.  
Joplin WMBH 1420 10:00 a.m.  
Kansas City KCMO 810 9:30 a.m.  
St. Louis KXOK 630 8:15 a.m.

### MONTANA

Miles City KATL 1340 9:15 a.m.

### NEW JERSEY

Atlantic City WLDB 1490 12:05 p.m.  
Newark WNTA 970 10:00 a.m.

### NEW MEXICO

Roswell KGFL 1400 8:35 p.m.  
Silver City KSIL 1340 10:05 a.m.



# BROADCAST SCHEDULE

## NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.
Syracuse	WSOQ		8:30	a.m.

## NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte	WCGC	1270	12:30	p.m.
Elizabeth City	WGAJ	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

## OHIO

Akron-Canton	WHLO	640	8:15	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

## OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

## OREGON

Astoria	KAAT	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

## PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WEEP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Wellsboro	WTRB	1490	12:05	p.m.
Wilkes Barre	WBAX	1240	2:05	p.m.

## SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:30	p.m.

## TENNESSEE

Nashville	WNAH	1360	12:00	noon
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## TEXAS

Hamilton	KCLW	900	1:45	p.m.
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

## UTAH

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

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

## WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGy	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

## WEST VIRGINIA

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WVVA	1170	9:30	a.m.

## WISCONSIN

Eau Claire	WBIX	1400	12:05	p.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

## WYOMING

Cheyenne	KVVO	1370	9:05	a.m.
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## CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

## God Opens Doors

ONE of the things which stand out prominently in God's dealings with his people throughout the ages is his power to so overrule in their experiences that they have both the opportunities and the ability to accomplish that which he commissions them to do. This was true with respect to his ancient servants, who, through their faithfulness, proved worthy to be the future "princes in all the earth"; and it has also been true of the Master and his followers during the present Gospel Age.—Ps. 45:16

"Is any thing too hard for the Lord?" the angel of Jehovah asked Abraham, when he informed him that within the year Sarah would bear a son. (Gen. 18:14) The experiences of all the Lord's people have clearly demonstrated that there is nothing too difficult for our loving Heavenly Father to accomplish. This strengthens our faith and renews our determination to press forward in his service, knowing that he is able, and will give the increase in keeping with the good pleasure of his will.

Several months ago we reported some of the encouraging experi-

ences of our brethren in Greece in connection with advertising the "Hope Beyond the Grave" booklet in Greek newspapers and magazines. During these months the joys of the brethren in Greece have increased through the multiplying evidences of the Lord's rich blessing upon their efforts. Brother Pantel Hatgis, of the Greek Ecclesia in New York City has given us another report of the activities in Greece, and we are very happy to pass the information on for the encouragement of our brethren everywhere.

The total number of requests for the "Hope Beyond the Grave" booklet in response to the magazine advertisements has reached more than 2,000. Of these, 165 have requested that the Greek Dawn be sent to them regularly. A great deal of other literature, such as "The Divine Plan of the Ages" and "God and Reason," has been mailed to those who are becoming interested in the truth.

In our previous report mention was made of a "High Priest," formerly associated with the Greek Orthodox Church, who sent for the booklet, "Hope Beyond the Grave." Since then he has become

very much interested in the truth, is reading Volume Five of Studies in the Scriptures, and has visited the brethren in Athens. He expresses himself as being amazed at the simplicity of the truth, especially on such subjects as hell, immortality, the trinity, etc. He was concerned when realizing how little the "little flock" really is, and wondered if there might still be an opportunity for him to run for this prize. When the brethren assured him that there was, he rejoiced. He said, "I must attend the meeting, for I need to be a pupil before I can be a teacher."

A three-star general and a lieutenant have asked for "Hope Beyond the Grave," also the chief doctor in a hospital in Athens. The doctor, in a letter of appreciation, wrote, "I see much suffering, and will rejoice when the time comes for the Great Physician to heal the people completely."

A high-standing newspaper man in Greece is among those who have become deeply interested through this effort, and he has made contact with the brethren in Athens. Now, through his influence, it is possible to publish lengthy articles on the truth in almost any of the newspapers and magazines in Greece, and this is being done in Athens, Crete, Salonika, Corinth, Patras, and other areas. This is the first time that Greek papers have ever been opened to the truth. The whole

ecclesia in Athens is busy answering letters, sending out literature, and interviewing inquiring visitors.

An evangelist in Nauplion—a city between Corinth and Sparta—went to Athens and visited with the brethren for three days, learning all he could about the truth. He greatly rejoiced, and asked one of the elders to visit his city where, he said, there were about ten who would like to be taught present truth.

We can well understand the great rejoicing of our brethren in Greece. It seems that since they began advertising the "Hope Beyond the Grave" treatise, six of those who have become interested have symbolized their consecration to follow in the footsteps of the Master. The brethren report that in some cases whole villages are discussing the truth. As this report is being written, twenty-one papers in Greece are carrying the advertisement, and already replies are being received.

The brethren in Greece are very appreciative of the help that is given to them in this effort by their brethren in America. Recently Volume Two has been published in Greek, and Volume Three is nearly ready. Work is also starting on Volume Five.

In sending this report to us, Brother Hatgis very significantly asks the question, "How much longer will 'Jezebel' sleep?" This is in the Lord's hands. He has

opened the door of opportunity in Greece, and the brethren enthusiastically have entered into their privileges. Let us rejoice with them, and continue praying for them.

## IN THE SPANISH LANGUAGE

IT IS a blessing to realize that the truth is going out in a limited way in the Spanish language. We have a series of thirteen Spanish-language radio programs; and, in literature, "The Divine Plan of the Ages," "God and Reason," "Hope Beyond the Grave," and tracts are available. The Spanish-language radio programs are now being broadcast in Puerto Rico over two stations, and without charge. Brother Richardson, who is now living in Puerto Rico, arranged for these broadcasts, and has written to us concerning one of them as follows:

"Dear Brethren: Beloved of God and called to be saints: Grace to you and peace from God and our Lord! I am pleased to have this wonderful opportunity to report that the 'Frank and Ernest' Spanish programs which are being broadcast are coming along successfully, and requests for the booklet are being received. For months I have been praying in a special way for the Lord to use me as a channel of blessing to the people of Puerto Rico, and I have had that prayer answered in so many ways, mostly with your kind and unselfish help. I believe that the Lord will continue to answer such prayers, if we accept the opportunities for service

which he opens to us. The manager of the station has agreed willingly to play the tapes for an indefinite period. I was pleased to hear this, giving thanks to God for his love in this work."

## FILMS AND TELEVISION

THE free use of time on television stations for the promulgation of the truth is another evidence of the Lord's ability to open doors of opportunity. This opportunity called for the production of half-hour films, and twenty-six of these are already in use on stations in widely scattered parts of the country, including Canada.

It soon became apparent that these same films could also be used to give a witness at public meetings in halls, large and small, and even in homes. The brethren in Chicago, who pioneered in the television work, also found this to be true.

Consequently, we have now produced three half-hour color films, which, while they are primarily designed for television, are also very satisfactory for use at public gatherings. The titles of these three films are, "The Beginning and the End of Death," "Life Beyond the Grave," and "The Future of Israel and the World." The first two of these can be run together as a one-hour film. Suitable advertising matter is available for house-to-house distribution, if desired.

While this phase of the work is

new, the brethren therein engaged already have been greatly encouraged by their efforts. A good attendance to see the hour film has been reported from New York City, and Rochester, N. Y. The pastor of a church in New York City has requested that it be shown to his congregation. The brethren in New York are showing a film each month in a convalescent home in a nearby city.

The film, "The Future of Israel and the World," should be particularly appropriate where there is an opportunity to give a witness to those of Jewish birth, or of the Jewish faith. At the close of this film, the booklet by the same name is offered free. This booklet contains the article, "The Future of Israel and the World," which appeared in the May issue of *The Dawn*. These booklets, by the way, are now available for general use.

## THE GENERAL WORK

THE question is often asked as to which is the most effective method of bearing witness to the truth. Our observation is that it would be impossible to select any one method of proclaiming the truth and say, This is the best, therefore this is the one on which all should concentrate. In any case, there is no single method of witnessing that can function successfully entirely by itself.

It has been said—and truthfully so—that personal witness work

is very effective. But effective personal work depends to considerable extent upon other aspects of the service. Certainly those who fail to make proper use of every possible opportunity of speaking a word of truth to neighbors or friends, are missing many blessings. But when we do thus witness, and interest is shown, literature, such as tracts, booklets, and books are needed to nourish the interest. This means that the brethren who use time and strength in producing truth literature have a share in the effectiveness of our personal witness work.

Many of the Lord's people have received their first knowledge of the truth at a public meeting, and public meetings are still effective means of witnessing to the truth. But let us remember that the speaker at a public meeting contributes but a small share to the general effort. Preceding his discourse, have been all the laborious preparations which make the meeting possible, including the producing of the needed advertising matter, and follow-up literature. Many hours may be spent in the house-to-house distribution of the literature.

Broadcasting the truth over the radio has resulted in many coming to a knowledge of the truth. But we should remember that the presentation of the message via a microphone is but a comparatively small part of the radio wit-

ness, for this effort depends upon the general co-operation of the brethren as a whole. Literature is also needed in the radio work. There is advertising to be done, and follow-up calls to be made. There is also the financial support of the work.

Our observation is that the brethren generally throughout the country are keenly aware of all these opportunities of service. A fear has been unjustifiably expressed by a very few that brethren might get the idea that by helping to finance the radio or television effort they had discharged the obligations of their vows of consecration, and therefore need not be interested in other aspects of the general work. We have seen no evidence that this is true.

Our observations have been that the opposite is true. Those who can afford to help in the work financially are equally enthusiastic about serving in other ways. Indeed, they are casting about for opportunities to make known the glad tidings of the kingdom, and rejoice to serve in any and every way they can—with their hands, their feet, their voices, their strength, and their money, or, as Hymn 277 poetically expresses it, their "silver" and their "gold."

When we consecrate ourselves to do the Lord's will, we give him our all. We say to the Lord, "Take myself—I wish to be, ever, only, all for Thee." As we come to

know the brethren better, through the mails and otherwise, our observation is that this deep spirit of consecration is really controlling their lives. It is an inspiration to note this. We are sure that it is of the Lord, and that he is greatly pleased with the zeal with which his people are happily laying down their lives in his service.

There is much evidence that the Spirit of the Lord is working in the hearts and lives of his people. Besides, there is the awareness on the part of all the consecrated that the time is short in which to make one's calling and election sure. There is no time to be idle! And certainly we do not wish to become weary in well-doing, for we know that in due time we shall reap, if we faint not.—Gal. 6:9, 10

## INCREASING APPRECIATION

FROM time to time we have mentioned the blessings being received from the mailing of consolation folders to the relatives of the deceased. These folders offer a free copy of the booklet, "Hope," which, in turn, announces the booklet, "God and Reason." Recently the brethren in England have sent us a series of three letters from a person in England who received one of the consolation folders. We believe these letters will be of interest.

(1) "Dear Sirs: Will you please send me the booklet, 'Hope.' I have recently lost my dearly loved daugh-

ter, aged sixteen, and am therefore at present in extreme sorrow, and would welcome any literature, or word of hope and comfort that you can send."

(2) "Dear Sirs: Thank you very much for sending me the 'Hope' booklet, and other literature, free. All have been very welcome, and I am enjoying reading them. They are indeed very helpful and comforting. I have already sent you the post card enclosed by you requesting a free copy of the booklet, 'Armageddon, Then World Peace.' Will you now please send me a copy of 'The Divine Plan of the Ages.'"

(3) "Dear Sirs: Many thanks for further literature. It is all very helpful and interesting. You are doing a wonderful work—truly Christian. May God's rich blessing continue to spread and encourage

your efforts to bring the truth, and a correct interpretation of the Scriptures to the people so that they may know that the real and full blessings of God's kingdom for all mankind will follow the signs of the time now around us. I enclose money order for a year's subscription to The Dawn Magazine; and I shall be pleased to know what other publications you have available that I may purchase. Gratefully and faithfully yours."

How clear it becomes in the last of these letters that this person has already gained a general knowledge of the kingdom and its blessings. This is another evidence that the Lord's favor is upon the co-operative efforts of his people on both sides of the ocean. How blessed it is to serve under his banner of truth and love!

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## "THE TRUTH ABOUT HELL"

To be discussed by

## "FRANK AND ERNEST"

WWVA—1170 kc.—9:30 A. M.

Sunday, August 20

How do we know that hell is not a place of torment? How can we be sure that those in hell will return? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the book, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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

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## For Your Newspaper

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

**SEPTEMBER TOPIC:** On Sunday, September 17, "Frank and Ernest" will discuss the topic, "The Truth About Immortality." All topics pertaining to the hope of life after death are of special interest to the public, and this one should be well advertised. As always, special circulars will be available for distribution from house to house, and otherwise. They are free, and you are invited to request as many as you can use. This will be an excellent opportunity for making known the glad tidings.

## 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, East Rutherford, New Jersey. A visit will be arranged when possible.

<b>HENRY E. ANDERSON</b>		Cleveland, Ohio	15	Chicago, Ill.	23
*Bloomington, Ind.	5-10	Warren, Ohio	16	Minneapolis, Minn.	24, 25
		Monesen, Pa.	17, 18	Milwaukee, Wis.	27
<b>SAMUEL BAKER</b>		<b>F. A. BRIGHT</b>		Aurora, Ill.	28
LaSalle, Ill.	Aug. 1, 2	New Haven, Conn.	Aug. 20	Grand Rapids, Mich.	29
*Bloomington, Ind.	5-10	Waterbury, Conn. (Aft.)	20	Detroit, Mich.	30
<b>W. A. BAKER</b>		<b>O. D. DEIFER</b>		Jackson, Mich.	31
Milwaukee, Wis.	Aug. 1	*Bloomington, Ind.	5-10	*Saginaw, Mich.	Sept. 2-4
Rockford, Ill.	2	<b>THOMAS HICKS</b>		Toledo, Ohio	5
Chicago, Ill.	3	Wallingford, Conn.	Aug. 20	Pittsburgh, Pa.	6
*Bloomington, Ind.	5-10	Bridgeport, Conn. (Aft.)	20	<b>R. J. KRUPA</b>	
Paterson, N. J.	13	<b>GEORGE M. JEUCK</b>		*Bloomington, Ind.	5-10
Rutherford, N. J.	16	Sayville, L. I., N. Y.	Aug. 6	<b>LUDLOW P. LOOMIS</b>	
New Haven, Conn.	17	<b>PETER KOLLIMAN</b>		*Bloomington, Ind.	5-10
Wallingford, Conn.	18	Lynchburg, Va.	Aug. 19	Hartford, Conn.	20
Groton, Conn.	19, 20	Charlotte, N. C.	20	York, Pa.	27
New London, Conn.	19, 20	Wichita Falls, Tex.	25-27	Lancaster, Pa.	27
New Bedford, Mass.	21, 22	Columbus, Ind.	Sept. 1	<b>JOHN Y. MAC AULAY</b>	
Lynn, Mass.	23	Piqua, Ohio	2	Indianapolis, Ind.	Aug. 1
Somersworth, N. H.	24	Charleston, W. Va.	3	Columbus, Ind.	2
Boston, Mass.	27	<b>ARTHUR H. KRUMPOLT</b>		*Bloomington, Ind.	5-10
No. Brookfield, Mass.	28, 29	*Bloomington, Ind.	5-10	Catawissa, Pa. (A.M.)	20
Agawam, Mass.	30	Ebensburg, Pa.	20	Hazleton, Pa. (P.M.)	20
*New York, N. Y. Sept.	2-4	Akron, Ohio	21	Baltimore, Md. (Morn.)	27
<b>O. R. BARRALL</b>		Gary, Ind.	22	Philadelphia, Pa. (Aft.)	27
Ebensburg, Pa.	Aug. 1	<b>M. C. MITCHELL</b>		*New York, N. Y. Sept.	2-4
Staubenville, Ohio	2	<b>*Convention, see announcements.</b>			
Dayton, Ohio	3				
*Bloomington, Ind.	5-10				
Saginaw, Mich.	Aug. 13				
Detroit, Mich.	14				



**G. P. OSTRANDER**

*Bloomington, Ind.	5-10
St. Louis, Mo.	13
Galena, Kans.	14
Tulsa, Okla.	15
Oklahoma City, Okla.	16
*Siloam (near Gustine), Tex.	18-20
Lampasas, Tex.	21
Ft. Worth, Tex.	22
Weatherford, Tex.	23
*Wichita Falls, Tex.	25-27
Lamesa, Tex.	28
Tucson, Ariz.	30
Phoenix, Ariz.	31
*San Diego, Calif.	Sept. 2-4

**G. R. POLLOCK**

*Bloomington, Ind.	5-10
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**G. P. RIPPER**

Birmingham, Ala.	Aug. 2
New Albany, Ind.	3
*Bloomington, Ind.	5-10
Detroit, Mich.	13
Grand Rapids, Mich.	14
Jackson, Mich.	15
Elyria, Ohio	16
Steubenville, Ohio	18
Pittsburgh, Pa.	20
Connellsville, Pa.	21
West Newton, Pa.	22
Monessen, Pa.	23, 24
Allentown, Pa.	27
Paterson, N. J.	29
*New York, N. Y.	Sept. 2-4

**CHARLES A. SMITH**

Sayville, L. I., N. Y.	Aug. 20
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**F. S. WASSMANN**

*Bloomington, Ind.	5-10
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**C. R. WEIDA**

*Bloomington, Ind.	5-10
Lincoln University, Pa.	20

**GEORGE M. WILSON**

*Bloomington, Ind.	5-10
Cincinnati, Ohio	13
Cleveland, Ohio	20
Monessen, Pa.	27

**W. N. WOODWORTH**

*Bloomington, Ind.	5-10
Lincoln University, Pa.	20

**C. W. ZAHNOW**

*Bloomington, Ind.	5-10
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

**GEORGE BALKO**

Connellsville, Pa.	Aug. 6
Monessen, Pa.	13
Duquesne, Pa.	20

**MIKE BALKO**

Duquesne, Pa.	Aug. 13
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**NICK BARACOS**

Duquesne, Pa.	Aug. 6
East Liverpool, Ohio	13
Washington, Pa.	20

**BERTRAM COOPER**

Ventura, Calif.	Aug. 13
Whittier, Calif.	27

**FRED J. DARROW**

Fresno, Calif.	Aug. 13
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**L. PAUL DAVIS**

Tehachapi, Calif.	Aug. 20
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**EDWARD E. FAY**

Stockton, Calif.	Aug. 5
Sacramento, Calif.	6

**JOSEPH FENCHAK**

Connellsville, Pa.	Aug. 13
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**EARL L. FOWLER**

Whittier, Calif.	Aug. 6
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**EDMUND JEZUIT**

Gary, Ind.	Aug. 20
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**LEONARD JEZUIT**

Minneapolis, Minn.	
(Fillmore Ave.)	Aug. 13

**DANIEL KAZIAK**

Adrian, Mich.	Aug. 20
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**EDWARD G. LORENZ**

San Bernardino, Calif.	6
Whittier, Calif.	20

**CLIFFORD R. MILES**

San Jose, Calif.	Aug. 13
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**N. MOLENAAR**

Whittier, Calif.	Aug. 13
Fullerton, Calif.	27

**KENNETH M. NAIL**

Sonora, Calif.	Aug. 20
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**HARRY PASSIOS**

Steubenville, Ohio	Aug. 13
Monessen, Pa.	27

**NORMAN F. RICE**

Riverside, Calif.	Aug. 20
Ontario, Calif.	20

**B. E. ROSE**

Flint, Mich.	Aug. 13
Chatham, Ont. Can.	20

**THOMAS T. RYDE**

San Diego, Calif.	Aug. 13
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**LOUIS ZBIK**

London, Ont. Can.	Aug. 13
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## CONVENTIONS

### For Mutual Fellowship, Edification, and Service

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

\*GENERAL CONVENTION, Bloomington, Indiana, August 5-10.

SAGINAW, MICH., August 13—The Woman's Club, 311 N. Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

SILLOAM, TEXAS, (near Gustine) Aug. 18-20—Mrs. C. R. Westmoreland, Route 1, Gustine, Texas.

LINCOLN UNIVERSITY, PA., August 20—Paul Harlan Homestead, midway between Russellville and Lincoln University. Opens 9:30. Color film public meeting 8:00 P. M. Saturday, Aug. 19

VICTORIA, B. C., CAN., Aug. 20—721 Courtney Street. Mr. K. Barrett, 3990 Glanford Avenue.

WICHITA FALLS, TEXAS, Aug. 25-27—Kemp Hotel, 8th and Scott. Mrs. George Wilcott, 2406 Prairie, Ft. Worth 6, Texas.

MONESSEN, PA., August 27—Pythian Center, 580 Schoonmaker Avenue. (Daylight Saving Time). Mr. Mike Balko, 501 Pittsburgh St., West Newton.

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

SALT LAKE CITY, UTAH, Sept. 8-10.

CONNELLSVILLE, PA., Sept. 10.

ERIE, PA., Sept. 10.

WARREN, OHIO, Sept. 10.

CINCINNATI, OHIO, Sept. 23, 24—608 Walnut Street. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

PITTSBURGH, PA., Sept. 24.

BUFFALO, N. Y., Sept. 30, Oct. 1.

PIQUA, OHIO, October 1.

ST. LOUIS, MO., Oct. 7, 8.

GRAND RAPIDS, MICH., Oct. 14, 15.

CLEVELAND, OHIO, Oct. 15.

NEW LONDON, CONN., October 15.

READING, PA., Oct. 15

MILWAUKEE, WIS., Oct. 28, 29.

WACO, TEX., Nov. 11, 12.

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

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- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

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

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# SCRIPTURES

clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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