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The Dawn

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CONTENTS

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HIGHLIGHTS OF DAWN

- | | |
|-------------------------|---|
| Portrait of the King | 2 |
| "Lower Than the Angels" | 7 |

THE BIBLE ANSWERS TV SCHEDULE 16

"FRANK AND ERNEST" RADIO SCHEDULE 18

BIBLE STUDY

- | | |
|-------------------------------------|----|
| God's Call to Faith | 20 |
| "Thy Kingdom Come" | 22 |
| God Requires Economic Justice | 24 |
| God Requires Personal Righteousness | 26 |

CHRISTIAN LIFE AND DOCTRINE

- | | |
|-----------------------------|----|
| Companions of Them So Used | 28 |
| Weekly Prayer Meeting Texts | 57 |

THE BRITISH SECTION

- | | |
|-------------------------|----|
| Divine Secrets Revealed | 40 |
|-------------------------|----|

TALKING THINGS OVER

- | | |
|--------------------------|----|
| General Convention Nears | 47 |
|--------------------------|----|

ENCOURAGING LETTERS 58

SPEAKERS' APPOINTMENTS

- | | |
|---------------|----|
| Great Britain | 46 |
| United States | 60 |

CONVENTIONS 62

RESERVATION COUPON 63

Highlights of **Dawn**

Portrait of the King

"Behold your King!"—John 19:14

THE kings have had their day, it is said, but there is a King whose day is shortly to begin. As his "day" draws near the whole world is in a very sorry state of affairs, and there are many philosophers who are urging us to believe that there is no way out of the chaos that is everywhere apparent. Most of the world has concluded that government by kings is a failure. But now that most of the kings are gone, the people are no better satisfied with the governments which have succeeded them, while the world lies torn and bleeding as a result of a cruel struggle which continues between opposing ideologies. Is such a world willing to try another king?

We grant that the kings of the past have failed, and freely acknowledge that the governments which have taken their places are quite unsatisfactory, for the hearts of the people are filled with fear as they consider the possibilities of what may yet befall them. But it is just such conditions as these which call for a new ruler.

Frequently one hears the opinion voiced that the only thing which now will save the world from utter ruin, and the race itself from destruction, is a high-principled superman, an unselfish one who would be wise enough to map out a new and better course for the people, order his plans put into effect, and have power to enforce his edicts. Convince the world that such a ruler is on hand and he would probably be universally acclaimed!

But that is a large order, for such a king would of necessity have to break with tradition all along the line. He would have to be a king capable of establishing his authority without the necessity of leading millions of the world's youth into battle. And he would not be different from the kings and rulers who have failed if he attempted to enforce his decrees under threat of destruction by hydrogen bombs. He would need to be a king who would take as much interest in the poor as in the rich, and who would respect the rights of all races and colors equally.

A king qualified to take over in this chaotic world of today could not be an advocate of super races. He would have to be a promoter of the interests of just one race—the human race. Because all people are members of this one race, he would need to be just as interested in the Hottentot of the jungles as in America's elite "four hundred."

And he would have to be a very wise king, else those who hold vested interests of one sort or another would trick him into believing that their claims were just, and that the human race could not get along at all if their own selfish interests were not considered. He would have to possess the qualities which one of the prophets of the Bible ascribes to a foretold king whom God would cause to rule over the nations. Of this One we read,

“And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge by the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”—Isa. 11:2-5

Not a single one of all the kings who have lived to this time—the kings who have had their day—ever possessed all these qualities. On the other hand, no king, no ruler, no government, which possesses less in the way of knowledge, wisdom, justice, and power could hope to assume the rulership of the world today and bring peace and satisfaction to all the people. A king thus qualified to be a world ruler would fulfil still another prophetic picture, this one given to us by King David:

“Give the king thy judgments, O God, and thy righteousness unto the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days 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. 72:1-8

Nearly two thousand years ago a man journeyed up and down in the land of Judea whom his followers believed was destined to be the world ruler which the prophecies

had foretold. He didn't have an army. He never tried to exalt himself at the expense of others. He was noted for his kindness. He loved all, and was sympathetic even toward the erring. One of the most revealing observations made concerning him states that he "went about doing good."

But the world was too evil to appreciate so noble a character. He was hated by the rulers of his day, and charges were brought against him aimed at his life. One of the charges was that he claimed to be a king. He was brought before a Roman governor for trial, and was asked, "Art thou a king?" to which he replied, "To this end was I born, and for this cause came I into the world." (John 18:37) In stating this, he knew that he was in effect sentencing himself to death, because such a claim would be considered treason against Caesar.

This kindly, sympathetic, understanding, and self-sacrificing servant of the people was a Jew, and when the governor realized he could do nothing more to save his life, he permitted his soldiers to place a crown of thorns upon the prisoner's head, and showing him to the people, he cried, "Behold your King!" But they shouted, "Crucify him, crucify him."—John 19:15

While this future King of earth voluntarily surrendered himself to his enemies, his manner of life and death none the less changed the course of the world. While this King was crucified by his people, the religion which bore his name was later made the official state religion of all Europe—contrary to his teachings. In his name some of the bloodiest wars of history were fought, but he himself was a peacemaker who taught his followers to love their enemies, and to do good to those who spitefully used them. He taught that those who wield the sword would perish by the sword.—Matt. 26:52

And so it has been. The kings who now have had their day built up their kingdoms and tried to maintain them by the power of the sword; but they have all perished, and even the global use of swords has failed to solve the world's problems. Despite this, one of the principal things now being done to bring peace and good will on earth is the preparation for further war.

That is why the world needs a new king, one who will discard the principles and methods which have always failed and which will continue to fail; one whose ideology is that of good will among all and for all; one who is backed up by power other than that of the sword, even the power of the Creator himself; one who manifested such genuine and loving interest in his subjects that he gladly died for them, dying even the cruel death of the cross. Such a One is to be the world's new King. He is Jesus of Nazareth.

They crucified Jesus, but he told his disciples that he would come again, and taught them to pray for the kingdom which he would establish when he came. Today, while the world is perishing because of its own misguided and selfishly inspired judgment, its one hope lies in the fulfilment of the promise made by King Jesus that he would come, and in coming, would do for the world what it could not do for itself. The brightness of the hope that radiates from this promise is in the fact that the day in which Jesus is to be King is very near. The last hours of this night of sin are dark and stormy, but the light of his presence and the power of his kingdom will soon become manifest, and the darkness of the night will give way to the brightness of the new day of peace and joy and life for all mankind.

□



“Lower Than the Angels”

“For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor.”—Psalm 8:5

WHAT is the world coming to? Had the chaotic and distressing conditions of today prevailed a generation ago, many would have concluded that the second coming of Christ was near, and that the world would soon come to an end. But a generation of modernist teachings in our institutions of learning, plus global wars, and the ever-increasing worldliness and atheism of our day, have well-nigh erased all religious viewpoints from the minds of the general public. Hence, while millions today fear that the human race may ultimately be destroyed by nuclear energy or by pollution, they do not as a rule associate their fears with the troublous days foretold in the Bible.

True, many know the Bible teaches that Jesus would come again to this earth, but because of the distorted understanding of this teaching that has been handed down to us from the Dark Ages, it is now considered to be largely a superstitious notion, unworthy of the attention of the serious-minded and enlightened people of our day. It is because sincere but obviously misguided souls in the past donned white robes, mounted housetops, and looked for Jesus to drop out the sky to take them away into the clouds, leaving the earth enveloped in a mass of flames,

that the thinking public of today has concluded that the second coming of Christ is not to be considered seriously as offering a solution to the world's problems.

No one is to be blamed for turning away in unbelief from a grotesque theory of this kind. On the other hand, human wisdom offers no hope of escape from the dilemma into which man's selfishness and foolishness have plunged the unhappy human race. The question therefore naturally arises, Is no solution to be found? The answer to that question is, Yes, the Bible itself, when viewed in the light of its own reasonable teachings, reveals that in this hour of darkness and great need the Creator of the universe intervenes by sending a divine representative to the earth to straighten out the tangled affairs of the people, and this One is Jesus.

In the light of the marvelous scientific achievements of our day the visit to earth of One who ordinarily dwells in another part of the universe is not unthinkable, or even farfetched. Our space scientists have already sent men to the moon. When we contemplate this, we should remember that the Creator placed the moon where it is, controls its every movement by his unerring laws, and likewise has created and controls the countless other heavenly bodies which are millions of light years farther removed from us than the moon. And how reasonable it is to believe that if man, with his very limited knowledge and powers, can not only visit the moon, but possibly Mars and Venus as well, then surely the Creator, who made the universe, can easily send a representative to visit us if he purposes to do so!

We should have no difficulty in recognizing that the Creator of the universe is able to send someone to visit this planet; but the question properly arises, Are we justified in supposing that he gives that much consideration to such an infinitesimally small part of his universe as we

know this planet Earth to be? This question was raised in the minds of many of the world's wisest philosophers of the past. David, "the sweet singer of Israel," pondered over it, and found the answer. He wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the Son of Man, that thou visitest him?"—Ps. 8:3, 4

David, even without the aid of a telescope, discerned how insignificant this earth must be in comparison to the creative works of God which were spread out before him night after night in all their glory and grandeur. And as for the human race which dwells on the earth, the Prophet Isaiah described the nations as mere "dust of the balance." (Isa. 40:15) No wonder David raised the question as to why God, through the prophets, had indicated his interest in human beings, an interest so deep and genuine that he had promised to send One to deliver the people from sin and death; One who would become a great King, to rule over and bless all nations.

But David gives us the answer to his own query, saying of man that God had created him only a little lower than the angels, and had crowned him with glory and honor, and had made him to have dominion over the earth, and all things upon it. Ah yes, the Creator had constituted man a king, to have dominion and rule over this part of his universe. And now that this king of earth had disobeyed his law and been dethroned, he proposed to take steps to re-establish him as the ruler of the earth, and restore to him all the glorious privileges of his lost dominion.

Man was made "a little lower than the angels." We do not know much about angels, except that the Bible assures us that they exist, and that they are much more intelligent and powerful than man, and in almost every way superior

to him. Many are unable to believe in the existence of angels because, as they say, we cannot have faith in that which we do not see. What angels really are, what they look like, what their habits of life may be, and what useful part they play in the Creator's scheme of things, are points of minor importance with respect to our present discussion. It is important, however, to realize that such creatures do exist because the fact of their existence and the nature of their activities are closely related to God's interest in the human race and his purpose in sending a royal representative of heaven to visit us.

Is it, then, reasonable to suppose that man is not the highest order of being in all the Creator's vast universe? Even the asking of such a question seems foolish to those human minds which are not too overburdened with the weight of their own importance. Imagine, if you can, a human being—even a scientist—peering through a telescope into the vast universe of worlds which its powerful lenses bring within his mystified view, saying to himself, I am the most intelligent, the most powerful, and the most important of all beings that exist!

How unreasonable for one to take such a view of things when he doesn't even know how the universe came into existence, nor fully understands the laws which govern the countless millions of heavenly bodies he can see through his telescope, which laws prevent their crashing into one another. He has no idea how far the universe extends beyond the range of his puny instruments. All he knows is that he was able to compound some of the elements of which the earth is made, and put them together to form a telescope, and then by its use to see a great deal more of the universe than is visible to the naked eye. Oh yes, he has discovered that every world in the universe moves at such a fixed rate of speed that he can calculate where it

will be hundreds of years in advance, but he does not know why that speed never changes.

The scientist has learned that all matter is made up of atoms. He can even "split the atom." But he cannot make one. It is something like the nursery rhyme of the broken egg, which states that "all the king's horses, and all the king's men, couldn't put Humpty Dumpty together again." But in spite of the fact that stretched out before him are millions of created things which he could not create, and that there are forces and laws which he cannot fully explain, the unbelieving scientist and nonscientist alike continue to insist that they cannot believe in that which they do not see, maintaining that they themselves are of the highest order of all living things in the universe. Such a state of mind is really pathetic when we ponder it, yet how few realize it.

The fact that so many things exist of which we have little or no understanding—either as to how they were created, or the laws which govern them—should be ample proof that somewhere in this universe there exists intelligence and power vastly superior to our own. Should it not also be apparent that the Creator of the vast universe could, if he so decreed, send a visitor to this earth from one of the other planes of intelligent existence—a visitor powerful enough to exercise a tremendous influence in the affairs of men? The Bible assures us that God did so propose! It is to this that David refers when he speaks of man as being of sufficient importance in God's sight as to merit such a visit.

But why should God send a visitor to this earth? All the prophecies of the Old Testament concerning this visit, and the New Testament explanations of these prophecies, indicate that it is due to the fact that man became a rebel against divine law, and that through sin and selfishness

the human race would finally perish unless the Creator did something about it. So we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Jesus was the messenger from heaven—the One who came to save the rebellious race. He gave a wonderful parable to illustrate this, in which he likened the whole vast universe of God to a sheepfold in which there were a hundred sheep. One of these went astray, and the good shepherd sought and found the lost sheep, which well represented the human race. Jesus was the Good Shepherd who came to earth to rescue humanity from the wilderness of sin and death.

Yes, the human race is "lost." David said that man had been made a little lower than the angels, "crowned with glory and honor," and made ruler over everything of a lower nature upon the earth. This statement of David's is quoted in the New Testament, and the explanation is added, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, . . . crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:8, 9

How true that we see "not yet" all things put under man! He has long since proved his inability to rule himself, to say nothing of ruling over the dominion as a whole. While the Creator commissioned man to multiply and fill the earth and have dominion over it, he forfeited that dominion and the right to live forever when he transgressed the divine law. "Dust thou art, and unto dust shalt thou return," was the sentence pronounced upon man when he was driven out of Eden into the unfinished earth to die.—Gen. 3:19

It is well to note in this connection, however, that man was sentenced to death, and not to eternal torment, as the theology of the Dark Ages teaches. Nor is it true, since he sinned and is not permitted to continue to live on the earth, that God made a provision for him to be transferred at death to heaven. Man was made to live on the earth, "a little lower than the angels," and there is nothing in the Bible to indicate that it is God's purpose for human beings at death, or at any other time, to become angels.

Man was created perfect as a human, and was made in the image of God; that is, able to reason, and to know right from wrong. That was more than 6,000 years ago. But throughout all the years since then the race has been degenerating, until today we are not able even to approximate what a perfect man is like. We are all imperfect and dying, deformed in mind and body. Our intellects are dwarfed; our bodies diseased and decaying. The original perfection of both mind and body is lost, and selfishness is driving the race headlong toward destruction.

But the Creator did not lose interest in his human creatures when they disobeyed his law. He was still "mindful" of man, and began to make promises to send a visitor to earth from the heavenly courts—One who would be equipped and empowered to rescue him from the pit of sin and death into which he had fallen. This visitor was Jesus, and when he was born the angel announced, "Fear not, . . . for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

"A Savior, which is Christ the Lord"—how full of meaning are those words! Truly the world needed to be saved; and the world is still waiting for that salvation—a salvation which God had promised would reach the people through the Christ whom he would send. This promised

One was to be born into the world as a "seed" through whom "all the families of the earth" were to be blessed. He was to be the great Lifegiver of the race, and the Mediator between God and men. He was to be "the Prince of Peace." He was to be a mighty King to rule over all nations. (Isa. 9:6, 7; Zech. 14:9) Truly he was to be a Savior, and a great one; and it was the happy privilege of the angels on that first holy night to announce to the shepherds on the Judean hills that this long-promised One was born; that he had come.

And from whence did this holy Child come? The Scriptures are explicit on this point. In the first chapter of the Gospel according to John we learn that Jesus had a pre-human existence; that from the very beginning of creation he was the "Word," or spokesman, of the Creator, participating in all the works of creation. This great One, the apostle explains, was "made flesh," and dwelt among us. Here, then, was the first phase of the foretold "visit" to earth of a heavenly messenger representing the Creator, and manifesting the Creator's interest in the welfare of his fallen human creatures.

And why did this highly exalted messenger from heaven visit the earth in such humble form, and under circumstances so lacking in splendor and glory? The apostle answers, saying that Jesus was made flesh "for the suffering of death." (Heb. 2:9) As man was "a little lower than the angels," so Jesus partook of the same nature, that he might be the exact correspondence of the perfect Adam. Yes, Jesus was made flesh for the suffering of death, not to be a human king over the nations; for the main purpose of his first visit was accomplished when he tasted death "for every man." Jesus said to his disciples that he would give his flesh for the life of the world, and this he did, voluntarily and gladly, upon Calvary's cross.—John 6:51

It was the death of the man Christ Jesus that opened the way for the restoration of the lost inheritance of life and rulership. This is what the apostle meant when he wrote, "We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." (Heb. 2:8, 9) We see, then, that an important step toward the restoration to result from the promised visit to earth has been accomplished. However, man is still fallen. He continues to die. He is still ruled by sin and selfishness, and makes war upon his fellows. Now, indeed, the ingenious ones among the human race are producing instruments of destruction which threaten the very existence of the human race.

Nevertheless, the first phase of the promised visit to earth by which God indicated he would intervene on behalf of the people to save them from eternal death is now an accomplished fact. We see that man is still dying, but we see also that Jesus has come and died for man; and in this we recognize the beginning of the outworking of the divine plan to save the people from death and restore them to life and happiness as the kings of earth, again crowned with the glory and honor of the human nature, only a little lower than the angels. □



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"FRANK and ERNEST"

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Kealahou KKON 790 11:30 a.m.

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 La Salle WLPO 1220 9:45 a.m.
 Rockford WRRR 1330 8:30 a.m.
 West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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Bowling Green WLBK 1410 12:05 p.m.
 Louisville WAVE 970 8:15 a.m.
 Winchester WWKY 1380 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.
 Grand Rapids WMAX 1480 8:45 a.m.
 Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
 Meridian WDAL 1330 2:35 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
 Great Falls KKGf 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Buffalo-Niagara Falls
 WHLD 1270 12:00 noon
 Kingston WBAZ 1550 9:45 a.m.
 Mineola (Sat.) WTHE 1520 9:00 a.m.
 New York WJRZ 970 8:15 a.m.
 Patchogue WPAC 1580 9:45 a.m.
 Rochester WBBF 950 10:00 a.m.

Radio Broadcast Schedule

NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
 Cleveland WHK 1420 8:45 a.m.
 Columbus WBNS 1460 10:30 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon K GAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KACI 1300 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Conneville WCVI 1340 12:05 p.m.
 Pittsburgh WARO 540 12:00 noon
 Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KP DN 1340 12:00 p.m.
 Pleasanton KBOP 1380 7:15 a.m.
 San Antonio KMAC 630 12:00 noon
 Shamrock KBYP 1580 10:15 a.m.
 Sherman KRRV 9:10 11:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis
 KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WNUW-FM 99.1 7:15 a.m.
 Milwaukee WYLO 540 8:15 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Carner Brook, Nfld.
 CFCB 570 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.
 CFRY 920 11:15 a.m.
 Prince Albert CKBI 900 10:30 a.m.
 St. Thomas, Ont.
 CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

AUSTRALIA

Geelong 3GL 222m 10:00 a.m.

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs) 10:15 a.m.

RADIO TOPICS FOR JUNE

6—"The Earth Abideth Forever"
 13—"First Fruits of the Resurrection"

20—"Why God Permits Evil"
 27—"The True and Living God"

Bible Study

LESSON FOR JUNE 6

God's Call to Faith

MEMORY VERSE: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

—Isaiah 30:15

ISAIAH 30:15, 18

THIS lesson on faith opens with our memory verse, which is a call for the people to return to the Lord and to his righteous laws with the assurance that they would then have rest of heart and mind. "In quietness and in confidence shall be your strength," wrote the prophet, "and ye would not."

Seldom did the people of Israel depart from their evil ways, even though rich blessings awaited them when they did—blessings which are enjoyed by his people of all ages upon the basis of their faith in his righteous ways, and obedience to them. The rest of faith is indeed blessed. It implies freedom from fear and anxiety, and the assurance that the Lord will exercise his loving care in all the situations of life.

But those who drift away

from the Lord into paths of unrighteousness do not enjoy this rest of faith; although the Lord waits to be gracious unto them when they see the error of their way and return to him in genuine repentance. How great is the God who waits to be gracious unto his people when they return to him!

The Revised Standard Version says that the Lord "exalts himself to show mercy." As with the Lord, so with us—we exalt ourselves when we show mercy. Showing mercy is not an act which springs from humiliation.

ISAIAH 31:1-3, 6

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots." There was a certain group in Israel that favored an alliance with Egypt because of that country's great military strength. They thought that this would protect them from their ene-

mies. But this displayed a lack of faith in God and in his ability to care for them—"They look not unto the Holy One of Israel, neither seek the Lord."

"Now the Egyptians are men, and not God; and their horses flesh, and not spirit." There was a notion among many in Israel that the Pharaoh of Egypt was some sort of god, and that his horses possessed some special ability. But here the Lord is explaining that this is not so. All Egyptians, including their king, were just humans, with no superhuman powers or ability; and their horses were no different from the horses possessed by other nations.

ISAIAH 32:16, 17

These two verses are best understood when taken in conjunction with the preceding verse, which reads, "Until the Spirit is poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." God has promised that in the thousand-year reign of Christ he will pour out his Spirit upon all flesh, and apparently Isaiah is referring to this.

ISAIAH 37: 5-7

The Lord fought for the people of Judah when the King of Assyria threatened to capture Jerusalem. Here was an

opportunity for the people to exercise faith in their God; and they were encouraged to do so by King Hezekiah, who said to them at a time of great danger from the human standpoint:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him [182,000]: for there be more with us than with him: with him is an arm of flesh: but with us is the Lord our God to help us, and to fight our battles. And the people rested [leaned, margin] themselves upon the words of Hezekiah king of Judah."—II Chron. 32:7, 8

The people were rewarded in their faith that God would defend them against the Assyrian army, for he sent his angel and destroyed all 182,000 of the king's servants. Our lesson quotes God as saying, "I will blast upon him [the king], and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

QUESTIONS

Why can't the people of God enjoy peace of mind and heart while they are out of harmony with him?

Should Christians seek for help from worldly sources?

How was the Assyrian army which attacked Judah defeated?

"Thy Kingdom Come"

MEMORY VERSE: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

—Isaiah 2:4

ISAIAH 2:2-4

IN THIS Scripture lesson we have an outstanding prophecy of the establishment of the messianic kingdom, which is described as taking place "in the last days"—not the last days of time, or the last days of the earth, but the last days of the reign of sin and death upon the earth. There are no "last days" for the earth, for it "abideth forever."—Eccl. 1:4

Messiah's millennial kingdom is, in this prophecy, symbolized by a mountain, and called "the mountain of the Lord's house," the "house" being the Heavenly Father's divine ruling house of sons, with Jesus as the Head. These associated sons of God are called from among mankind—first from the Israelites, with the full complement designed by the Creator being completed from among the Gentiles.—John 1:11, 12; Acts 15:14

The kingdom, or "mountain"

of the Lord is not considered established and operative until all these who will be associated with Jesus as rulers are raised from the dead and united with him in heavenly glory. It will be then that it will be "exalted above the hills"; that is, superseding all other governments of the earth. It will be then also that the people of all nations will "flow unto it."

How wonderful the assurance that "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The "Zion" of the prophecy seems to illustrate the spiritual, or invisible phase of the messianic kingdom; while "Jerusalem" symbolizes its earthly rulership phase, made up, as the Scriptures clearly show, of the

resurrected worthy servants of the Lord who laid down their lives in his service prior to the first advent of Jesus.

How glad we are for the further assurance that the Lord "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks," and, as our memory verse assures us, will learn war no more!

ISAIAH 9:2-7

Here we have a prophecy of the birth of Jesus, "The Prince of Peace." "The people that walked in darkness have seen a great light." This prophecy is projected to the time of Christ, for he was the "great light" which came into the world, but he was seen and appreciated only by a few.

"To us a child is born." Here again the prophecy is projected to the time of Jesus' birth. "To us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (RSV) Jesus will be the great Mediator and Judge of the people during the thousand years of his kingdom. He will be recognized as a "Mighty God," but, of course, not the Almighty. He will be the "Everlasting Father"; that is, the Fa-

ther who will give everlasting life to all who accept the provision of his blood, and obey the laws of his kingdom.

And Jesus will, of course, be the "Prince of Peace," and "of the increase of his government and peace there shall be no end, upon the throne of David [See Luke 1:31-33], and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Jesus explained to Pilate that His kingdom was not of this world. It is not to be established by military strength, nor will it function by the power of arms. Instead, as the prophecy states, "The zeal of the Lord of hosts will perform this." It is God's provision for the blessing of all mankind with peace and life, and his zeal will accomplish this loving purpose, the blessings of health and life under the rulership of the kingdom having been provided by the sacrificial work of Christ.

QUESTIONS

What is one of the scriptural symbols of the messianic kingdom?

What is meant in our lesson by "Zion" and "Jerusalem"?

By what authority and power will the messianic kingdom function?

God Requires Economic Justice

MEMORY VERSE: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

—Isaiah 1:17

MICAH 2:1-3, 8, 9

ACCORDING to scholars, Micah was the fourth of God's holy prophets who served during the eighth century before Christ. His home was Moresheth, in the southwestern foothills, not far from the territory occupied by the Philistines. Nothing is known concerning Micah's background or his family, and nothing is said in the Bible concerning his occupation or activity.

Micah was used by the Lord to forecast the establishment of Messiah's kingdom. (Micah 4:1-4) In doing this, he used almost the identical language employed by the Prophet Isaiah in his prophecy of the kingdom. (Isa. 2:2-4) Like Isaiah, Micah saw the kingdom "of the Lord's house" as a great "mountain" into which, when established, the people will flow, seeking to know and to walk in the Lord's ways. Micah also saw and foretold that when the nations learned to walk in the Lord's

ways they would beat their swords into plowshares and their spears into pruninghooks.

Micah went beyond the Prophet Isaiah in describing the blessings of the people, in that he forecast that under its rulership every man would dwell under his own vine and fig tree, and that none would make afraid. Here is a beautiful portrayal of economic justice and security—something which was sadly lacking in the country in Micah's day.

It is this lack of economic security against which the prophet speaks in our lesson. He wrote, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand." Micah identifies the evil plans which were made—apparently by the wealthy—as they lay sleepless upon their beds at night: "They covet fields, and take them by violence; and houses, and take

them away: so they oppress a man and his house, even a man and his heritage."

The plots against the poor of the land included the oppression of the women: "The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory forever." These oppressions of the poor, including the women, were not the work of Israel's heathen neighbors, but of their own people—brother against brother. No wonder it eventually led to their captivity!

MICAH 3:1-4

Here we have another vivid description of the hardships which were being inflicted upon the helpless of Israel. And the Lord placed much of the responsibility upon the "heads of Jacob, and ye princes of the house of Israel." These should have practiced justice and judgment in their dealing with the people, but they failed to meet their responsibility. Apparently their sympathies were with the oppressors, and for the probable reason that it paid them to favor those who could reward them.

These "heads" and "princes" hated the good and loved the evil because it was to their advantage to do so. And what depth of injustice is revealed

on the part of the oppressors: "Who pluck off their skin from off them, and their flesh from off their bones." This is probably symbolic language, but it indicates that the oppressors of the people had little or no regard for the feelings of those whom they exploited. Their only concern was to increase their own wealth and power.

But this was not to go on forever, for the Lord would punish the evildoers. "Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings."

Our memory verse presents a pleasing contrast to that which was taking place in Israel at the time of Micah. Surely it is appropriate that all the Lord's people learn to do well; that they seek justice in judgment, and relieve the oppressed so far as possible. In other words, we should seek to bless those within our midst who are in need, such as the fatherless and the widows.

QUESTIONS

Who was Micah?

What great kingdom prophecy did he utter?

When will there be economic security in the whole earth?

How much should our memory verse mean to us today?

God Requires Personal Righteousness

MEMORY VERSE: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

MICAH 6:1-4, 6-8

UNDER the influence of leaders who were unfaithful to the Lord, Israel had sinned, and in this lesson the Lord gives them an opportunity to present their case before him and before the "mountains." No answer on Israel's part is recorded, for there was no legitimate reason they could give for their disloyalty to God and to his righteous laws.

But the Lord puts the Israelites in an embarrassing position by a question which would remind them of his great care over them. He asks, "O my people, what have I done unto thee?" When Jesus was on trial he was asked, "What hast thou done?" He did not reply, but if he had it would have been simply to confirm that all he had done was to go about doing good, preaching the glad tidings of the kingdom, healing the sick and raising the dead.

So the answer to the Lord's question as to what he had

done to Israel was simply that he had been the greatest benefactor they ever had. The one great blessing the Lord mentioned as having been bestowed upon his chosen people was that he had delivered them from Egyptian bondage. He had brought them out of slavery to be a free people, and had planted them in their own land.

Moses, Aaron, and Miriam are mentioned in connection with this great deliverance. Moses, of course, was the deliverer, and Aaron was his assistant; while it was Miriam who composed the triumphal song of deliverance which was sung after the people crossed the Red Sea and started their journey through the wilderness to the Promised Land.

And Jehovah continued to bless Israel. He gave them a center of worship in the tabernacle, and later the temple. He sent his prophets to them. He was to them as a shepherd to his flock. So the answer to the Lord's question as to what he

had done to his people that they should be so rebellious toward him was simply that he had done nothing but good.

The prophet asks the question, "Wherewith shall I come before the Lord?" In other words, How can I be sure that I am pleasing to him? "Shall I come before him with burnt offerings, with calves of a year old?" The last half of the Book of Exodus and all of the Book of Leviticus contain listings of sacrifices designed by the Lord for his people.

"Will the Lord be pleased with thousands of rams?" If one ram was all that the Lord requested, would the offering of a thousand rams cover up, or make good, for sins against his righteous laws? "Or with ten thousands of rivers of oil?" Oil was used in the typical sacrifices offered by the Israelites, but they were not to suppose that they could continue disobeying him and flouting his law and make up for it by offering an abundance of oil over and above that which he had indicated in his instructions.

The prophet continues: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" There was at the time an old and established custom among the heathen of offering human

sacrifice, and at times this custom crept in among the Israelites. King Ahaz offered his son in sacrifice.

Our memory verse gives the Lord's answer as to what he requires of his people: "He hath showed thee, O man, what is good." First there is the observance of justice in our dealings with all—and to be fully just at all times is an exacting demand.

The expression, "to love mercy," is translated in the Revised Standard Version, "to love kindness." Paul wrote that "love is kind," and for the Christian there is never any legitimate excuse for not being kind in our dealings with our brethren in Christ and with mankind in general.

"To walk humbly with thy God." The word here translated "humbly" implies also modestly and submissively. We walk with God when we direct our lives in harmony with the precepts of his Word, and when we humbly accept the experiences which he may permit to come into our lives.

QUESTIONS

Had God done anything to his people to warrant their rebellion against him?

Name and explain the three requirements of the Lord mentioned in our memory verse.

Christian Life and Doctrine

Companions of Them So Used

IN CONNECTION with the ministry of the Apostle Paul we hear a good deal about such able and zealous fellow servants as Barnabas, Silas, Timothy, and Luke, the beloved physician. Important and helpful as these brethren undoubtedly were to the apostle, there were others who also greatly assisted him in his ministry of whom we do not hear very much.

In his extensive journeys to establish and serve the churches, or when he remained for a time at one place, Paul evidently had about him a small group of faithful brethren, never seeking or gaining prominence, but choosing rather to serve humbly in the background. They would write his letters, for he was nearly blind; and after writing them, they would undertake to deliver them. They ministered to his personal needs, they shared his trials, his dangers, and, some seemingly, even his imprisonment.

In one of his letters to the church at Corinth he writes, "All the brethren greet you." And then the footnote to the letter tells us that it was "written from Philippi by Stephanas, Fortunatus, Achaicus, and Timotheus." (I Cor. 16:20, 21) Toward the end of his letter to the Romans we read, "Timotheus my workfellow, and Lucius, and Jason,

and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord." (Rom. 16:21, 22) At the end of the letter to the Colossians we find the statement, "Written from Rome to the Colossians by Tychicus and Onesimus." In his letter to the Colossians Paul says, "Luke, the beloved physician, and Demus, greet you."—Col. 4:14

Because of his blindness, no doubt, the brethren seem always to have written his letters from his dictation. But he added his signature in his own handwriting, as a gracious token of his love, as he did in his letter to the Thessalonian brethren, where he writes, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." (II Thess. 3:17) Weymouth renders this passage, "I Paul add a greeting with my own hand, which is the credential in every letter of mine. This is my handwriting." And then follows that sweet benediction with which he closed so many of his epistles, "The grace of our Lord Jesus Christ be with you all. Amen."—II Thess. 3:17, 18

We don't know very much about any of these brethren who so constantly waited on Paul, but we do know that their service was indispensable to him; and from what he sometimes writes of these brethren we know he loved and depended on them, and appreciated their sacrifices.

One of these was a man named Aristarchus, a Macedonian of Thessalonica, a trusted friend and traveling companion to Paul. We first hear of him in connection with the riot that occurred in Ephesus toward the end of Paul's long stay in that city. Apparently some of Paul's ministry there had been directed against the worship of false gods, and seemingly this preaching had begun to have its effect. In recording the incident, Luke writes that "a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom

he called together . . . and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."—
Acts 19:24-26

Seeing their livelihood thus threatened, the silversmiths stirred up the whole city, and Gaius and Aristarchus, men of Macedonia, and Paul's companions in travel, were taken into custody. When the uproar eventually subsided, Paul called his disciples to him, and embraced them, and departed for Macedonia. This was the beginning of Aristarchus' sharing of Paul's dangers and persecutions.

When Paul returned from Macedonia, he and a few of his little band of followers, including Aristarchus, went to Troas, where they remained for seven days. On the last day of his stay there, and not knowing when he would again see these brethren, he continued preaching until midnight. One of his audience, a young man named Euty-chus, sitting in a window, was lulled into a deep sleep, and fell from the window, and was taken up dead. Paul restored the young man to life, and resumed his preaching "even till break of day." And one would suppose that the apostle would surely have used the occasion to preach the wonderful lesson of restitution! And "so he departed."—
Acts 19:23-41; 20:1-11

Aristarchus was there with Paul in Troas, and went along with Paul to Jerusalem. Evidently he there kept in close touch with Paul, for about two years later, when Paul was taken to Rome to appeal to Caesar, Aristarchus accompanied him on that long, perilous journey, during which he saw further evidences of Paul's great courage and trust in the Lord, and no doubt served the apostle well on that journey.

It seems certain that Aristarchus faithfully accompanied Paul all the way to Rome, and remained with Paul during his confinement. In a letter Paul wrote about two years later to Philemon, he says, "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers." (Philem. 23, 24) Paul here seems to make a distinction between Epaphras, whom he describes as his "fellow prisoner in Christ Jesus," and the others whom he calls his "fellow laborers."

But then, in a letter to the Colossians, also from Rome, Paul writes, "Aristarchus my fellow prisoner saluteth you." (Col. 4:10) Yes, Aristarchus had long been Paul's fellow prisoner in Christ; but now, apparently, he was also his fellow prisoner in chains. We hear no more about this faithful, loyal saint, but tradition says he died a martyr. Just as he was Paul's companion in travel, so was he his companion in sacrifice, and in death.

Another of these humble saints who quietly served in the background was one Tychicus, of Asia, and probably of the city of Ephesus. He also knew Aristarchus, and no doubt these two were very good friends.

He too was probably involved with Paul and Aristarchus in that trouble in Ephesus, for when Paul left Ephesus and went to Macedonia, and then returned to Asia, we read, "And there accompanied him into Asia . . . Aristarchus and Tychicus of Asia," and they later went with Paul to Troas. —Acts 20:4

Some years later, when Paul was confined in Rome, Tychicus, like Aristarchus, was there with him. It was to Tychicus that Paul dictated the letter to the Ephesian church. As Paul would dictate, Tychicus would write, "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel

(Continued on page 34)

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COMPANIONS OF THEM SO USED

(Continued from page 31)

... to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God... according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:4-11

Perhaps Tychicus would pause in his writing, and say, "Paul, please explain this mystery more fully to us; and tell us more about that eternal purpose of God!" Along with all their problems, their cares, and the responsibilities of the churches, what marvelous fellowship these saints must have had! How close they must all have been! And in the very face of his own approaching judgment by the Roman authorities, what an example of faith and sacrifice was the apostle to them as they strove to "walk worthy of the vocation wherewith [they were] called."—Eph. 4:1

Tychicus not only recorded this epistle for Paul, but he was also to carry it to the Ephesian church. Paul writes in that letter, "That ye may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you... that ye might know our affairs, and that he might comfort your hearts."—Eph. 6:21, 22

It may well have been that it was at this time that Paul also wrote his letter to the Colossians, for again it was Tychicus who wrote a portion of this letter, and also bore it to the church of the Colossians, for Paul says in it, "All my state shall Tychicus declare unto you." And then he permits a show of his love and affection for Tychicus to escape him, speaking of him as "Tychicus, who is a beloved brother, and a faithful minister and fellow servant in the Lord; whom I have sent unto you... that he might know your estate, and comfort your hearts." (Col. 4:7) It would seem that Tychicus possessed that wonderful talent of

bringing comfort to the brethren—a talent which Paul himself must greatly have appreciated during the years of his confinement in Rome.

Tychicus apparently remained with Paul in Rome right to the end, through Paul's second appearance before Nero. Paul by this time seems to have sensed that his lifework was coming to a close, for there is a note of sadness in his second letter to Timothy. He says, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

And then he unwittingly reveals how greatly he longed for the fellowship and comfort of the brethren, for at this time of his great need he was almost alone. He continues, "Do thy diligence to come shortly unto me. . . . Only Luke is with me." (II Tim. 4:9-11) Tychicus could not now comfort the apostle, for at this moment that faithful fellow servant in Christ was on another long journey for Paul—"Tychicus have I sent to Ephesus."—II Tim. 4:12

The Scriptures tell us nothing more about Tychicus. One wonders if that "beloved brother, and faithful minister in the Lord" managed to return to Rome in time once more to see alive that one whom he had so long and faithfully served, and so greatly loved—to comfort his heart!

Then there was Epaphras. He was a Colossian, and no doubt a very close friend of Paul's, for we find him bringing greetings, and visiting the apostle at Rome at the time Paul is writing his letter to the Colossian brethren. Quite possibly he was an elder in the Colossian church, for Paul in that letter says, "He is for you a faithful minister of Christ; who also declared unto us your love in the Spirit."

Epaphras may have been conferring with Paul at Rome for some time, for later in the same letter Paul again mentions him. "Epaphras, " Paul writes, "who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and for them at Laodicea, and them in Hierapolis."—Col. 4:12, 13

Paul greatly appreciated one who was fervent in prayer, for he so prayed himself. Recall what he says to the brethren in his letter to the Romans: "Now I beseech ye brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me." (Rom. 15:30) Paul believed that fainthearted, halfhearted prayers had no place in the life of the follower of Christ; he believed and urged that one should pray with his whole heart, fervently, as did Epaphras—and he loved him for it the more.

This visit with Paul at Rome may have continued for some time, for we find that when Paul later writes his letter to Philemon, Epaphras is again mentioned as being present. In fact, some of the brethren mentioned in the letter to the Colossians are also mentioned in the letter to Philemon. "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers."—Philem. 23

There weren't many there with Paul at Rome. As he contemplated the approaching termination of his ministry, he must oftentimes have reflected on his lifelong, loving but perilous service to the brethren. And at the end he would say, looking about a little sadly, "These only are my fellow workers unto the kingdom of God, which have been a comfort unto me." (Col. 4:10, 11) And among those who were a comfort to Paul as he spent himself in the service of the

Lord and the brethren was Epaphras, the one who was always laboring fervently for the brethren in prayer.

As with the Lord there were only the few, so also was it with Paul. But how tightly these faithful few clung to Paul—gathered close about him, ministering to him, comforting, praying, laboring in the kingdom, carrying the Gospel, the instructions, the encouragement, to the churches scattered about in Asia and Greece, on long, perilous, weary journeys. And among these loyal saints was Epaphras, Paul's "fellow prisoner in Christ Jesus."

But what about Demas, who was mentioned by Paul as being among his fellow laborers, in his letters to the Colossian brethren and to Philemon? In his second letter to Timothy, Paul seemed to be greatly longing to see Timothy, and urged him to come to him as quickly as he could. It was at that time also that Paul wrote to Timothy that "only Luke is with me." Why was he alone, except for Luke? Paul tells us why. The other brethren were on journeys, and Demas had gone back into the world. No wonder Paul was sad! For one of those he had numbered among his brethren had forsaken the Lord and the truth. And so Paul wrote to Timothy, "Come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." How dearly, therefore, Paul loved and appreciated those few who were faithful under those hard conditions!

Among these faithful brethren who strengthened and ministered to Paul must be numbered another little group of friends. They brought love and comfort to Paul at a time of his special need. We are told about them in the 28th chapter of the Book of Acts, which describes the end of Paul's long journey by ship from Caesarea to appear before Nero in Rome. We read from Luke's account: "We came next day to Puteoli; where we found brethren and

were desired to tarry with them seven days; and so we went toward Rome. And from thence [that is, from Rome] when the brethren heard of us, they came to meet us as far as Appii forum and The three taverns; whom when Paul saw, he thanked God, and took courage.”—Acts 28:13-15

Who were these brethren who came some three days' journey by foot to meet and to greet Paul? We do not know their names. And probably Paul himself didn't know them! But they evidently knew of and loved Paul, and they traveled out to bring him their love and comfort and companionship.

There was nothing lacking in Paul's faith and trust in the Lord! He would have made his calling and election sure with or without the fellowship and sacrifices of the brethren. But even for the Pauls with the courage of lions, the hard road of sacrifice can be made a little smoother, a little less arduous, by the comfort, prayers, and encouragement of the less significant among the brethren. And although Luke does not tell us who were these brethren that journeyed far to bring comfort to Paul, it seems certain that their names are written in large letters in the Lamb's book of life.

Do we remember what Paul wrote to the Hebrew brethren? “Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; . . . and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward.” (Heb. 10: 32-35) That evidence of their love, their compassion, cost the brethren reproaches, afflictions, the spoiling of their goods, their freedom—and sometimes their very lives.

All who walk in the steps of the Master are not Pauls, or Peters, or Johns. All do not have five talents, or even two. But each, no matter how humble, can bring comfort to those who are in the forefront of the battle; can encourage the Peters, the Johns, the Pauls; can minister to them, pray for them, and show them that we love them. Even as did Aristarchus, Tychicus, and Epaphras; even as did those unnamed saints who greeted and strengthened the Apostle Paul on the road to Rome, when he faced imprisonment and death. □

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The British Section

Divine Secrets Revealed

"The secret of the Lord is with them that fear [reverence] him; and he will show them his covenant."

—Psalm 25:14

IS THERE any secret in connection with the divine plan? Are not all God's arrangements so plain that a wayfaring man, though unlearned, need not err therein? Are not all of the steps of the plan of salvation so simple that even a child may understand them? Very evidently not, because everywhere we find the utmost diversity of opinion respecting the divine purpose.

In harmony with this is the fact that all the prophets have spoken more or less obscurely, and in parables, not excepting the Great Prophet, our Lord Jesus, who taught the people in parables and dark sayings: "All these

things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." (Matt. 13:34) He promised, nevertheless, that in due time the Holy Spirit would be granted as a guide and instructor to his true disciples: "He [the Father's Holy Spirit] will guide you into all truth," . . . and "show you things to come." —John 16:13

Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding of the divine mystery, we are expressly told, was reserved until the close of the Gospel Age, when "the mystery of God should be finished." —Rev. 10:7

To the extent that the divine plan was due to be revealed by the Holy Spirit, and to be understood step by step during the Gospel Age, this was intended only for a special class, and not for the world in general. The Apostle

Paul emphasized this when he declared: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep [hidden, obscure] things of God."—I Cor. 2:14, 10

We are to fully realize the distinction between those who fear or reverence the Lord, and those who fear or reverence man, and the works of man—sectarian systems and their creeds. "The fear of man bringeth a snare," and hinders growth in grace and in knowledge, and hinders an appreciation of the "secret of the Lord." But, "The fear [reverence] of the Lord is the beginning of wisdom." (Prov. 29:25; Ps. 111:10) And this wisdom, if continued, leads to fuller knowledge of God; to greater confidence in him, and to that degree of intimate friendship and sonship, which is the key to the understanding of the "secret of the Lord."

Abraham was called "the friend of God" (James 2:23)

because he manifested such full confidence. God made known unto him certain things that he did not reveal to others. "The secret of the Lord" was with Abraham so far as that secret could be communicated to anyone at that time. For instance, in the matter of the destruction of Sodom the Lord said. "Shall I hide from Abraham [my friend] that thing which I do?"—Gen. 18:17

And it was because Abraham was the friend of God that he also made known to him something of the divine plan for human salvation. The apostle declares that God "preached the Gospel beforehand unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8, R. V.; Gen. 22:15-18) While it was not possible for Abraham to comprehend this statement fully, yet it contained the whole Gospel in the same sense that an acorn contains a great oak tree.

So likewise our Lord at his first advent spoke in parables to the nominal house of Israel, "because they seeing see not; and hearing they hear not, neither do they understand; . . . for this people's

heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." (Matt. 13:13, 15) Yet, a certain few, full of faith and obedience and consecration to the Lord, were treated as "friends" and had much explained to them.

Our Lord said to his disciples when they inquired concerning the significance of a parable, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." (Mark 4:11) And again he said to the same devoted disciples: "I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 15:15

Our text speaks of those who merely "fear" or "reverence" the Lord, but this reverence, if it is continued, leads into the very deepest work of grace obtainable—to a fulness of consecration to the Father's will and service. It is of this class who reverence the Lord, that we read: "They that feared the Lord spake often one to another: and the

Lord hearkened, and heard, and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his name [esteeming his name, his honor, his will, above any earthly, sectarian name or work]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:16, 17

"His Covenant"

A divine promise is contained in our text. It is so stated as to indicate that it is a very important matter to see, or clearly understand, God's covenant. And it is a matter that is very important, because God's covenant is really the key to the entire divine plan. What God promised to Abraham in the covenant—"In thy seed shall all the nations of the earth be blessed" (Gen. 22:18)—included directly and indirectly all the riches of divine grace. Yet how few see this!

But with our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what

is his will and purpose, we look at the great covenant, and, behold, it opens gloriously before us, into three parts: (1) All the families of the earth—every member of the human family—are to receive a blessing. (2) The “seed” of Abraham is to be the “channel” of these divine blessings to every creature. (3) This “seed” in its primary sense is our Lord Jesus Christ, but in its secondary sense it includes the “bride,” the “Lamb’s wife,” his “joint-heir” in this covenant and in all the divine mercies.—Gen. 22:15-18; Gal. 3:8, 16, 27-29

With this thought in view, we realize at once that none of the spiritual blessings of this covenant were possible until Christ Jesus, the Head of the seed, had finished his course, and had been glorified. And we see that the Lord’s work since that time has been the gathering of the “elect” church, to be the “bride,” the “body” of Christ. We see also that the work of blessing “all families of the earth” cannot begin until this entire “seed” is complete and glorified.

This spiritual seed of Abraham (Christ and the elect

church) has indeed been the salt of the earth throughout the Gospel Age, and has helped to preserve the world from utter deterioration. However, this is but a small part of the great blessing which God designs to send through the church to the world. The “light” of truth as it has been dimly shining during the long night of sin and death can be properly compared to a candle or lamp; but the “light” of the church glorified in the kingdom during the Millennium is properly represented as a shining forth of the sun.—Matt. 13:43

The covenant, then, shows us our great privilege at the present time of becoming “heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Rom. 8:17) And it shows us the object of this trial to be a work of mercy, blessing, helpfulness, towards the remainder of mankind.

The covenant is broad. It does not promise merely that all the families of the earth who will be so fortunate as to be living at the time when the seed is complete will receive a blessing. Neither does

it merely say that all the families proceeding from Abraham, dead and living, will receive a blessing; but comprehensively it promises a blessing to "all families of the earth"—those who have fallen asleep in death, as well as those who will be alive at the time of the establishment of Christ's kingdom.

To this end our Lord Jesus became Master or "Lord of the dead" (Rom. 14:9) as well as of the living. He bought "all" with his own precious blood. "He is the propitiation [satisfaction] for our sins [the church's sins]: and not for ours only, but also for the sins of the whole world." (I John 2:2) And, as the true church received a blessing as the result of his ransom, so in God's due time "all families of the earth" will also receive a blessing because of the ransom. It is from this standpoint that the church is called a "kind of firstfruits" unto God of his creatures. (James 1:18) The church is not the entire harvest. The firstfruits are to be used of the Lord as his instruments for blessing the remainder.

And, in the coming blessing of all families of the earth,

the natural seed of Abraham are to be given a place, or preference, a priority, over others—"to the Jew first." As the spiritual blessings were offered to them first, so the earthly favors are to be offered to them first. They shall obtain mercy "through your [the church's] mercy." (Rom. 11:31) And after Israel shall have obtained mercy, then, in turn, the light will shine upon others—"all families of the earth." In due time the promise shall be fulfilled that Christ, as the true Light, shall enlighten "every man that cometh into the world." (John 1:9) Oh glorious covenant, luminous with divine love and wisdom!—Rom. 11:33

Sure and Lasting

God took special care to so state this covenant repeatedly to Abraham, Isaac, and Jacob, and to repeat it through the prophets, to give us full assurance that it was absolutely his word on this subject. But lest this should not be thought conclusive, God gave not only his word but also his oath, that we should have complete reliance upon, and the consolation of his Word. "God, wishing to show more abundantly to the heirs

of the promise the immutability of his purpose, interposed with an oath; so that by two unalterable things, in which it is impossible for God to deceive, we [the church] might have strong consolation, having fled away to lay hold of the proposed hope, which we have as an anchor of the life, both sure and firm, and entering the place within the veil, where Jesus, a forerunner on our behalf, entered."—Heb. 6:17-20, Diaglott

Those to whom the Lord has disclosed his secret, and the significance of his covenant, should see to it that these divine favors lead their hearts to still greater reverence for him. For we may be assured that if the reverence is lost the secret will slip from us, and the covenant become more and more dim. Where the Spirit of the Lord has been implanted, there the increase of knowledge of the divine secret and covenant will bring increasing blessings of heart, of mind, and

of daily life. The precious Holy Scriptures are to be our daily careful and prayerful meditation; a divine lamp to our feet, and light to our path; a sanctifying influence in our life, assisting us to be faithful in all that we shall be called upon to endure, and to accomplish, as footstep followers of the Master.

Having regard to the very rich blessings that are bestowed upon those who are obedient to God's Holy Word, may we strive more and more to retain and to cultivate that true "reverence" for the Lord, which is not only "the beginning of wisdom," but also its end. Through it may we have the benefit and helpful assistance of all the gracious provisions which God has made for the progress in knowledge and in character of those who love him. In due time may we inherit the promises and share the glories of our dear Father and his beloved Son! □



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Welling	C. A. CORNELL	(Sat.) June 26	Latchford	9
			Liverpool	10
Latchford	E. T. NADAL	July 11	Aldersbrook	12, 13
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Talking Things Over

General Convention Nears

EACH year at the General Convention a business meeting is held in the auditorium which is attended by all present at the gathering. Among the many matters which are brought before this meeting for the consideration of the friends is the important one of choosing those who should serve on the convention committee for the ensuing year. In the hands of the brethren so chosen there is placed the responsibility for handling the many details involved in arranging for the convention for the following year.

Well before the last farewell has been said at the current convention, the newly elected committee members will have met and set in motion initial plans for the following year. They will be taking close note of all matters related to the convention then in progress, with a view to making next year's event even more enjoyable and spiritually profitable for those who gather there.

The matters requiring detailed attention by the committee are numerous. There are the contacts with the university authorities relative to the auditorium arrangements, lighting and public address systems, dormitories for the friends, medical provision, parking arrangements, dining facilities, availability and location of lounges for study groups and vesper services, and many other matters.

Much thought is given to the selection of an uplifting theme text and theme song. There is the selection and contacting of speakers to address the convention; chairmen to direct the day's program; leaders for young people's study classes and recreational groups; appointment of "activities chairmen" to oversee the taxi service, the usher services, and other duties. Even the book table arrangements receive much careful thought.

All is cheerfully done with the single thought of providing for the spiritual upbuilding and encouragement of the Lord's people, while attending to their physical comforts as well as may be. A realization of the thought, energy, and time devoted by the committee to making each convention spiritually profitable to the Lord's people will surely increase our appreciation of the blessings there provided.

The results of the labors of these brethren in preparation for the 1971 gathering are now at least partially visible, for we are able at this time to announce some of the interesting and intriguing highlights of the forthcoming convention which is to be held once more in the beautiful auditorium of Indiana University at Bloomington, Indiana, from Saturday, July 31, to Friday, August 5, 1971.

Watch Ye, Stand Fast in the Faith

To start with, a lovely theme text has been selected for the consideration of the brethren. As we gather each day in the fine auditorium we will be greeted by a timely message from the Apostle Paul, displayed in large letters above the great stage: "Watch ye, stand fast in the faith." The theme text in its entirety is taken from Paul's letter to the brethren at Corinth, wherein he says: "Watch ye, stand fast in the faith; quit you like men, be strong. Let all your things be done with charity."—I Cor. 16:13-14

An important part of Paul's admonition to the church is to "stand fast in the faith." In this present evil world in which we find ourselves, it is evident to all that faith in God is daily diminishing, even as our Lord foretold: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) But the Lord's people know how vitally essential is this quality, because "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder [only] of them that diligently seek him." (Heb. 11:6) Faith is the very basis, and the only basis, of our relationship with God, and for our hope of a part in the kingdom. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2

Just what is this faith in which the apostle urges us to stand fast? Earlier in the letter from which the theme text is taken Paul wrote, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God... And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:1, 4, 5

The apostle here sets forth an important principle—that our faith is not to be founded on traditions or on the persuasible (margin) arguments of men, but in the truth that comes to us from his Word by the power of God. And in that truth in all its purity, and for that truth, we are to stand firm, even as Jude states, "Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3

Among the interesting features of the convention are the symposiums in which brethren from various parts of

the country take part. This year there will be three such presentations, with thoughts drawn from the theme text. The first of these will be concerned with the one word, "Watch."

For three-and-a-half years our Lord had been preaching the glorious message of the kingdom of God, in which the resurrected world of mankind will have an opportunity to enjoy an everlasting life of peace and happiness. The disciples were very anxious to know when that wonderful kingdom would be established, and asked Jesus, "When shall these things be, and what shall be the sign of thy coming [presence], and of the end of the world [age]?" In reply, the Lord described various events that would occur, and which would mark his presence at the end of the age. —Matt. 24:3

But the Lord gave the disciples no date for these things. He said plainly, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) He did, however, tell them what they must do. He said, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42) And by watching, the Lord's people have been blessed. By watching, they have seen the evidence of his presence in the increase of knowledge, in the running to and fro of mankind, in the thickening clouds of the time of trouble. And they know, therefore, that the establishment of the kingdom is near.

An important part of our watching will be in seizing opportunities to assist or to comfort the brethren, in whatever manner possible. Just before his death at the hands of his enemies Jesus said to Peter, James, and John, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." In that dark hour the Lord dearly desired the company and fellowship of his three closest friends. But they were overtaken with weariness and fell asleep. After communing apart from his disciples with his

Heavenly Father “he cometh to the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?”—Matt. 26:38-40

We are also to keep watch in another sense—we are to watch, or be careful of, the words we speak. “Set a watch, O Lord, before my mouth; keep the door of my lips,” the psalmist says. (Ps. 141:3) And how careful we should be in this matter! How difficult it is, at every moment of every day, to master that small member of our physical bodies! “The tongue is a fire,” James says, “a world of iniquity: . . . it defileth the whole body, and setteth on fire the course of nature. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” (James 3:5, 6, 10) But our Lord points us to the very source of the problem. He says, “Out of the abundance of the heart the mouth speaketh.” (Matt. 12:34) The way, then, to gain control over our tongues is to purify our hearts. For if our hearts are pure, so will our words be pure, and kind, and upbuilding.

Standing Fast in the Faith As to Doctrine

The second symposium will deal with the theme text from the standpoint of standing fast doctrinally in the faith, as did all of God’s servants from the beginning. One of these was Moses, to whose authorship the 90th Psalm is ascribed. In this psalm Moses reveals his understanding that God is without a beginning and without end, “even from everlasting to everlasting, thou art God.” He sets forth what is probably the briefest statement in the Bible, embracing in a dozen words the entire scope of man’s destiny from the time of his condemnation in the Garden of Eden to the end of the times of restitution. He says, “Thou turnest man to destruction; and sayest, Return, ye children of men.” (Ps. 90:3) He sets forth the teaching that “the wages of sin is death.” “Thou hast set our iniquities before

thee, our secret sins in the light of thy countenance. For all our days pass away under thy wrath, our years come to an end like a sigh."—Ps. 90:3, 8, 9 RSV

The Prophet Elijah, at the risk of his life, rebuked King Ahab because he forsook the commandments of the Lord and followed after Baal. Elijah knew and fearlessly taught that there was but one true God, and that he only should be worshiped. Faced with a decree signed by King Darius prohibiting petitions to any god save Darius himself, Daniel boldly threw open the windows of his chamber and in full view of his enemies went down upon his knees three times a day, and prayed, and gave thanks before his God.

Nor was our Lord one to make concessions as to the truth in order to avoid opposition and persecution. He constantly and fearlessly preached the Gospel of the kingdom, knowing full well that it would finally bring about his crucifixion. When Peter suggested that he not expose himself to being taken, and crucified, the Lord rebuked him. His entire ministry was devoted to setting forth the principles of the truth of God's Word—the principles of love and righteousness and, for his followers, of sacrificial suffering—that others might be blessed.

After Pentecost, the spirit-begotten apostles resolutely set their feet in the course laid out by their Master. Paul exhorted Timothy to "follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you by the Holy Spirit . . . [which] dwells within us."—II Tim. 1:13, 14, RSV

To the Philippian brethren he wrote, "Let your conversation [manner of life] be as it becometh the gospel of Christ; . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; . . . for unto you it is given in the behalf of Christ, not only to believe on him,

but also to suffer for his sake." (Phil. 1:27, 29) In "standing fast" in the discharge of their commission to preach and uphold the truth of the Gospel, they suffered hunger, scourgings, imprisonment, and death.

"Be Strong"

The final symposium will deal with the apostle's admonition to "be strong." One of the principal sources of the Christian's strength is the Holy Spirit; but to partake of that strength one must first be begotten of the Spirit. Thereafter, that same Spirit that leads one in the path of sacrifice also strengthens him. It does this by opening the eyes of our understanding to the beauties of God's plan of salvation; by calling to mind the many promises of the Heavenly Father to watch over his children; by reminding the Lord's people of the great and precious promises whereby they shall be made partakers of the divine nature; by calling attention to the fulfilment of the prophetic Word.

We are also assured that the Lord's angels watch over and guard us. Paul speaks of these as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14) The heirs of salvation here mentioned are those who are following in the steps of Jesus, and who shall inherit the "great salvation" to immortality and heirship with their Lord in the kingdom. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, there shall no evil befall thee, . . . for he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:9, 11

How wonderfully the Lord remembered this promise when Daniel was cast into the den of lions because of his loyalty to Jehovah God! The king, safe in his own luxurious palace, surrounded by his guards, spent a sleepless night; but Daniel, in the den of lions, trusting in his God, was

calm and unmoved. The following morning, when the king approached the den "he cried with a lamentable voice unto Daniel," who quickly reassured the king. "Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me."—Dan. 6:20, 21

At the time when Herod was persecuting the Early Church, to please the Jews, "he killed James the brother of John with the sword," and also seized Peter, and threw him into prison. Peter apparently was kept in prison for some time, during which period the brethren prayed for him to the Father "without ceasing." In the night preceding the morning when Herod planned to bring Peter forth, to deliver him to the Jews, we read that "Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison."

It was at this point that the angel of the Lord awakened Peter, released his chains, led him forth from the prison, and departed. "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." (Acts 12:1-11) These same powerful angels of the Lord are even today watching vigilantly over all those who have made the Lord, the most High God, their refuge and habitation.

Yes, the Lord has truly made ample provision whereby we may be strengthened in the narrow way. But he expects each one to do for himself what he can, especially those here at the end of the age to whom so much has been given. The apostle warns that "the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. 13:12

The dark night of the time of trouble upon the world is deepening about us, and the Adversary is increasing his attacks on the followers of the Lord. Paul's words seem particularly applicable to the conditions at this end of the age when he says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Then Paul tells us precisely of what this essential Christian armor consists: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:14-18) Wearing this heaven-wrought armor, we shall surely be able to stand!

Panel Discussion

There will also be a panel discussion on the latter part of the theme text; namely, "Let all your things be done with charity [love]." The Revised Standard Version renders this passage, "Let all that you do be done in love." How concisely this summarizes and puts in proper perspective what has gone before; and how fittingly! For no matter how diligently one might watch; no matter how firmly one might stand in the faith; no matter how otherwise strong,

if the moving spirit behind all one's efforts were a single jot less than that of love, the entire effort would prove fruitless. "Though I speak with the tongues of men and of angels, . . . and understand all mysteries, and all knowledge; and though I have all faith, . . . and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing."
—I Cor. 13:1-3

It will not, of course, be possible for the panel to explore the many facets of this beautiful, endless subject in the time allotted, but it will surely engage the close attention of all who listen.

In addition to the foregoing assigned topics there will be numerous discourses on subjects of the speakers' own choice. There will also be a baptismal talk followed by an immersion service, which never fails to inspire the brethren to a rededication of their lives to the service of the Lord, as they welcome the incoming brethren to fellowship in the body of Christ. There will be a meeting to which the public will be invited, at which a suitable television film will be shown. There will be testimony meetings, without which no convention is complete, and which are, often, the high point of the convention for many of the brethren. And in one of the beautiful lounges several vesper services will be conducted in which many of the friends, young and old, will take part, and which provide such a pleasant ending to the already full day of blessings.

Blessings on Blessings!

We pray that the foregoing suggests some of the rich blessings in store for those who attend the convention in August. Indeed, one wonders how there could be more! But there will, indeed, be blessings in addition to those we have so briefly outlined above. They are very important blessings, for they are the ones that will be brought to the

convention by you yourself, and by the other brethren from many parts of the land. They come under the heading of fellowship, and take the form of smiling faces and happy greetings; a sharing of luncheon hours and Bible truths; visits with friends old and friends new.

In this matter of fellowship the 1971 convention will be different from any that has gone before, or will ever come hereafter. This is not to say that the fellowship enjoyed at past conventions has been wanting. But it means that it will be different in that some who have fellowshiped with us at past conventions will be absent, for the Lord has called them home. It will be different in that there will be brethren at the 1971 convention who have never attended one before. Let us be there to give them a hearty greeting! And finally, it will be different, again somewhat sadly, because there will be brethren at the 1971 convention who will not be present at later conventions. The Lord will have called them to their reward. Let us be there, then, to fellowship with all the brethren, and by our presence be a blessing to all who are striving to follow in our Master's steps. Until then, Watch ye! □

Weekly Prayer Meeting Texts

JUNE 3—"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."—Psalm 19:1-4 (Z. '95-121 Hymn 283)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z. '95-213 Hymn 241)

JUNE 17—"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver."—Malachi 3:2, 3 (Z. '96-45 Hymn 197)

JUNE 24—"If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."—Romans 8:17 (Z. '96-151 Hymn 281)

Encouraging Letters

A Mind Saved

Dear "Frank and Ernest": I have listened to you folks broadcast in Columbus, and it has helped me a lot. You never knew it but your little books helped to save my mind when my twenty-nine year old son was killed in an automobile accident fourteen years ago. Please send me the booklet, "Armageddon, Then World Peace." May God bless you for doing his work.—Ohio

Enjoys Listening

Dear Dawn Friends: Thanks very much for sending the books which I requested. I have been reading them and they have brought to light some things in the Word of God which the world has twisted to suit themselves. I find that as a Christian I need to study to show myself "approved unto God." I am happy to report to you I have found that lasting peace and happiness only found in Jesus. I enjoy listening to "Frank and Ernest" every Sunday morning, and I really get lasting pleasure out of your study of the Word of God. "Rejoice in the Lord always, and again I say, Rejoice." —West Indies

They "Fit in"

Dear Brethren: Please renew my subscription to The Dawn. Many of your articles continue to amaze me the way they fit in at just the right time to help solve problems and answer questions and give comfort and hope during trials. They certainly are a great blessing to many people who truly love the Heavenly Father.—New York

A Help to Youth

I would like to take this opportunity to tell of my satisfaction in reading The Dawn. It has such a great insight into the teachings of the Bible. At age sixteen I find this a very important time in which I feel I need much guidance which I so often cannot obtain from those closest to me.—Mississippi

Wants the Whole Truth

Dear Sirs: I listen to your program as often as I can. I receive it over channel 13. It is a most inspiring program, and although I have heard many great messages and sermons, I must say that your frank and open discussions have been more enlightening to me than these. Thank you for your con-

cern for the unenlightened public. I know that through Christ you have been most helpful to me in my quest for God's complete plan of salvation and hope for mankind as a whole. May God continue to bless you with his great storehouse of knowledge.—Maryland

Spiritual Good

Dear "Frank and Ernest": A few Sundays ago I heard your discussion over the radio. Your program interested me very much. I feel that your program has plenty of spiritual good and is a great help to the understanding of the Bible.—West Indies

Thrilled

Dear Sirs: I have received three copies of The Dawn, and the pamphlet, "Three Keys to the Bible." I have never been taught like this before about Christ's kingdom, and as I read God's Word in this light is just thrills my soul. I thank you so much.—Ohio

Will See Her Again

Dear Sirs: Please send me a copy of "God and Reason." I wish to tell you how good that little "Hope" booklet has been and how it has helped me through the death of my little girl. I know now that there is a reason why it happened. I know that I will see her again and hold her in my arms and love her and take care of her. Thank you again.—Pennsylvania

Glad to Co-operate

Dear Christian Friends: Enclosed are six names to which please send The Dawn for one year. I thank God for this privilege and opportunity to help in spreading the glorious Gospel of our Lord. I am sure he will continue to bless you good brethren and the wonderful Bible Answers programs you sponsor. I am sure that these programs must be accomplishing much for they make the Scriptures plain and simple, and much easier understood. We are very grateful and thankful for them.—Kentucky □



FOUR-MINUTE PROGRAMS NOT CONTINUING

Due to a number of circumstances, including a poor mail response, it has been decided not to renew the contract for the 4-minute Bible Answers programs. The present contract will expire about June 15.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

PANTEL HATGIS

Corinth, Greece	June 1-4
Patras	5-7
Kerkyra (Corfu)	9-11
Yiannena Epyrus	12-13
Arta Camvase	15-18
Peloponesos Camvase	
Karytena	20-22
Kalamata	23-25
Sparta	26-29
Corinth	28-30

G. M. JEUCK

New Haven, Conn.	June 20
Waterbury, Conn.	20

G. O. JEUCK

Baltimore, Md.	June 1
Norfolk, Va.	2
Richmond, Va.	3

A. H. KRUMPOLT

Baltimore, Md.	June 6
Philadelphia, Pa.	6

GEORGE PASSIOS

Allentown, Pa.	June 13
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HARRY PASSIOS

San Luis Obispo, Calif.	June 1
Los Angeles, Calif. Area	2-6
Bakersfield, Calif.	7
Fresno, Calif.	8
San Francisco, Calif.	9, 10
Sacramento, Calif.	11-13
Chico, Calif.	14
Lebanon, Oreg.	16
Salem, Oreg.	17
The Dalles, Oreg.	18
Portland, Oreg.	20
Tacoma, Wash.	21
Bremerton, Wash.	22
Seattle, Wash.	23
Victoria, B. C.	24
Duncan, B. C.	25
Vancouver, B. C.	27
Chico, Calif.	29

LEO POST		Dewsbury, England	7, 8
Soyville, N. Y.	June 6	Latchford, England	9
		Liverpool, England	10
STEPHEN ROSKIEWICZ		Aldersbrook, England	12, 13
Indianapolis, Ind.	June 23	Ipswich, England	15
Oklahoma City, Okla.	25	Welling, England	16
Phoenix, Ariz.	30	Aldersbrook, England	17
F. S. WASSMANN			
Dundee, Scotland	June 5	C. R. WEIDA	
Glasgow, Scotland	6	York, Pa.	June 20

A GIFT SUGGESTION

"Songs in the Night"

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HIS EARTHLY COURSE FINISHED

Brother W. T. Baker, for several years a pilgrim under the auspices of the Dawn, finished his earthly course. He was an "old-timer" who served at headquarters sixty years ago, and had been active in various phases of the harvest work.

Conventions

JACKSON, MICH., June 5, 6—IOOF Hall, 789 Woodworth Rd. Mrs. Ray Lumley, 2531 Ashton Rd.

MINNEAPOLIS, MINN., June 6—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, June 13—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

GARY, IND., June 13—Highland High School, 9135 Erie St., Highland, Ind. Mrs. Esther Ledwinka, 5825 Nicholson Rd., Merrillville, Ind.

WATERBURY, CONN., June 13—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

SILVER CREEK, NEBR., June 19, 20—Strickland Farm, near Silver Creek. Mr. Henry H. Strickland, R. F. D. 1, Box 190.

CINCINNATI, OHIO, June 20—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

CHICAGO, ILL., June 27—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., July 3-5—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczak, 18937 Murray Hill.

LOS ANGELES, CALIF., July 3-5—New Location: Downey Community Theatre, 8441 E. Firestone Blvd., Downey, Calif. (between Lakewood & Downey Rd.) Mr. A. W. Abrahamson, 710 S. Hobart Blvd., Apt. 207, Los Angeles, Calif. 90005

WINNIPEG, MAN., July 14-18—Canadian Mid-West Bible Students Convention, 1301 Lee Blvd., corner of Waverley & Lee Blvd. Mr. Frank Baychuk, 263 Moray St.

CLEVELAND, OHIO, July 18

NEW YORK, N. Y., Sept. 4-6

SAN DIEGO, CALIF., Sept. 4-6

SEATTLE, WASH., Sept. 4-6

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
July 31—August 5

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

July 31—August 5, 1971

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

July 30	July 31	Aug. 1	Aug. 2	Aug. 3	Aug. 4	Aug. 5
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Each night of lodging will provide meals as follows:

July 30: Lodging and breakfast

July 31—August 4: Lunch, supper, lodging, breakfast

August 5: Lunch, supper, lodging, (breakfast extra)

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

Name: _____

Number and Street: _____

City, State, and Zip code: _____

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

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given.

RATES

The charge for the whole period from lodging July 30 through lodging on August 5 (breakfast on Friday, August 6 not included) will be:

Twin bedded Room, per person:

Adults: \$48.30

Children: (2 through 6 years) \$26.50

Children: (7 through 18 years) \$37.30

Children attending the convention for the full week will be charged only HALF the listed rate.

Single Room: Adults only, \$57.80

Breakfast on Friday morning, August 6, is not included in the full-time charge. It is optional, cost 75¢, and should be arranged for at the time of checking into Teter Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$7.00 per day plus \$1.00 for first day

Children: (2 through 6 years), \$4.00 per day plus 50¢ for first day

Children: (7 through 18 years), \$5.80 per day plus 50¢ for first day

Single Room: Adults only, \$8.80 per day

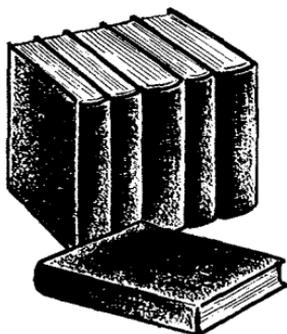
The minimum charge is for one night's lodging and three meals, except as noted under July 30 and August 5. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, July 31. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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To us the *SCRIPTURES* CLEARLY TEACH...

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

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

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

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

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

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