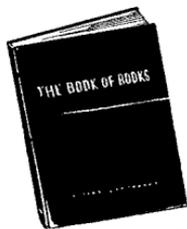




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# The Dawn

VOLUME XXXVIII

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# *Highlights of* **Dawn**

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## The Occult Craze

**"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:19, 20**

"HOUSEWIVES hold seances, gurus speak on college campuses, businessmen exploit the zodiak, scientists investigate ESP. Where is the world and the Age of Aquarius taking us?" (McCall's) Various phases of occultism have become very popular in recent years. Ouija boards were well-known to the general public some forty years ago, but for many years few were sold, and very seldom were they used. Last year, however, more than two million of these alleged aids to occultism and spiritualism were sold.

Spiritualism was thrust into the news when the late James A. Pike, a former Episcopal bishop, claimed that he had communicated several times with his dead son. Many well-known universities and hospitals have introduced serious studies into psychic phenomena, astroprojection, and extrasensory perception. Jeane Dixon, a real estate broker in Washington, D. C., went into the occult field and sold more than three million copies of her books. The New York Times, a dignified and conservative paper, interviewed a

witch. It is claimed that there are now more than 400 practicing witches in the United States.

A number of high schools, as well as the University of South Carolina, New York University, and the University of Alabama are offering courses in witchcraft. In New York University so many students enrolled in these courses that the classes had to be moved into a larger auditorium than was at first planned. McCall's observes:

"Yoga exercises, Zen mysteries, macrobiotic diets and spiritual fasts, even karate launched many a middle-class mystic. In addition, mind-altering hallucinogens like LSD turned many of the country's young men and women toward a mystical form of dropout primitivism. All these factors helped nudge the country toward what it is today—a land in which Tarot readers, commercial ghost chasers, palmists, graphologists, phrenologists, numerologists, Satanists, alchemists, Hare Krishna chanters, and clairvoyants of varying degrees of seriousness are currently available in large enough numbers to form associations, hold meetings, and parade through the streets."

### **Not New**

Spiritualism and occultism are not new. While at times they have flourished more than at others, as is the case right now, they have always been practiced by some. In this country today there are many small church groups which call themselves Spiritualists. While all aspects of occultism are related in one way or another, in this article we will follow chiefly that phase which has to do with communicating with the dead.

Spiritualists, including the late Sir Conan Doyle, and the late Bishop James A. Pike, have produced too many evidences of their success in communicating with intelligent beings unseen by man to thoughtlessly dismiss their claims as having no foundation. However, if we accept the plain teachings of the Bible that the dead "know not anything,"

then reason demands that some other scriptural explanation should be found for the phenomenal things that may be seen and heard in the seance chambers of modern spiritualism.

If the theory of spiritualism is true, all those supposedly in the spirit world must indeed be very much more intelligent now than when they were here on the earth as men and women. To be able to communicate with these and obtain the benefit not only of what they learned here, but also what they have discovered and experienced since departing this life should, indeed, result in a great enrichment of our knowledge, and an increasing clarity of our vision of the meaning of life. But has anything of this kind come to pass? We believe not. To emphasize this we would like to quote a statement by ~~the~~ late Horace L. Hastings, who many years ago had a good opportunity to appraise the value of spiritualism as a medium of education. Speaking of the "spirits" of his day, Mr. Hastings said:

"They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, spiritualism is as barren as Sahara, as empty as a hollow gourd."

## **Explanation Needed**

In the field of occultism there is bound to be a great deal of charlatanism, for its very nature lends itself to quackery. But we should not let this blind us to the fact that there are real evidences of apparent extrasensory perception and a seeming ability to communicate with those who have died. There is undoubtedly deception in this—not necessarily on the part of the witches and mediums, but deceptions which have been foisted upon them, and of which for the most part they may be totally unaware.

However we may explain the supernatural phenomena of spiritualism, it remains a fact that its claims do run counter to the positive teachings of the Word of God with respect to the condition of the dead. David gives an emphatic declaration concerning the state of the dead, saying of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4

The New Testament agrees with the Old in emphasizing the great scriptural truth that the wages of sin is death, and that death means a cessation of life, not a transfer to another form of life. (Rom. 6:23) The account of the death and resurrection of Lazarus is to the point in this connection. Jesus did not attempt to communicate with Lazarus while he was dead. He knew that the only way Martha and Mary could speak with their brother again was that he be raised from the dead. Similarly, all the dead will eventually be raised and thus be able to talk with the living.

While Lazarus was dead Jesus spoke of him as being asleep, thus resting in unconsciousness until the resurrection. That this is what he meant by his use of the term "sleep" is evident from his explanation to his disciples in which he said plainly, "Lazarus is dead." He did not say that it was merely the "corporeal" body of Lazarus that was dead, but rather that Lazarus himself was dead, and

when the Master called him forth from the tomb, "he that was dead came forth."—John 11:1-46

In I Corinthians 15:12-18, where the apostle sets forth his great lesson on the resurrection of the dead, he explains that if there be no resurrection of the dead then "they which have fallen asleep in Christ are perished." Certainly the Apostle Paul was wrong in this statement if the claims of spiritualism are true.

From the time of man's creation Satan the great deceiver has attempted to prove that death is not a reality. God stated to our first parents that they would surely die if they disobeyed his law. (Gen. 2:17) In his dialog with Eve, Satan countered with the claim, "Ye shall not surely die." (Gen. 3:4) In the view of unscriptural theology that has developed throughout the ages since that first lie was told by Satan, his assertion, "Ye shall not surely die," has come to mean, "You only seem to die, for actually there is no death."

However, this is wrong. We should accept as truth only that which comes from God in response to his invitation to "search the Scriptures." We believe that this is the safe course, especially in view of the fact that we should believe and do what God's prophet recommends rather than use the methods of the spiritualists who seek information from the dead through the mediumship of those who "have familiar spirits, and of the wizards that whisper and that mutter."

### **Who Are the Spirits?**

The Scriptures inform us that man was created "a little lower than the angels." (Ps. 8:5) This means that in the universe there are beings who by nature are higher than the human. Throughout the Word of God there are references to these angels, and to the different ways in which the Lord uses them in connection with the outworking of

his purposes. In Hebrews 1:14 these angels are referred to as "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

And the Bible tells us that some of God's holy angels became unholy, or evil. The Apostle Peter mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [**Tartarus**], and delivered them into chains of darkness, to be reserved unto judgment." (II Pet. 2:4) Jude 6 also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Notice three points with reference to these evil angels: (1) They are imprisoned in Tartarus, restrained but not destroyed. This Greek word does not signify the grave, or death condition, as does the Greek word hades. But it does signify the air or atmosphere of the earth. (2) They have some liberties in this imprisoned condition, but are not permitted to exercise their powers in the light, being under chains of darkness. (3) This restriction was to continue until "the judgment of the great day," the great millennial day.

These fallen angels, or demons, are not to be confused with Satan, the prince of darkness and of demons, or devils—who was the first, and for a time the only enemy of the divine government, who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants.

To a great extent Satan thus far has been successful in his rebellion against God; but this has been only by divine permission. He has a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the Flood; and

hence he is spoken of as their chief, "the prince of devils"; and no doubt as a superior order of being he exercises some degree of control over the others. His own deflection took place a long time prior to the Flood.

The history of these demons as given in the Scriptures indicates that their sin began by materializing as humans and taking unto themselves wives of the human stock. It would seem that the evil concupiscence which led to their fall before the Flood still continues with them. They still have their principle pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

### **In Jesus' Day**

All who are acquainted with the Bible know of the many recorded instances in which Jesus cast out devils from those who had been possessed by them. These devils were no doubt the fallen angels, and their possessing the minds of certain ones is another of their activities. Notice the personality and intelligence attributed to these demons in the following scriptures: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19) The demons said to our Lord, "Thou art Christ, the Son of God. And he rebuking them suffered them not to speak [further]: for they knew that he was Christ." (Luke 4:41) Another said, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:15) There seems to be no doubt but what the evil spirits which were exorcised by Jesus and the apostles were the "angels which kept not their first estate."

But their control of human minds as brought to our attention in the Scriptures has been merely one of their activities. We believe that one of their chief efforts has been,

under the direction of Satan, their Prince, to prove that the dead are not dead. To the extent that they are able to accomplish this they make it appear that Satan told the truth when he said to Mother Eve, "Thou shalt not surely die."—Gen. 3:4

The instruction to Israel was very explicit: they were not to have any communion with, neither make any inquiries through spirit mediums; nor with any wizard or witch; nor with any who had occult powers or charms; nor with those who work miracles by means of sorcery and incantation. (see Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; I Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 19:3).

It is clear that occultism in all its varied forms is forbidden by God. However, most of those in the past, as well as thousands who are dabbling in the occult today are not aware of this, and are ignorant to the extent to which their minds can become deranged and polluted by viewpoints which are contrary to God and his righteousness, and in many cases blasphemous to him.

As we have noted, one of the efforts of Satan, through the fallen angels, is to substantiate his lie in the Garden of Eden that there is no death. The method is simple. These fallen angels, or spirits, are superior to man, and when permitted to do so, are able to read the human mind. They are able to "pick" the mind of one who desires to communicate with a friend or a relative who has died, and through the witch or medium conducting the seance, communicate to the mourning one certain details which presumably were known only to the bereaved and by the one who had died. This "proves" that the dead friend or relative is not dead at all, but living, and able to communicate with those who have not died.

This same superior ability of the fallen angels is doubtless in many cases the explanation of so-called "extra-

sensory perception." It manifests itself in various occult and mysterious ways, but in it all never imparting to its votaries any really worthwhile information. One would think, for example, that if the dead could communicate with the living they would have gained much worthwhile information which they could divulge to those still on earth. But, as already noted, no information has ever reached the living here on earth from that mysterious "other world" which has even to the smallest degree enriched the minds of humans, or enabled them the better to cope with their problems.

### **World Still Deceived**

The main thing which has been accomplished through the occult "sciences" is to "prove" that the dead are not dead. And this is something the people desperately want to hear. Death is a frustrating experience, and those who remain alive are never quite prepared for it. Through the centuries the question has been raised, Why? The "answer" which most frequently reaches the mourners is a denial of the reality of death. "There is no death," the claim is made, and since the dear ones who have left us are not really dead there is no point in mourning for them.

This is exactly the viewpoint the Devil wishes the whole world to adopt, and he has used spiritualism as one of the means to accomplish this objective. He has used this means throughout the centuries, and is still doing so. But thank God Satan will not be allowed to deceive the nations forever! We have the assurance of this in Revelation 20:1-3, which reads, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the

nations no more, till the thousand years should be fulfilled.”

Then no form of occultism will be permitted again to deceive mankind. Meanwhile, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:9) The people will then know that the wages of sin is death. They will know that the reason they are enjoying the blessings of the millennial kingdom is that Jesus Christ by the grace of God “tasted death” for all men; that he gave himself “a ransom for all.”—I Tim. 2:3-5

The people will then know that God’s provision of eternal life for them through Christ is the opportunity to be restored to the perfection of life here on the earth as humans; not spending eternal life in a mysterious world of nowhere playing hide and seek with witches and mediums here on earth who may wish to contact them for their relatives who are not yet deceased. And this true knowledge of the Lord and his ways will be available even to those who have died, for the plan of God calls for an awakening of the dead.

Bishop Pike’s son will then be surprised to learn that his father was deceived into believing that he had communicated with him, for he will know of a surety that he was asleep in death, and thus not in a position to communicate with anyone, not even his father. Bishop Pike will also learn that he himself had been deceived, and will come to know how it was accomplished, and, we trust, will then rejoice in the loving provision made for him through the blood of Christ.

Meanwhile, with Satan bound, and the fallen angels themselves being judged, by the time the thousand years are finished the whole earth will have been purified of all the false notions which throughout the ages have polluted and deceived the minds of men, and kept them from knowing the true God of the Bible. What a glorious outlook it is!

# ***The BIBLE ANSWERS***

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## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.  
Montgomery WKAB-TV Channel 32  
Sundays, 4:30 p.m.

## **ALASKA**

Anchorage KTVA-TV Channel 11  
Sundays, (Time to be announced.)

## **ARKANSAS**

Little Rock KARK-TV Channel 4  
Sundays, 10:30 a.m.

## **CALIFORNIA**

El Centro KECC  
Sundays, (Time to be announced.)  
Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.  
Laguna Hills CATV  
(Day and time to be announced.)  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.  
Modesto KLOC-TV Channel 19  
(Day and time to be announced.)  
Palm Springs KMIR-TV Channel 36  
Saturdays, (Time to be announced.)

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **DISTRICT OF COLUMBIA**

Washington WFAN-TV Channel 14  
Sundays, 5:30 p.m.

## **FLORIDA**

Palm Beach WPTV-TV  
(Day and time to be announced.)

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)

## **ILLINOIS**

Aurora WLXT-TV Channel 60  
(Day and time to be announced.)  
Kankakee CATV  
(Day and time to be announced.)

## **INDIANA**

South Bend WNDU-TV Channel 16  
Sundays, 9:00 a.m.

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 11:00 a.m.

## **KANSAS**

Liberal CATV  
(Day and time to be announced.)

## **KENTUCKY**

Hazard WKYH-TV  
(Day and time to be announced.)

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.  
Monroe KTVE Channel 10  
(Day and time to be announced.)

## **MAINE**

Bangor WEMT Channel 7  
(Day and time to be announced.)

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Tuesdays, 1:45 a.m.

## **MASSACHUSETTS**

Worcester WFSW-TV  
Sundays, (Time to be announced.)

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 8:00 a.m.  
Walker KNMT-TV Channel 12  
Alternate Sundays, 8:00 a.m.

## **MISSISSIPPI**

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

## **NEVADA**

Henderson KLTC-TV  
Sundays, (Time to be announced.)

## **NEW HAMPSHIRE**

Hudson CATV  
Saturdays, (Time to be announced.)

## **NEW YORK**

Binghamton WBJA-TV Channel 34  
(Day and time to be announced.)  
Buffalo WKBW-TV Channel 7  
Sundays, 8:00 a.m.  
Plattsburgh WPTZ-TV Channel 5  
Sundays, (Time to be announced.)

# Television Schedule

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## NORTH CAROLINA

Charlotte WCCB-TV Channel 18  
(Day and time to be announced.)

## OHIO

Cambridge WHIZ-TV Channel 80  
Sundays, 8:15 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 8:15 a.m.

Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18  
Sundays, 8:15 a.m.

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

Cherow CATV-TV  
(Day and time to be announced.)

North Augusta WRDW-TV  
(Day and time to be announced.)

## TEXAS

San Angelo KCTV Channel 8  
Sundays, 11:30 a.m.

Weslaco KRGV-TV Channel 5  
Saturdays, (Time to be announced.)

## UTAH

Salt Lake City KUTV Channel 2  
Sundays, (Time to be announced.)

## VIRGINIA

Petersburg CATV  
Tuesdays, (Time to be announced.)

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 2:30 p.m.

## WEST VIRGINIA

Bluefield WHIS-TV Channel 6  
(Day and time to be announced.)

Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13  
Mondays, 7:30 a.m.

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Sundays, 7:30 a.m.

Madison WKOW-TV Channel 27  
(Day and time to be announced.)

Wausau WAOW-TV Channel 9  
(Day and time to be announced.)

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### CALIFORNIA

San Diego XERB 1090 7:45 p.m.

### CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 9:45 p.m. (E.D.T.)  
9.545 MHZ; 11.855 MHZ

### MEXICO

Mexico Network XEX 730 9:15 a.m.  
(Cities: Mexico City, Leon, Veracruz,  
Guadalajara, San Luis Potosi, Saltillo,  
Torreon, Monterrey)

### PANAMA

Panama City HOQ 1250  
Saturdays, 8:00 p.m.

### PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

### PORTUGAL

Porta Miramar Radio Miramar  
782 kc. Thursdays, 9:45 p.m.

### PUERTO RICO

Mayaguez WTIL 1300 8:00 a.m.

### TEXAS

Corpus Christi KCCT 1150 9:30 a.m.

Eagle Pass KEPS 1270

Laredo KVOZ 1490

### URUGUAY

Montevideo Radio El Espectador  
810 kc. Saturdays, 1:30 p.m.

# "FRANK and ERNEST"

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### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
 Haleyville WJBB 1230 12:00 p.m.  
 Mobile WMOO 1550 12:15 p.m.  
 Sheffield WSHF 1290 1:30 p.m.

### ARIZONA

Phoenix KMEO 740 8:30 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
 Los Angeles KBIG 740 10:00 a.m.  
 Redding KVCV 600 7:45 a.m.  
 Sacramento KGMS 1380 8:30 a.m.  
 San Diego XERB 1090 9:45 a.m.  
 San Francisco KSAY 1010 10:00 a.m.

### COLORADO

Fort Collins KZIX 600 9:00 a.m.  
 Montrose KUBC 580 8:15 a.m.

### CONNECTICUT

Southington WNTY 990 12:05 p.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Lakeland WWAB 1330 12:05 p.m.  
 Orlando WTLN 1520 9:45 a.m.  
 Tampa WFLA 970 9:30 a.m.

### HAWAII

Kealahou KKON 790 11:30 a.m.

### IDAHO

Boise KATN 950 10:05 a.m.  
 Coeur d'Arlene KVNI 1240 9:15 a.m.  
 Lewiston KRLC 1350 9:35 a.m.  
 Payette KYET 1450 9:05 p.m.  
 Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
 WEAW(fm) 105 Mondays, 12:30 a.m.  
 La Salle WLPO 1220 9:45 a.m.  
 Rockford WRRR 1330 8:30 a.m.  
 West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
 Indianapolis WIBC 1070 8:00 a.m.  
 Muncie WLBC 1340 8:45 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.  
 Louisville WAVE 970 8:15 a.m.  
 Newport WNOP 740 9:10 a.m.  
 Winchester WWKY 1380 10:30 a.m.

### LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

### MAINE

Bangor WABI 910 10:30 a.m.

### MARYLAND

Ocean City WETT 1590 12:05 p.m.

### MICHIGAN

Detroit WQTE 560 10:30 a.m.  
 Grand Rapids WAFT 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.  
 Kansas City KCMO 810 9:45 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

Albany WEEE 1300 9:00 a.m.  
 Buffalo-Niagara Falls  
 WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

# Radio Broadcast Schedule

New York	WJRZ	970	8:15	a.m.	<b>WASHINGTON</b>		
<b>NORTH CAROLINA</b>					Bellingham	KPUG	1170 9:30 a.m.
Elizabeth City	WGAI	560	12:05	p.m.	Centralia-Chehalis		
Leaksville	WLOE	1490	12:05	p.m.		KELA	1470 10:35 a.m.
<b>OHIO</b>					Olympia	KGY	1240 10:35 a.m.
Cincinnati	WNOP	740	9:10	a.m.	Quincy	KPOR	1370 10:35 a.m.
Cleveland	WHK	1420	9:45	a.m.	Seattle	KAYO	1150 10:30 a.m.
Columbus	WBNS	1460	10:15	a.m.	Spokane	KUDY	1280 9:30 a.m.
Piquo	WPTW	1570	11:30	a.m.	Tacoma	KMO	1360 9:45 a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Yakima	KUTI	980 7:30 a.m.
<b>OKLAHOMA</b>					<b>WISCONSIN</b>		
Oklahoma City	WNAD	640	8:10	a.m.	Fond du Lac	KFIZ	1450 11:05 a.m.
<b>OREGON</b>					Milwaukee	WEMP	1250 8:45 a.m.
Lebanon	KGAL	920	9:00	a.m.	Milwaukee	WYLO	540 7:45 a.m.
Portland	KLIQ	1290	9:30	a.m.	Neillsville	WCCN	1370 9:15 a.m.
The Dalles	KODL	1440	9:15	a.m.	<b>WYOMING</b>		
<b>PENNSYLVANIA</b>					Cheyenne	KVVO	1370 10:05 a.m.
Allentown	WHOL	1600	10:45	a.m.	Sheridan	KWYO	1410 12:00 noon
Connellsville	WCVI	1340	12:05	p.m.	<b>CANADA</b>		
Pittsburgh	WARO	540	12:00	noon	Calgary, Alta.	CKXL	1140 10:30 a.m.
Pottstown	WPAZ	1370	12:45	p.m.	Corner Brook, Nfld.		
<b>PUERTO RICO</b>						CFCB	570 10:30 a.m.
Aguadilla (Fri)	WGRF		8:00	p.m.	Dauphin, Man.	CKDM	730 10:30 a.m.
<b>SOUTH DAKOTA</b>					Oshawa, Ont.	CKLB	1350 9:45 a.m.
Yankton	KYNT	1450	9:15	a.m.	Prince Albert, Sask.		
Yankton	WNAX	570	11:00	a.m.		CKBI	900 10:30 a.m.
<b>TENNESSEE</b>					St. Thomas, Ont.		
Clinton	WYSH	1380	12:45	p.m.		CHLO	680 10:45 a.m.
<b>TEXAS</b>					<b>VIRGIN ISLANDS</b>		
Lubbock	KDAV	580	9:45	a.m.	St. Croix	WSTX	970 9:00 a.m.
Pampa	KPDN	1340	12:00	p.m.	<b>MALDIVE ISLANDS</b>		
Pleasanton	KBOP	1380	7:15	a.m.	Radio Maldives	4740	9:00 p.m. Tue.
San Antonio	KMAC	630	12:00	noon	<b>AUSTRALIA</b>		
Shamrock	KBYP	1580	10:00	a.m.	Geelong	3GL	222m. 10:00 a.m.
Sherman	KRRV	9:10	11:45	a.m.	<b>CYPRUS</b>		
Wichita Falls	KWFT	620	10:15	a.m.	Nicosia (Mon.)	602 kc.	10:00 p.m.
Woodville	KVLL	1220	8:45	a.m.	<b>EUROPE - AFRICA - SO. AMERICA</b>		
<b>UTAH</b>					Shortwave (Fri.)	3:15 p.m.	(E.D.T.)
Logan	KBLW	1390	10:06	a.m.	15,440 MHZ; 17,845 MHZ		
Ogden	KVOG	1490	10:35	a.m.	<b>PORTUGUESE EAST AFRICA</b>		
Salt Lake City	KSOP	1370	9:30	a.m.	Lourenco Marques (Thurs.)	10:15 p.m.	

## RADIO TOPICS FOR JUNE

7—"Your Adversary the Devil"	21—"The World on Fire"
14—"The Day the World Ends"	28—"Peace Through Christ's Kingdom"

# ***Bible Study***

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## **LESSON FOR JUNE 7**

### **The Nature of the Church**

**MEMORY VERSE:** "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

—Ephesians 2:13

#### **EPHESIANS 2:11-22**

THE word "church" in the Bible translates the Greek word *eklesia*, meaning a calling out, or a called-out class. Applied to the footstep followers of Jesus it suggests that these are called out from the world to be associated with him in the **outworking** of the divine plan. Jesus said to his disciples, "I have chosen you out of the world."—John 15:19

The ones to whom Jesus addressed this expression were by nature Israelites, and prior to the coming of Jesus these were the only ones God recognized as his chosen people. Through the Prophet Amos, God said, "You only have I known of all the families of the earth." (Amos 3:2) This status was still in force when Jesus came. He explained to his disciples that he had been sent only to "the lost sheep of the house of Israel," and he instructed his disciples not to go to the Gentiles, neither to any city of the Samaritans.

But after his resurrection Jesus broadened his commission, instructing his disciples to go into all the world and preach the Gospel. But this world-wide witness was not designed to evangelize all mankind in the sense of bringing about their reconciliation to God in the present age, but merely to reach as many as would accept the Lord's invitation to separate themselves from the world and become the Lord's "called-out" class, the church.

For a short time after Pentecost those thus chosen out of the world were believing Jews, but beginning with the conversion of Cornelius, Gentiles began to respond to the Gospel call, so much so that it brought about a problem in the Early Church. A conference was called at Jerusalem to deal with this problem, and Peter testified concerning his experience in connection with the conversion of Cornelius. Then James concluded that in fact God had visited "the Gentiles, to take

out of them a people for his name."—Acts 15:13, 14

However, this did not mean that thenceforth there were to be two churches, or two groups of called-out ones—a Jewish group and a Gentile group. It is this point that Paul discusses quite thoroughly in our lesson. The Jewish converts and the Gentile converts must learn that they are all one in Christ Jesus. Our memory verse covers the point—"Ye [Gentiles] who sometimes were far off are made nigh by the blood of Christ."

The next verse reads, "For he [Christ] is our peace [the One who has made peace between us], who hath made both one, and hath broken down the middle wall of partition between us." And then the 16th verse: "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." The 18th and 19th verses: "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Paul speaks of the position of the Gentiles prior to the breaking down of the "middle wall of partition" as being "aliens from the commonwealth of Israel." (vs. 12) In Romans 3: 1, 2 Paul explains that the Jews

had much advantage in that "unto them were committed the oracles of God." These "oracles of God"—the divine promises pertaining to their association with the Messiah in his kingdom, constituted the "commonwealth" of the Jews, from which, as Paul explains, the Gentiles had been kept alien. But now this commonwealth was theirs also. They also could live and reign with Christ if they suffered and died with him.

Paul speaks of a spiritual temple which is being built, in which Jewish and Gentile believers are the stones, with Jesus Christ the chief cornerstone. Peter also refers to this "temple." (I Pet. 2:5) The literal temple of Israel was the meeting place between God and the people of Israel. And now a much greater temple is being prepared—a temple constructed with "living stones." This will be the "temple" of the Millennial Age, when the blessings God promised to all the families of the earth will reach the people through Christ and his "called-out ones" (see Galatians 3:8, 16, 27-29).

## QUESTIONS

What is the meaning of the word "church"?

Of whom is the church composed?

What will be the future work of the church?

## Worship in the Church

**MEMORY VERSE:** "Let all things be done decently and in order."—I Corinthians 14:40

### I CORINTHIANS 11:23-26

THE particular aspect of worship discussed in the first section of this lesson is the observance of Jesus' death. This is quite generally referred to as "Communion." Others speak of it as the "Memorial Supper." On the night before Jesus was crucified he gave instructions to his disciples that this ritual should be observed. He gave the "cup" and the "bread" to them and invited them to partake, explaining that they represented his shed blood and his broken body.

The apostle refers to this directive by the Master and explains, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." "As often as ye do it"; that is, partake of the "cup" and the "bread," we show forth the Lord's death. It is proper, we think, that the memorial of Jesus' death should be observed but once a year, and then, as nearly as possible, on the proper date, which is in the spring of the year. The date can be obtained from a Jewish calen-

dar. It is the evening of the 14th of the month Nisan.

In I Corinthians 10:16, 17 Paul gives us a further insight into the meaning of the Memorial Supper. We quote: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

The word "communion" here used is from a Greek word meaning "partnership." Paul is saying that in addition to observing the death of Jesus when we partake of the "cup" and the "bread," we are indicating that we have a partnership in his suffering and death. And this fact is clearly established throughout the Scriptures. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

Jesus explained that those who would be his disciples

would need to deny themselves and take up their cross and follow him, which meant that they would have to suffer and to die with him. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." —II Tim. 2:11, 12

These and many other scriptures reveal clearly that a true Christian is one who suffers and dies with Jesus. This suffering and death is symbolized by the "cup" and the "bread"—the blood poured out, and the body broken. Thus it is that we have a partnership, a common union with Jesus in this important aspect of the divine plan.

#### **I CORINTHIANS 14:23-26, 40**

The Scriptures give no definite outline or program to be followed at a gathering of the Lord's people. Our memory verse encourages us to do all things "decently and in order," and this is manifestly good advice. In many congregations a lecture is often the main part of the program, together with prayer for the Lord's blessing upon the gathering, and the singing of hymns.

However, there is nothing in the Scriptures to indicate that this particular style of program was followed very generally in the Early Church. In our les-

son Paul says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." This suggests a general participation of all present, each one contributing something for the spiritual edification of the others.

At the writing of this epistle there were some in the Early Church who were able to speak in unknown tongues, but Paul advised against the use of this gift in the church unless there was someone present who had the ability to interpret what was said in the foreign tongue. Paul wrote, "If . . . the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" Paul's reasoning is that the form of a church service should be with the view of edifying both the brethren and any unbelievers who may happen to attend.

#### **QUESTIONS**

How do the Lord's people show forth the Lord's death?

Does the Bible give any definite instructions concerning the conducting of meetings by the Lord's people?

## The Christian in the World

**MEMORY VERSE:** "Be not overcome of evil, but overcome evil with good."—Romans 12:21

**ROMANS 12:2, 14-21**  
13:8-10, 13, 14

A CHRISTIAN is one who is wholly dedicated to the Lord and to the doing of his will. "I beseech you therefore, brethren," Paul wrote, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This describes full devotion to God, even to the sacrifice of one's whole life.

This full devotion to the Lord should be more than a mere platitude. If it is genuine it will change one's whole life. Paul suggests this in the second verse of the lesson: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

We were originally in the world, but now that we have been called out of the world and have devoted ourselves to the Lord and to the doing of his will we should not continue to be conformed to the world. We have two key words in this

admonition: we are not to be "conformed" to the world, but are to be "transformed."

This transformation takes place through the "renewing" of our minds. It involves a new outlook on essentially all aspects of life. In a word, it is the acquiring of the outlook of love instead of selfishness. Having made a consecration to do the Lord's will we are not any longer of the world, yet we are still in the world in the sense that in all the daily affairs of life we come into contact with the people of the world, and in these situations the Lord expects us to conduct ourselves in harmony with our renewed minds.

Paul gives us examples of what the renewed mind of a Christian will lead him to do: "Bless them which persecute you: bless, and curse not." Only one whose mind has been transformed in harmony with the will of God would be able to bless those who may persecute us, and otherwise do us injury.

"Rejoice with them that do rejoice, and weep with them

that weep." The Christian is not to be envious of the good fortunes of others, and he should be sympathetic toward those who are weighed down with sorrow. No transformed Christian will be indifferent to the sorrows of others.

"Be of the same mind one toward another"; that is, do not show partiality in your dealings with your fellow men. "Mind not high things, but condescend to men of low estate." While we were a part of the world it seemed quite all right to cater to the powerful and the rich, but as transformed Christians we are to realize that those "of low estate" are equally important in God's sight, and probably more inclined to listen to the truth than the rich and the mighty.

"Be not wise in your own conceits." People who are self-opinionated are a trial to believers and unbelievers alike. Jesus admonished his disciples to be as little children. How little any of us truly knows, compared to what there is to be learned!

"If thine enemy hunger, feed him; if he thirst, give him drink." Here is something a transformed Christian will delight to do, and with the possibility of commending himself to his enemy. This is one way to overcome evil with good.

Verse 9 of the second portion of the lesson is a reminder of various details of the Mosaic Law, which will be gladly observed by the transformed Christian. Loving one's neighbor as oneself is, as Paul reminds us, a fulfilling of the Law so far as our neighbors are concerned, for "love worketh no ill to his neighbor."

"Let us walk honestly, as in the day." We think the apostle may here be referring to that great "day" in the plan of God when Christ's kingdom is functioning in the earth. Then everyone will be required to walk honestly, and observe every rule of justice and love, for then righteousness will prevail throughout the earth. The admonition is that we should even now walk as though we were already in that new day. To us it is a voluntary matter; a part of our determination to know and to do the will of our Heavenly Father. Only those who are walking in this narrow way of the transformed mind know the great peace and joy it can and does bring into the life.

## QUESTIONS

What does it mean to present one's body a "living sacrifice"?

How is a Christian's mind transformed?

How do we "walk honestly as in the day"?

## The Christian's Hope

**MEMORY VERSE:** "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Revelation 21:3

### REVELATION 21:1-4; 22:1-5

THE Apostle Paul informs us that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) Abraham's hope of this coming "city" was based on the promises made to him by God that through his "seed" all the families of the earth would be blessed. (Gen. 12:3) Abraham could not have known many of the details concerning this great "city," or government, but he did know that God would be its builder.

Actually the city we see in our lesson which comes from God is "that great city"; that divine government which he has prepared for the blessing of all mankind. Associated with the "city" symbolism is also the symbolic "new heavens and new earth." This is another picture of the messianic kingdom arrangement in which Christ and his true church will be the rulers.—Isa. 65:17, 18

Paul explained that Christ is the promised "Seed" of Abra-

ham, and that all who are baptized into Christ, and are truly members of his body, are likewise part of that "Seed." (Gal. 3:8, 27-29) Those who will thus be associated with Christ as the future blessers of mankind are pictured in Revelation 19:7 as becoming united with Christ in marriage. In Revelation 21:9, 10 an angel says to the Revelator, "Come hither, I will show thee the bride, the Lamb's wife. And he . . . showed me that great city, the holy Jerusalem, descending out of heaven from God."

It is true, then, that the Christian's hope is centered in the coming down from heaven of this promised holy city, not in the blessings it will dispense to mankind, but in being a part of the city and associated with the "Lamb," Jesus, in dispensing the promised blessing of life to the world of mankind. This city will be, as it were, God's tabernacle, or dwelling place, not with the angels, but with men.

And what wonderful blessings will then be showered upon the human race! "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verse 5 reads, "He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

### REVELATION 22:1-5

Here we have another symbolic picture of kingdom blessings being dispensed to the world of mankind. We have the river of life, "clear as crystal." In verse 17 of the chapter, we read, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Important in this text is the word "bride." This is "the bride, the Lamb's wife," which, in co-operation with the "Spirit," which is evidently Jesus himself, invites the people of all nations to partake of the "river of water of life."

This river flows "out of the throne of God." The "throne" is a symbol of messianic kingdom authority in the earth. It is the throne of God and of the Lamb. The kingdom will func-

tion by divine authority, and the blessings of the kingdom will be available because of the redemptive work of the slain Lamb.

Symbolic trees of life are added to this beautiful picture of the outflowing blessings of life during the kingdom period. This takes our minds back to the Garden of Eden, when our first parents, because of their sin, were barred from the tree of life. Now, because of the slain Lamb, trees of life will be available; and "the leaves of the trees" will be "for the healing of the nations." How much the nations now need the healing power of these symbolic "leaves"!

These kingdom blessings for mankind must wait until the "bride" makes herself ready to be united with the Lamb. As Christians, we are now participating in that work. The making ready is the molding of our characters into the divine image. May we humbly allow the Lord to work in us for this purpose!

### QUESTIONS

What is the "holy city" of our lesson?

How is the church associated with this city?

What is "the throne of God and of the Lamb"?

When will the blessings of the kingdom reach the world?

# ***Christian Life and Doctrine***

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## **Holding Fast**

**"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus 1:9**

PAUL'S statement to Titus concerning "holding fast the faithful Word" is contained in his outline of qualifications for "bishops," or more correctly to us, "elders." However, holding fast the faithful Word is of vital concern to every consecrated child of God whether or not he may be considered a teacher in the church. Paul gives us a similar admonition in Hebrews 2:1, which reads, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Holding fast to the truth of God's Word is one of the essentials of true Christian living. We know that the history of the church from Pentecost to the present time has been one of falling away from those precious truths of the Word by which we are sanctified. The apostles warned of this. In presenting circumstances which would develop from his time to our Lord's return, Paul wrote, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3

Church history records the fact that this falling away from the faith once delivered to the saints did occur following the death of the apostles, and while at first it probably did not involve radical changes of viewpoint and of practice, it finally reached the point where the pure

Gospel of the kingdom was completely set aside by the prominent denominational church leaders. Instead of waiting for the return of Christ to establish the long-promised messianic kingdom, the pope assumed the position of viceroy of Christ, establishing his own kingdom, using for authority and power the military arm of the state.

### **Individual Tests**

In Jesus' Parable of the Sower we are again reminded of the importance of holding fast the faithful Word. In this parable the "seed" sown is "the Word of God." (Luke 8: 5, 11) The sowing of this seed has been in progress throughout the age, although on a much greater scale at the beginning and at the end of the age. The parable represents the effect of the truth, not so much upon the church as a whole, but upon individuals; showing, that is, how individuals react to the Word when they hear it, and the difficulties they encounter as they endeavor to be faithful to its principles.

According to the parable, when the "seed" is sown some falls "by the wayside." This portion of the seed is "trodden down, and the fowls of the air" devour it. Jesus' explanation of this is that "those by the wayside are they that hear; then cometh the Devil, and taketh away the Word out of their hearts, lest they should believe and be saved." —Luke 8:5, 12

We can appreciate this and other aspects of this parable more fully by comparing them with our own observations and experiences. We know that when the truth is presented—whatever methods may be employed—the vast majority pay no attention to it at all. These are not mentioned in the parable, for even the seed that falls by the wayside enters to some extent into the hearts of these. They show some interest, and a degree of appreciation, but "the Devil . . . taketh away the Word out of their hearts, lest they should believe and be saved."

Just how the Devil accomplishes this is not indicated, but we know that he has many devices to snatch the Word from the hearts of those who, when they receive it, do not hold fast to it. He deceives—directly, or through false teachers. He also instils fear in the heart and thereby causes many of those who hear to decide that it would not be wise to accept and act upon the Gospel of the kingdom.

### **Shallow Ground**

“And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.” Jesus explained, “They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away.” (Luke 8:6, 13) In Matthew’s account of the parable we have a more detailed explanation of the experiences of the stony-ground believers. We quote: “He that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended.”—Matt. 13:20, 21

That which Luke refers to as “temptation” that comes to the stony-ground believers, Matthew describes as tribulation and persecution which result from believing the Word. One has to have a considerable depth of heart soil in order not to be moved by these difficult experiences which result from his belief. The natural mind reasons that one who has accepted the truth, and is doing what he can to abide by it, should have some protection from tribulation and persecution. Actually, of course, the Bible gives no assurance that such will be the case.

On the contrary, the Bible explains that it will be only through much tribulation that anyone can hope to enter the rulership phase of the kingdom of Christ; that it is only those who suffer and die with him who will be worthy

to live and reign with him. But the heart must be fully and enthusiastically in harmony with this condition of joint-heirship with the Master in order not to "wither" when the tests come. If there is not the proper depth of soil there is sure to be a falling away from the truth, and a loss of its sanctifying power in the life.

### **The Thorns**

"And some fell among thorns; and the thorns sprang up with it, and choked it." "And they which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8:7, 14) "Cares and riches and pleasures of this life" are the contributing causes of those in this category who fail to hold fast the faithful Word.

In this world of imperfection no one can escape cares, but the consecrated believer and footstep follower of the Master will not unnecessarily entangle himself in the cares of this life. This is very easy to do if we allow the desire for riches and pleasures to influence our thinking and planning, instead of at all times endeavoring to know and do the will of our Father in heaven. Paul expressed it clearly when he wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2

It should not be difficult to detect the evidence of "thorns" in our consecrated lives. As we have noted, there will always be a measure of the cares "of this life." Nor is the Lord displeased with his people when they enjoy a measure of pleasure. Certainly he does not want his people to go through life with long faces, suffering from a persecution complex. We know that a certain amount of security is pleasing to the Lord. While we are not to be overanxious concerning our food, clothing, and raiment, the Lord does

expect us to provide things decent in the sight of all men. He does not want us to be beggars.

But if we find that through an undue desire for pleasure and riches we have become enmeshed in burdening cares which are interfering with our spiritual growth, we should take heed. Are we being kept away from the meetings? Have we cut down on needed time for Bible study? Are we unable to take advantage of opportunities of service which once we enjoyed? These could well be some of the evidences that riches and pleasure have taken too great a hold upon us, and that our spiritual life is being choked out—that we are not really holding fast the faithful Word.

### **The Good Ground**

“And other fell on good ground, and sprang up, and bare fruit an hundredfold.” “But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.” (Luke 8:8, 15) An important word here is “patience.” Perhaps this is the essential difference between the good-ground Christians and the believers in the other categories of the parable. The stony-ground believers did not have sufficient depth of soil to give them patience—they could not endure the heat of tribulation and persecution. Those who allowed the pleasures of this world to choke them could not patiently endure the privations brought about by presenting their bodies a living sacrifice.

But the good-ground believers had patience—they were able patiently to endure all the hardships of the consecrated life, whether tribulation, or persecution, or austerity. They were like Paul who wrote, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him

that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:35-39

### **Need of Patience**

Patient endurance is absolutely essential in order to continue holding fast to the faithful Word. Paul wrote, “Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” (Heb. 10:35, 36) The “will” of God here referred to is evidently our original dedication to know and to do his will. But more than this is required. In the doing of his will there are severe tests and trials. It is only those who endure these experiences and faithfully maintain their spirit of consecration and loyalty to God and to his Word who will receive the crown of life.

In addition to our own individual experiences which require the exercise of patient endurance, patience is also required in our waiting for the outworking of the plan of God. This has been true of the Lord’s people in all ages. The question, “How long, O Lord, how long?” has risen from the hearts of the saints in times past even as now. Paul reminds us of this need of patience by his ensuing admonition: “For yet a little while, and he that shall come will come, and will not tarry.”—Heb. 10:37

The Ancient Worthies looked for and longed for the coming of the Messiah. The church of the Gospel age—the “little while” mentioned by Paul—have likewise waited and longed for his coming, and this has required patience. And now that he has come, patience is still necessary as we wait for the fulfilment of all the kingdom promises associated with his presence. And this waiting places a test upon our faith as well as on our patience.

Again Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" (Heb. 10:23) This test of patience is closely related to our holding fast the faithful Word. Paul wants us to realize that God's Word of promise is sure, that the promises have been made by a God who is "faithful." We should take this into consideration at all times. If the time seems long, or if elements of the divine plan seem to have been delayed, let us ever realize that the difficulty is ours, not the Lord's. If what we expected did not occur, then the Lord did not promise that it would occur when we expected it, for "there hath not failed one word of all his good promises."—I Kings 8:56

### **Contending**

Jude wrote that we "should earnestly contend for the faith which was once delivered unto the saints." (Jude 3) We should contend for the faith, or doctrines, of God's Word, but we should not be contentious. Holding fast the faithful Word should be more than merely a passive effort to believe the truth as set forth in the Scriptures. We cannot hold the truth fast for ourselves, unless we are earnestly endeavoring to uphold it before others—the brethren particularly, but we need also to be witnessing the glorious truth of the divine plan to the world in general as we have and can make opportunities.

It is a mistake to suppose that we can cherish the truth for ourselves while doing nothing to present it to others. As we express the truth to others, it takes a firmer hold upon our own hearts and minds. Holding fast the faithful Word implies activity in the service of the Lord. If we are doing nothing to spread the truth we might well ask ourselves whether or not we are truly holding fast the faithful Word.

### **Not Static**

The importance of Paul's admonition not to "let these

things slip" cannot be overestimated, but it can be misunderstood. It has been construed by some to mean that all our energies should be centered on simply holding fast, and that searching the Scriptures that we might grow in grace and knowledge would not be compatible with our holding fast. But this is an erroneous viewpoint. In this end of the age and the time of the Master's second presence the Lord's people have been given a clear understanding of the fundamental doctrines of the divine plan as they are set forth in the faithful Word. These doctrines can never properly be changed, but their lustre and beauty increase as we prayerfully search the Scriptures.

There is so much said in the Scriptures concerning each of its precious divine-plan doctrines that a whole lifetime is insufficient for any one person to discover and analyze this voluminous testimony of God's wisdom, justice, love, and power. The thought is expressed beautifully in one of the "Hymns of Dawn." Concerning the Bible, the poet says:

"'Tis a mine, aye, deeper, too,  
Than can mortal ever go;  
Search we may for many years,  
Still some new, rich gem appears."

It is the finding of these rich gems of truth related to and supporting and beautifying one or more doctrines of the divine plan that stirs us the more enthusiastically to hold fast the faithful Word. The Bible is a living Book. God's precious promises which it contains are aglow with inspiration, and if we are living up to our privileges our study of the Word will be an experience which engenders hope and gives strength to endure patiently the trials and tests which might otherwise discourage us and cause us to "let these things slip."

And when we refer to growth in the knowledge of the truth we do not mean indulgence in speculation. Knowledge of any aspect of the divine plan which is really worth-

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(Continued from page 31)

while is knowledge that can be substantiated by the Scriptures, and it will always be harmonious with the fundamentals of the truth.

Satan has always endeavored to discount the importance of the fundamental doctrines of the divine plan, and he is continuing to do this. Let us realize that if we lose our enthusiasm for the fundamentals of the truth we are not holding fast the faithful Word, for it is God's faithful words that reveal these precious truths by which we are sanctified. So let us continue to hold fast to the precious and scripturally established fundamentals of the truth, and may our enthusiasm for them increase as the days go by.

These truths—revealed so clearly in the faithful Word—serve as an armor of light; as food by which we grow as new creatures in Christ Jesus; as water by which we are refreshed; and as a glorious melody of praise, even the song of Moses and the Lamb, by which we are stimulated in zeal to continue laying down our lives in forwarding the great cause of God in which he has given us a part. Precious indeed is the truth which has been revealed to us through the faithful Word, and grand are the privileges which are ours in connection with it. Let us be faithful!

## ***Weekly Prayer Meeting Texts***

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**JUNE 4**—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Peter 1:7 (Z. '95-135 Hymn 197)

**JUNE 11**—"Brethren, I count not myself to have apprehend-

ed."—Philippians 3:13 (Z. '95-250 Hymn 20)

**JUNE 18**—"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."—Psalm 16:11 (Z. '96-54 Hymn 104)

**JUNE 25**—"Continue in prayer, and watch in the same with thanksgiving."—Colossians 4:2 (Z. '96-163 Hymn 306)

## Following Christ

THE Apostle Paul expressed the hope concerning Christ, that he might "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10) It was the sacrificing Christ that Paul wanted to know; and in order to know him he was glad to devote his entire life to that end. The knowledge the apostle was seeking was more than to merely know about Christ's sacrifice. He wanted to experience what Jesus experienced as he sacrificed his life. He wanted to know the sacrificing Christ experimentally and in the only way he could thus know him, and that was by sharing in his sacrificial death.

This is why Paul speaks of desiring to know "the fellowship of his [Christ's] suffering," and why he wanted to be "made conformable unto his death." These were not idle words on the part of Paul. They reveal the real motivation of his life as a follower of the Master, that force which impelled him forward in the pathway of sacrifice from the very day the Lord revealed himself to him on the Damascus road until he reached the Roman prison from which he was writing, and which would continue to drive him forward in the course of sacrifice until he had finished his earthly course.

In all the many years of his wholehearted course Paul had permitted nothing to stand in the way of his knowing Christ through being a partner in his suffering and death. No sacrifice was too great, no suffering too painful, no journey too long, no task too arduous, "if by any means" he might attain. Like Jesus, the interests of his flesh were

not considered in determining what course to take. The will to sacrifice, to die, as Jesus did—that he might know him—was the dominating factor in Paul's life.

We see this by noting some of the experiences through which Paul passed. When journeying from Macedonia to Jerusalem the ship on which he and his little company were traveling put in at Troas, and remained there for seven days. They contacted the ecclesia in this place, and had doubtless enjoyed seven blessed days of spiritual feasting together. But on the evening of what appears to be the seventh day of their sojourn, and the first day of the week, the brethren of Troas planned to come together to break bread. This apparently was one of their regular meetings, which they intended to hold even though they had probably had several extra meetings during the week.

For some reason not apparent in the account, Paul decided that it was important for him to be at that meeting. The custom of the Early Church of breaking bread on the first day of the week was in commemoration of the resurrection of Jesus. We know that there were some at Corinth who were saying that there would be no resurrection of the dead. (I Cor. 15:12) Perhaps this false doctrine had spread to Troas, and Paul saw that when the brethren were gathered to commemorate the resurrection it would be a wonderful opportunity to strengthen them in their faith of the resurrection, even as he did in his letter to the brethren at Corinth.

In any case, Paul knew that he should be at that meeting. So he "appointed" to remain, letting the ship go on to Assos, where he would walk and meet up with it the next day—a distance of many miles. Paul did not ask his companions to remain at Troas with him. They could go on in the ship, taking it easy, but he chose the hard way for himself, the sacrificing way, because the brethren at Troas needed his help. That was the time he preached all night,

“till break of day.” (Acts 20:5-11) What a sermon that must have been!

If it were on the resurrection we can imagine Paul saying, with telling effect under the circumstances, “Why stand ye in jeopardy every hour” if there be no resurrection of the dead? Why do you believe that Jesus was raised from the dead, and then deny that all in him will be restored to life? Why are we baptized for the dead, if the dead are not to be raised? If there be no resurrection of the dead, then our faith is vain, we are yet in our sins; and we may as well go on with the world, eating and drinking, for tomorrow we die. These arguments, drawn out in their full telling details would certainly have been appropriate at a time when the brethren were gathered in commemoration of Jesus’ resurrection.

We can imagine the apostle at daybreak—wearing in mind and body, but rejoicing in his heart; rejoicing, perhaps, that he had thwarted an attempt by the Adversary to destroy the faith of some at Troas. Gladly had he labored in travail for them, that Christ might be more fully brought into their lives. (Gal. 4:19; I Thess. 2:9; II Thess. 3:8) What mattered it that now, without an opportunity to rest, Paul had to trudge his weary way to Assos, along miles and miles of rocky, dusty roads?

Had Paul not in this event learned to know Christ just a little better by having experienced some of the joys of helping others, while at the same time realizing the weariness of body which it brought? After all, was it any more for him to do this than it was for the Master to teach the multitude and perform miracles when he was so tired that he had purposely left the crowd to seek rest? Think of Paul wending his weary way along the road to Assos, singing and making melody in his heart, with psalms and hymns and spiritual songs. Do we not almost envy him the privilege of that journey?

# ***The British Section***

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## *The Word of God*

“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said,  
You, who unto Jesus, for refuge have fled?”

THESE “saints of the Lord,” the footstep followers of Jesus who gratefully rejoice to be taught of God, can testify in the words of the psalmist: “Thy word is very pure; therefore thy servant loveth it. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word.” (Ps. 119:140, 15, 16) Jesus said, as recorded in John 6:63, “The words that I speak unto you, they are spirit, and they are life.” In other words, they are a powerful influence, and they mean life to you — they are wonderful words of life.

The Apostle Paul, when referring to God’s Word in II Timothy 3:15-17, gave assurance that the holy Scriptures are able to make wise unto salvation through faith which

is in Christ Jesus. Indeed, “All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction; for that discipline which is in righteousness: so that the man of God may be complete, thoroughly fitted for every good work.”—Diaglott

To the fully consecrated children of God, how sweet and precious are the sacred exhortations recorded in Proverbs 4:20, 21, 23: “My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. Keep thy heart with all diligence; for out of it are the issues of life.”

### **Keeping the Heart**

The physical heart is one of the most industrious of all organs of the human body,

and is also one of the most important. It is the heart which, by rhythmical contractions, drives the blood through the blood vessels throughout the body. If this organ ceases to work, death follows. There must be a continual stream of blood circulating through the body to sustain life. In view of this important function of the natural heart, the Bible very properly uses the heart, the very centre of life, as a symbol of the centre of our motives—our affections, intentions, desires, and including, of course, our will.

Concerning the heart motives of fallen mankind, the Scriptures declare: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5) And from Jeremiah we learn that "the heart is deceitful above all things, and desperately wicked." (Jer. 17: 9) What an urgent need there is for the fulfilment of the psalmist's words: "Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51:10

We, as faithful followers of Jesus, having heard the won-

derful exhortation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12:1), have very gladly and gratefully responded: we have offered ourselves, all that we have, and are, in full consecration to God.

Then, something else that is wonderful happened: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6) We receive of his Spirit; and having anointed us, God has stamped us with his seal, giving us the Holy Spirit, as a pledge in our hearts. (II Cor. 1:21, 22, Diag.) And in this greatly privileged and sacred experience, we let the Holy Scriptures dwell in our hearts richly.

### **The Beatitudes**

This subheading, according to the English Dictionary, means: "Blessings spoken by our Saviour in regard to particular virtues." (Matt. 5:3-11) Included in the many beautiful lessons taught by Jesus throughout his ministry, and recorded in the New Testa-

ment, are these particular verses which are very precious to his followers. We quote:

Verse 3: "Blessed are the poor in spirit [humble-minded]; for theirs is the kingdom of heaven." This does not teach that all humble-minded people will attain to the heavenly kingdom, but rather that this kingdom cannot be attained by any who are not humble.

Verse 4: "Blessed are they that mourn [the sympathetic who realize their own imperfections, and are touched with pity for the poor, groaning creation, as they see them dying in sorrow, pain and disappointment]: for they shall be comforted."

Verse 5: "Blessed are they which do hunger and thirst after righteousness for they shall be filled"—satisfied with the spiritual refreshment which the Lord will make available for them.

Verse 7: "Blessed are the merciful [the compassionate]; for they shall obtain mercy."

Verse 8: "Blessed are the pure in heart [those absolutely cleansed in will and spirit, also as far as possible in flesh and tongue], for they shall see God." Without holi-

ness "no man shall see the Lord."—Heb. 12:14

Verse 9: "Blessed are the peacemakers [who do not allow themselves to stir up strife]; for they shall be called the children of God."

Verse 10: "Blessed are they which are persecuted for righteousness' sake [not for faultfinding and general cantankerousness]; for theirs is the kingdom of heaven."

Verse 11: "Blessed are ye when [as a result of making the Gospel your all-absorbing theme in life] men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." These should "rejoice, and be exceeding glad; for great is your reward in heaven."

These wonderful words of Jesus reveal to us some of the characteristics that are essential to our attainment to the most blessed conditions that God has to bestow: they teach us what we must be in order to inherit the kingdom of heaven, and be permitted to see our loving Heavenly Father face to face. There is an urgent need that we be obedient to the Holy Scriptures, and be conformed to the im-

age of God's dear Son.—Rom. 8:29

### **Character Development**

The apostle beautifully describes the end result of these efforts: "We all, [the truly consecrated], with open face beholding as in a glass [as revealed to us in the Word of God], the glory of the Lord [the grandeur of his character] are changed into the same image from glory to glory [growing more and more like Christ], as by the Spirit of the Lord."—II Cor. 3:18

The holy Word of God is truly a powerful, sanctifying influence. (John 17:17) We see in that sacred Word the model for our imitation. And in contemplation of all that is lovely as embodied in Jesus, and of all that is pure and holy and beautiful, we are changed, little by little, to the same blessed likeness, by the wondrous power of the Holy Spirit.

As our "new mind" or new will, begotten by the Holy Spirit through the Word of God (I Pet. 1:23; R. V.) develops, we as "new creatures" grow in character-likeness to our Lord and Head, and, if faithful, become fit for the great and final resurrection

change, when that which is sown in weakness and corruption shall be raised in power and glory—a spiritual new creature.

The word "character" in Greek is the same as in the English. Originally, it was the name given to a sculptor's tool—the forming chisel used in the development of Greek statuary. Gradually the word broadened in its meaning to include not only the tool used, but the tooling process; the formation or shaping of the sculptures. Gradually also it came to signify the peculiarities or characteristics of a piece of sculpture. The word today in its English usage has reached a still higher plane and associates itself at times with the divine character which is the perfect example, and with humanity as it possesses more or less of the divine characteristics.

### **Divine Family-Likeness**

"Become therefore imitators of God, as beloved children; and walk in love, even as the Anointed one loved us, and delivered himself up on our behalf."—Eph. 1:1, 2, Diaglott

When, in Hebrews 1:3, the apostle writes about Christ's being the "express image" of

the Father's person, the phrase "express image" is from the Greek word "character." How beautiful is the thought that our Lord Jesus, through whom the Father has spoken to mankind, is the express image—the character-likeness—of the Heavenly Father, full of grace and truth! Nor does it seem strange to us that the Father, in inviting a "little flock" to joint-heirship with the Redeemer in glory, honour and immortality, has decreed, or foreordained, that the acceptable ones, "the elect," must all be conformed to the likeness of his dear Son, who was the character-likeness of the Father himself.

Truly, beyond the veil there will be a wonderful family-likeness in this divine family: the Father, the Son, and the bride, the Lamb's wife! Who is sufficient for these things? Who is worthy of such exaltation? Surely those who would attain it must lay aside every weight, every besetting sin, and must persevere in the great work of mastering self and developing character—the one kind of character which God can approve and reward.

Herein is the value of the doctrines of Christ—the teach-

ings of the Scriptures. They set before God's people the truest and noblest ideal, and thus assist the pupils in the school of Christ in attaining higher and grander results than would otherwise be possible for them.

It has been said that every man is the sculptor of his own career. To a large extent this is true. But with the Christian it is different; he gives himself wholly to the Lord, and the Lord undertakes to work in him "both to will and to do of his good pleasure." (Phil. 2:13) Again, as it is written, "We are his workmanship." (Eph. 2:10) True, the Lord does not do the work in us without our co-operation; and it is essential that we be willing co-workers with God for the attainment of that which he has set before us as his ideal, his great design for us.

### **Righteousness**

This is a very beautiful, godlike quality, and as stated in Psalm 145:17, "The Lord is righteous in all his ways, and holy in all his works." "Righteousness and judgment are the habitation of his throne." (Ps. 97:2) We know also that Jesus Christ is righteous. (I John 2:1) And the

Scriptures assure us that during the glorious millennial reign of Christ and his church when God's judgments are in the earth "the inhabitants of the world will learn righteousness." Then "the Lord will cause righteousness and praise to spring forth before all the nations."—Isa. 26:9; 61:11

The Lord's disciples of the Gospel Age, however, including the days in which we now live, are exhorted to comply with the words of Jesus recorded in Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness." All who would be members of that glorious company, "the bride of Christ," must develop the same sacred characteristics that our Lord had. They must love righteousness and hate iniquity.

For past ages "the god of this world hath blinded the minds of them which believe not." Satan and his associates have called evil good, and good evil; they have put darkness for light, and light for darkness. (II Cor. 4:4; Isa. 5:20) Consequently, the masses of mankind make their own standards as to what is right and what is wrong. Many have been led to act merely upon

what they feel is in accord with the dictates of their conscience, not knowing that the conscience of fallen humanity is very unreliable.

Mankind in general, not being instructed and influenced by the sacred Word of God and his Holy Spirit, do not give earnest heed to the principles and commandments of God as set forth in the holy Scriptures, and God's Word speaks of some of these as being "defiled and unbelieving." To these "is nothing pure; but even their mind and conscience is defiled."—Titus 1:15

But we, as fully consecrated children of God, are exhorted, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:22), remembering that there is "the washing of water by the Word." (Eph. 5:26) Hence there exists the necessity for heeding the Lord's Word, and walking circumspectly according to its light.

### **The Holy Spirit**

It is also essential that we be filled with the powerful and illuminating Holy Spirit

of God. Should we lose this Spirit, we lose all that pertains to the kingdom. Through constant practice we are to have our spiritual faculties carefully trained to distinguish good from evil. The full meaning and the wondrous depth of this quality of righteousness are revealed unto us by God's Spirit, "for the Spirit searcheth all things, yea, the deep things of God." —I Cor. 2:10

As explained in I Corinthians 2:12, 13, Diaglott, "Now we have received, not the spirit of the world, but that Spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2:6, 7) When once we have seen the plan of God as revealed in Jesus, and have given ourselves to God and the

study of his Word, the only way to retain our spiritual life is to continue in this doctrine.

It is our great and glorious privilege to feast richly upon the holy Word of truth.

We are feasting in the banquet hall of our Father's house, and his banner over us is love. (Song of Solomon 2:4) We have by divine grace an abundant supply: our table is richly laden. So we partake freely and go on our way rejoicing. We are nearing our heavenly home; soon we shall reach the last milestone in our earthly pilgrimage. Meanwhile, we press onward, singing from the heart:

Who trusts in God's Word  
has the sweet hope of life;  
An end of confusion  
and error and strife;  
Its grace it imparts  
to the truth-seeking soul  
Who humbly submits  
to its righteous control.  
On that sacred page,  
O what glory now shines  
As God's Holy Spirit  
illumines its lines,  
Displaying his plan  
in which all may rejoice!  
Let us praise him forever  
with heart and with voice!

# *Your Questions*

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## **The Night Cometh**

**In John 9:4 Jesus is quoted as saying, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Does this text refer to the nighttime of trouble at the end of the Gospel Age?**

It would seem that Jesus is here referring to the time of his death as being the "night" when he could no longer work, hence the need of doing his Father's work "while it is day." When Jesus was arrested he said to the religious leaders of Israel, "This is your hour, and the power of darkness." (Luke 22:53) The darkness of Jesus' dark night of death was settling down upon him, and his earthly ministry was at this time about completed.

This same principle would hold true with respect to any of Jesus' followers. We are all to be faithful in working the works of our Heavenly Father while we have sufficient health and strength to do so,

for we know that sooner or later our "dark night" will settle down upon us, and we will have no further opportunity of making our calling and election sure by faithfulness in the Lord's service.

This principle is also true with respect to any circumstances which might terminate our opportunities of bearing witness to the truth. The approaching great "time of trouble" might well be severe enough to prevent a general witness to the Gospel of the kingdom, and thus this would be a "dark night" which would affect all the Lord's faithful witnesses, and could bring the harvest work to a close. Certainly it behooves us all to be faithful while we still have the opportunity to be witnesses for Jesus and for the Word of God.

## **Much People**

**Acts 18:9, 10 reads, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold**

not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Were these "much people" those who had been converted to Christianity before Paul visited Corinth; or did God thus speak of them because he knew that they would be reached by the Gospel, and would accept it?

We believe that here God was speaking of the sincere and true-hearted people in Corinth who, when the Gospel was preached to them by Paul and his fellow workers, would accept the message and dedicate themselves to the doing of His will. This does not imply that God was arbitrary in his selection of these, but simply that he can read the heart condition of people, and knew that there would be "much people" in this area who would, upon hearing the Gospel and upon the basis of full surrender and consecration, become His.

## Bearing the Cross

Jesus invited his disciples to take up their cross and follow him. What is Christian cross-bearing?

Throughout the centuries cross-bearing has come to mean almost any sort of trial or difficult circumstance a follower of the Master might experience, especially if it is more or less continuous. Based upon the shape of the cross, it has also been explained to mean the crossing of our wills with the will of God. With others it suggests some special and enduring weight of sadness, or pain, which must be borne, usually different in each individual case, the exact nature of which may be known only to the Christian involved.

All these viewpoints have doubtless been a help to the Lord's people in enduring the trials of the narrow way of sacrifice. It seems reasonable to us, however, that when Jesus used this illustration he probably had in mind the custom of the time under the Roman rulership for a criminal condemned to death by crucifixion to carry his own cross from the judgment hall to the place of crucifixion. It will be recalled that Jesus was unable thus to bear his own cross, and that one called Simon was compelled to carry it for him.

This well-known custom would readily suggest to the disciples that when Jesus asked them to take up their cross and follow him he meant that this course of devotion would lead to death, and that the only condition upon which they could be his disciples would be their willingness to follow him into sacrificial death. This, it seems to us, is real cross-bearing.

## A Poor Translation

Paul wrote concerning Jesus, "Who, being in the form of

God, thought it not robbery to be equal with God." (Phil. 2:6) Please explain what Paul meant by the statement, "thought it not robbery to be equal with God."

This is acknowledged by Greek scholars to be an incorrect translation. The Revised Standard Version translates this statement, "did not count equality with God a thing to be grasped." This gives the correct thought for Paul is stressing the humility of Jesus, and his obedience to his Heavenly Father, an obedience that led to his crucifixion.

—oOo—

**THE WORLD  
ON FIRE**

To be discussed by  
**'FRANK and ERNEST'**

KMEO—740 kc.—8:30 A. M.  
Sunday, June 21

Tune in this enlightening discussion, and send for a free booklet, entitled, "God's Plan."  
Address:

**"FRANK and ERNEST"**  
Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

## For Your Newspaper

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

**JULY SPECIAL:** On Sunday, July 19, "Frank and Ernest" will discuss the topic, "The Shape of Things to Come." In view of the uncertainties of the future, this should be an attractive subject for many. Special circulars will be available for advertising it, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

# ***Vineyard Echoes***

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## **Highlights of the 1970**

### **General Convention Program**

**Bloomington, Indiana, August 8-13**

THE 1970 General Convention is drawing near, and already we hear of many friends in various parts of the country who are planning to attend. The program is now essentially complete, and as we look over its contents we rejoice in the good things of the Word of God which it provides. The theme scriptures lends itself to various approaches, all of them spiritually profitable. The complete theme scripture reads,

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:8-11

The particular part of the text which the brethren will see displayed on a banner stretching across the platform will be

**“MY WORD...SHALL ACCOMPLISH THAT WHICH I PLEASE”**

The power of God's Word is exhibited in the outworking of the divine plan, and is especially potent in the hearts and lives of his people. The establishment of the new heavens and new earth is said to be accomplished by the authority and power of the Word of God. Through the Prophet Isaiah the Lord said, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." —Isa. 51:16

The Word of God touches our lives in various ways. It is through his Word, or words, as relayed to us by his various servants—the prophets, the apostles, and our Lord Jesus—that we are given an understanding of God's great plan of salvation for the sin-cursed and dying race. Through his Word we know that "the wages of sin is death," and that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Through God's Word we know that eternal life for us, if we are faithful in following in the footsteps of the Master, will be on the divine plane, and that we shall participate in the glory of the messianic kingdom, living and reigning with Christ a thousand years.

### **The Prophetic Word**

There is also the prophetic word, those great truths of the Bible which are in the nature of previews of things to come. All the great features of the divine plan have been foretold in the written Word, including those truths pertaining to the first advent of Jesus, and also his second advent. These forecasts often involve particular situations which would develop in the world and among the nations. These particular forecasts are seldom clearly understood until they are fulfilled. Sir Isaac Newton once wrote that the prophecies of the Bible were not given so much to enlighten the student of what was coming to pass, but to

strengthen his faith by the wonderful manner in which they are fulfilled.

If we are humble and reverent students of the prophecies we will be careful not to form fixed ideas in advance of what a particular prophecy might mean. Human nature is such that if fixed opinions are expressed in advance as to what the fulfilment of a prophecy or prophecies will mean, either with respect to the time element involved, or the circumstances to look for, it is most difficult for one to change his opinions if they are not borne out by the facts. So let us rejoice in the prophecies of God's Word, and by watching their fulfilment, become more and more enlightened as to the time in which we are living; but let us not be wise above that which is written.

### **God's Promises**

Another important segment of the Word of God relates to his promises to his people. Hebrews 10:23 reads, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Yes, God is faithful to his promises. We are reminded by King Solomon of God's faithfulness in keeping his promises. In his prayer when he dedicated the temple, he said, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."—I Kings 8:56

Essentially the entire plan of God is revealed through the promises he has made to his people, so if at times it may seem to us that these promises are not being fulfilled, or the fulfilment is behind time, let us remember that the difficulty is not with those things which the Lord has promised, but with our interpretation of them. Just as God was faithful to his typical people in fulfilling all the promises he made to them, so he is faithful to us today.

God's Word is complete. In it our Heavenly Father has revealed his total plan, and outlined fully his will for his people. Paul wrote, "All scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work." (II Tim. 3:16, 17, Diaglott) Failing fully to realize that God, through his inspired Word, had made every necessary provision for the enlightenment and guidance of his people, when the foretold falling away from the faith began, traditions were brought into the church to supplement the Word of God; and in the great apostate church of today tradition is put on a par with the inspired Scriptures. How happy we are to have escaped this erroneous practice, and that we can say from the heart, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20

### **The Theme Hymn**

The theme hymn for the convention is a well-known one: "Great Is Thy Faithfulness." It is a beautiful hymn, and we believe the brethren will enjoy singing it from time to time throughout the six days of the convention. The hymn will remind us of God's great faithfulness to his people. The words are based largely upon Lamentations 3:22-27, written soon after the Israelites had been taken captive to Babylon. Jeremiah reminds the Lord's typical people that while their punishment was severe, it was by his mercy that they had not been consumed completely. We quote:

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.”

We trust that all the various features of the convention will encourage us to indeed “quietly wait for the salvation of the Lord,” and without doubt the theme hymn will contribute to this end. How wonderful it is to wait on the Lord! It is so easy, in our impatience, to run ahead of him. But we know that he has full control of every aspect of his plan, and that he knows what is best for us, so may we continue to rejoice in him and daily give him thanks for his great faithfulness.

### **An Important Feature**

Three sessions of the convention will consist of discussions of various aspects of the work which the Lord accomplishes in his people through the power of the Word. There will be four speakers in each of these sessions. The particular subjects for the first of these special sessions will be, “Drawn by the Word,” “Begotten by the Word,” “The Witness of the Spirit Through the Word,” and “The Seal of the Spirit.”

John 6:44 reads, “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.” This drawing of the Lord is largely through the power of his Word, or the truth, as it reaches the individual through the various channels which he uses. The Lord knows how to touch the hearts of those he desires to draw to Christ.

We are also begotten by the Word of truth. I Peter 1:23 reads, “Being born [begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.” The Word of God reaches us through the power of the Holy Spirit, so it is just as appropriate to say that we are begotten of the Spirit.

Romans 8:16 reads, "The Spirit itself beareth witness with our spirit, that we are the children of God." This witness of the Spirit comes to us through the Word. Peter, writing of the messages of the prophets, said that they testified beforehand of the sufferings of Christ and the glory that should follow, so Paul affirms that we have the witness of the Spirit "if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

We are also sealed by the Spirit through the Word of truth. The Apostle Paul wrote, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:13, 14) The word "seal" is here used to denote a guarantee by God that he will provide all things necessary in order that we may be victorious, and in the end receive the crown of life. This guarantee is contained in his promises, referred to here as the "Holy Spirit of promise."

The subjects for the second special session having four speakers will be, "Sanctified by the Word"; "Sharing the Word"; "Obeying the Word," and "Not Ashamed of the Word." It was Jesus, who in prayer on behalf of his disciples, said, "Sanctify them through thy truth: thy word is truth." (John 17:17) Through our fellowship with others of like precious faith we help in the way of sanctification, but it is through the Word of truth that the power of sanctification becomes operative in our lives. This is one of the important features of the divine plan which is accomplished by God's Word, that Word which will not return unto him void, but which accomplishes all that he pleases.

Hebrews 13:16 reads, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." What a blessing it is to have the privilege of

communicating the truth to others! We are to do good unto all as we have opportunity, and especially to the household of faith. (Gal. 6:10) While we should not hold back material help from our brethren when they sorely need it, the richest blessing we can impart to anyone is a knowledge of the truth, so let us be faithful in bearing witness to the truth, and perchance the Lord may bless our efforts by "giving the increase."

We are also to obey the truth. The Apostle Peter wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Pet. 1:22) Purification of soul, and thus acceptableness to the Heavenly Father, cannot come apart from obedience to "the truth through the Spirit." Continuing in this spirit of obedience we are led to a sincere love for the brethren. We learn to love them with a pure heart fervently.

Romans 1:16 is well known to the brethren, and reminds us of the great power of the truth, referred to in this text as the Gospel. We quote: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation; . . . to the Jew first, and also to the Greek." Yes, it is through the Gospel, the truth, that God exercises his power to assure us of attaining the "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

The third special session in which four speakers will present the message has for its topics: "Man Created"; "Man Condemned"; "Man Redeemed"; and "Man Restored." The creation of man is set forth in Genesis 1:26, and reads, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Man's condemnation is set forth in Genesis 3:17, 19, which we quote: "And unto Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Man's redemption is forecast in Hosea 13:14, which reads, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." How wonderful is this assurance that God will never change his mind with respect to the destruction of death and the grave!

One of the reassurances of man's restoration from death is given in a prayer by Moses. Moses prayed, "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. 90:2, 3

### **A Panel Discussion**

Another special feature of the General Convention will be a panel discussion, which will deal with the subject, "The Gospel." Ordinarily we think of the Gospel as the message which the angels proclaimed to the shepherds on the night that Jesus was born, and indeed that was the Gospel. But there are various ramifications of this glorious theme of the Gospel, and we are confident that this special session of the convention will be uplifting and faith-strengthening. Enlightened Christians cannot hear too much about the Gospel. It is the old, old story, which we

like to hear over and over again; and it is still true today that "those who know it best seem hungering and thirsting to hear it like the rest."

### **The Public Witness**

This year the public witness will be presented through the use of a one-hour film entitled, "The World's Only Hope." This is a new film, and it presents the Gospel message as it is centered in Jesus in what we think is a unique manner. The public meeting will be advertised by circulars and in the local newspapers.

While speaking of films, it is our expectation to have one available in time for the General Convention which will portray the various activities of The Dawn printing plant, office, and home. Friends who visit The Dawn receive a great blessing from the experience, and it is hoped that our new film will convey to the brethren generally something of the feeling of having visited The Dawn in person. Following the convention this film will be available, free, for the use of any of the ecclesias who may wish to see it, either at their regular meetings, or at their conventions.

### **Other Features**

The immersion service is always a special feature at the General Convention, and we know that it will be appreciated again this year. If you know of any who are contemplating symbolizing their consecration by water immersion, tell them about the opportunity which will be available at the General Convention.

Six testimony meetings have been arranged. These are the sessions at which the whole convention has an opportunity to praise the Lord and to tell of the wonderful manner in which he is leading and blessing them. So come prepared to let your voice be heard for the encouragement of all present.

Special classes are being arranged for the children and the young adults. We would like to mention here that the children and teenagers who attend the convention for the full week will be granted fifty percent off the regular rate which they would otherwise pay.

May we remind the brethren again that the time is rapidly approaching for the 1970 General Convention, and if plans have not already been made to attend, that this is a good time to start making those plans. We do not wish to be alarmists, but in view of the deteriorating world condition, who knows how many more of these conventions we will be permitted to hold? So let us make use of this opportunity, and all others, for making our calling and election sure.



### MOVING MOUNTAINS

Jesus said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20) Bible Students generally understand this statement to be largely symbolic, "mountains" representing extremely difficult situations in a Christian's life which stand in the way of his serving the Lord. It has been observed that in such situations, if the Lord does not remove the "mountain," he will give us strength to climb it, and thus continue our progress in the narrow way.

# ***Encouraging Letters***

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## **Appreciates the Help**

Dear Brethren and Co-workers in Christ: We wish to thank all the brethren and co-workers at The Dawn for making available the many timely publications for our use in the great witness work in which we are engaged. May our combined efforts render praise and honor and glory to our Heavenly Father, through our dear Lord and Head Jesus Christ. May rich blessings be yours as you continue to promote Christ's kingdom message through the printed page for our welfare. For this we are deeply appreciative and grateful.—Dawn Bible Students Ecclesia, Hawthorne, California

## **Reached by Television**

Dear Sir. For many years I have searched for a spiritual belief that I could have faith in, as I have never been satisfied with my childhood teachings, or any other that I have become acquainted with. My introduction to The Dawn came through the television program, The Bible Answers. I have had quite an assortment of your literature and I would like to know how I can help in spreading this belief.—Colorado

## **From a TV Manager**

Gentlemen: We started a 13-week series of your religious films on January 3, 1970. The response has been excellent, and I would like to continue on an indefinite basis. Hank Page, Assistant General Manager.—Texas

## **Appreciates Uplift**

Dear "Frank and Ernest": Would you please send me the booklet, "Our Lord's Return." We are so glad that we can hear you down here, and we learn so much more about the Bible and our Lord. We hope you can keep on going with your radio broadcast. There is so much evil in this old sinful world that it is like a breath of fresh air just to hear you on radio. Thank you so much for the booklets, and the uplift you give us with your broadcasts.—Florida

## **Appreciates the Literature**

Dear Brethren and Co-workers in Christ: We wish to thank all the brethren and co-workers in the truth at The Dawn for making available the many timely publications for our use in the great witness work in

which we are engaged, that this in turn may render praise to our Heavenly Father as a result of this combined labor of love, through our dear Lord and Head, Christ Jesus. May rich blessings be yours as you continue to promote Christ's kingdom message through the printed page. For this we are deeply appreciative and grateful. Dawn Bible Students Ecclesia of Hawthorne, California.

#### **Appreciates Bible Study Section**

Dear Sirs. I recently received my first copy of The Dawn, and I was very pleased with it. I was much interested in the Bible Study section, and I think that The Dawn is a wonderful magazine. I have never seen a magazine quite like it.—Maine

#### **Was Taught Differently**

Dear "Frank and Ernest": I would like to have your book entitled "Hope Beyond the Grave." As a child I had been taught very differently about the Bible, and since I have been listening to your program many of my misleadings have been cleared up. I am hoping to hear from you soon.—North Carolina

#### **A Revealing Message**

The Dawn: I just had to write and tell you how very much I enjoyed the book, just received,

"The Creator's Grand Design." Once I started I could not lay it down. It is the most revealing message I have ever read or heard. It is beautifully written and moves along so harmoniously. I pray that the Lord may bless you all, and may your work for him go on and give comfort to others as it has to me.—Kentucky

#### **Used in Mission Society**

Dear Sirs: I read my Dawn Magazine and enjoy it so much. I like the Christian Life and Doctrine and the questions and answers. We are using some of the message on "The Heart" in our Mission Society this month. Thanking you so much for a small magazine but packed so large.—West Virginia

#### **Reached in a Hospital**

Dear Gentlemen: I want to thank you over and over again for The Dawn Magazine. It does so very much to me. And it has certainly opened my eyes and my mind where Jesus is first. It is just wonderful how much it has helped. I had a stroke in 1967, and The Dawn was first given to me by my therapist at the hospital. And I thank God daily that there are people like her and you folk. I will continue to pray for you all. May God bless you.—Pennsylvania

# ***Speakers' Appointments***

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## **Ministering the Glorious Gospel of Christ**

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

### **SAM BAKER**

San Francisco, Calif.	June 7
Palo Alto, Calif.	8
Antioch, Calif.	9
Stockton, Calif.	10
Chico, Calif.	11
Sacramento, Calif.	14
Antioch, Calif.	17
Palo Alto, Calif.	18
Fresno, Calif.	21
San Luis Obispo, Calif.	23
Bakersfield, Calif.	24
Los Angeles, Calif.	28

### **KENNETH M. NAIL**

Los Angeles, Calif.	June 14
San Diego, Calif.	15
Phoenix, Ariz.	16
Lamesa, Tex.	18
San Antonio, Tex.	21
Houston, Tex.	22
Lake Charles, La.	23
Shreveport, La.	24
Nashville, Tenn.	26
Columbus, Ohio	28
Piqua, Ohio	29
Elyria, Ohio	30

### **PANTEL HATGIS**

Athens, Greece	June 5-8
Corinth	9-12
Patras	13-15
Kerkyra, Corfu	16-18
Ioannina	19-21
Arta	22-24
Larisa, Thessali	25, 26
Tyrnavos, Thessali	27, 28
Trikala, Thessali	29, 30

### **GEORGE PASSIOS**

Philadelphia, Pa.	June 14
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### **HARRY PASSIOS**

Toledo, Ohio	June 7
Pontiac, Mich.	8
Bay City, Mich.	9
Grand Rapids, Mich.	10, 11
Covert, Mich.	12
Goderich, Ont.	14
Piqua, Ohio	15
Cincinnati, Ohio	16
Knoxville, Tenn.	17
Nashville, Tenn.	18
Brinkley, Ark.	19
Birmingham, Ala.	21
Louisville, Ala.	22
Orlando, Fla.	24
Miami, Fla.	25
St. Petersburg, Fla.	28
Greensboro, N. C.	30

### **G. M. JEUCK**

Paterson, N. J.	June 28
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### **A. H. KRUMPOLT**

Catawissa, Pa.	June 7
New London, Conn.	21

### **R. J. KRUPA**

Agawam, Mass.	June 21
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<b>E. K. PENROSE</b>			
Indianapolis, Ind.	June 2	Summerland, B. C.	June 1
St. Louis, Mo.	3	Winfield, B. C.	2
Kansas City, Mo.	4	Edmonton, Alta.	4
Denver, Colo.	7, 8	Luseland, Sask.	5-7
Pueblo, Colo.	9	Saskatoon, Sask.	8
Cheyenne, Wyo.	10	Prince Albert, Sask.	9
Bosler, Wyo.	11	Steep Creek, Sask.	10
Laramie, Wyo.	12	Melfort, Sask.	11
Salt Lake City, Utah	14	Porcupine Plain, Sask.	12
San Francisco, Calif.	17, 18	Star City, Sask.	14
Antioch, Calif.	19	Tarnopol, Sask.	15, 16
Sacramento, Calif.	21	Middle Lake, Sask.	17
Chico, Calif.	22	Wakaw, Sask.	18
Salem, Oreg.	24	Canora-Stenen, Sask.	19-21
Portland, Oreg.	25	Regina, Sask.	22
The Dalles, Oreg.	26	Winnipeg, Man.	24, 25
Spokane, Wash.	28	Minneapolis, Minn.	28
Wenatchee, Wash.	29	Wausau, Wis.	29
Seattle, Wash.	30	Plover, Wis.	30

<b>LEO POST</b>		<b>H. J. TIEMEYER</b>	
Sayville, N. Y.	June 7	Allentown, Pa.	June 28

<b>H. W. PRICE</b>		<b>F. S. WASSMANN</b>	
Kelowna, B. C.	May 31	Baltimore, Md.	June 21

## BRITISH SPEAKERS' APPOINTMENTS

<b>C. A. CORNELL</b>		Dewsbury	(Sat.) July 4
Liverpool	June 21	Latchford	5

## HEARING AID SERVICE AT THE GENERAL CONVENTION

The brethren in charge of tape recording at the General Convention will have provisions to help those with hearing problems to hear better during the sessions of the convention.

# Conventions

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**JACKSON, MICH., June 6, 7**—IOOF Hall, 789 Woodworth Rd. Mrs. Ray Lumley, 804 Oakdale.

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

**COLUMBUS, OHIO, June 14**—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Lois Smith, 4294 Ellery Drive.

**GARY, IND., June 14**—Indiana University Extension, 3400 Broadway. Mrs. Esther Ledwinka, 5825 Nicholson Rd., Merrillville, Ind.

**GODERICH, ONT., June 14**—Mr. Clayton A. Campbell, 1218 Hamilton Rd., London, Ont.

**WATERBURY, CONN., June 14**—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

**CHARLOTTE, N. C., June 20, 21**—Charlottetown Mall Community Hall, S. Independence Blvd. Mr. William E. Roach, Route 7, Box 725.

**SILVER CREEK - GRAND ISLAND, NEBR., June 20, 21**—Strickland Farm, near Silver Creek. Miss Marguerite

Rosswick, 1317 W. Sixth St., Grand Island, Nebr.

**CINCINNATI, OHIO, June 21**—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

**MINNEAPOLIS, MINN., June 21**—IOGT Hall, 2922 Cedar Ave. Mrs. Edna Durand, 4016 16th Ave. S.

**CHICAGO, ILL., June 28**—Masonic Temple, 5352 W. Chicago Ave. Mr. Leonard Jezuit, 10742 S. Talman Ave.

**LOS ANGELES, CALIF., July 3-5**—Convention Auditorium, 2936 W. Eighth St., near Vermont. Mr. A. W. Abrahamson, 710 S. Hobart Blvd., Apt. 207.

**DETROIT, MICH., July 4, 5**—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

**WINNIPEG, MAN., July 15-19**—Canadian Mid-West Bible Students Convention. Canadian Mennonite Bible College, 600 Shaftesbury St. Mr. Frank Boychuk, 263 Moray St.

**CLEVELAND, OHIO, JULY 19**

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## BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 8-13

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# RESERVATION FORM

**BIBLE STUDENTS GENERAL CONVENTION**  
**Indiana University, Bloomington, Indiana**  
**August 7—August 13, 1970**

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

Aug. 7	Aug. 8	Aug. 9	Aug. 10	Aug. 11	Aug. 12	Aug. 13
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Each night of lodging will provide meals as follows:

August 7: Lodging and breakfast

August 8—August 12: Lunch, supper, lodging, breakfast

August 13: 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 August 7 through lodging on August 13 (breakfast on Friday, August 14 not included) will be:

Twin bedded Room, per person:

Adults: \$46.50

Children: (2 through 6 years) \$26.80

Children: (7 through 18 years) \$35.50

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

Single Room: Adults only, \$56.00

Breakfast on Friday morning, August 14, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Teter Quadrangle.

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Single Room: Adults only, \$8.50 per day

The minimum charge is for one night's lodging and three meals, except as noted under August 7 and August 13. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 8. This will apply only to those persons who have not made reservation prior to that date.

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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