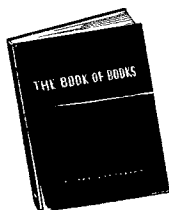


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VOLUME XL

NUMBER 5

MAY 1972

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Second-class postage paid at Rutherford, N.J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N.J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year.



British Address: 70, Station Road, Gldea Park, Romford, Essex RM2 6DA, England.

Australian Address: Berean Bible Institute, 19 Ermington Place, Kew, Melbourne, Victoria, Australia 3101.

French Address: Publications Aurore, Boite Postale 3066, Boulevard de l'Europe, 68 Mulhouse, France.

Greek Address: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i. Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy.

New Zealand Address: P.O. Box 135B. C. P. O. Auckland.



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Highlights of **Dawn**

Mr. Nixon's Chinese Junket

MONDAY, February 21, 1972 was a historic date in the touchy relationship between the United States and China, for on that momentous day Richard M. Nixon and his entourage stepped down from his plane at Peking to be greeted by Chairman Mao Tse-tung and Premier Chou En-lai, while the strains of the national anthems of each nation sounded strangely in their ears. This unprecedented visit aroused the keen interest of the entire world, and well it might; for it set in motion political waves that would touch the shores of every nation on this ever-shrinking planet.

Just what is this China, now visited for the first time by a President of the United States while still in office? What is Mr. Nixon's interest in it? What does he hope to accomplish?

Apart from the obvious domestic political considerations involved in his visit, Mr. Nixon is genuinely interested in trying to prevent a third, and potentially catastrophic world war. It is generally conceded that another such war might well reduce civilization to ashes. And no doubt he believes that the tensions presently existing between the two great communist powers offers an opportunity, by paying his respects to each, to play one off against the other

in the interest of world peace. But this kind of political magicianship requires great dexterity, and can be risky; for in trying to produce harmless doves of peace from the diplomatic hat, one might wind up instead with an angry dragon, or an unmanageable bear on his hands—or both!

The Middle Kingdom

Perhaps, to many, the mental picture that is evoked by the word “China” would show the Great Wall of China, bare-legged, wide-hatted women working in flooded rice fields, dingy opium dens, or countless rickshas being drawn through narrow, overcrowded streets. A restricted picture, to be sure! There are, however, certain facts about China of which we can be certain. For one thing, it now comprises about one-fourth of the earth’s population—in itself a factor to be reckoned with. It is made up of a proud, sturdy people born of the amalgamation and absorption, over the millennia, of succeeding waves of invaders from the west and north. It is a country that long regarded itself as the center of man’s universe; by Chinese it is called Chung Kuo, the “Middle Kingdom,” about which all else revolves, and to which all other peoples have been expected to pay tribute, if not in material things, certainly in deference and homage.

The Chinese pride themselves on their ages-long civilization, tracing their beginnings back into the shadowy past, from which were handed down their legends, language, learning, and traditions, from generation to generation. The art of writing was practiced in China some 1,500 years before Christ. Actual documents of Chinese literature are extant that date as far back as the eighth century B.C. While Europe was still inhabited by “barbarians,” China had an organized government, a culture, a literature. They invented paper, the compass, gunpowder, and even the art of printing, it is believed, before this device was known in Europe.

China has always been, and is preponderantly so today, an agricultural nation, producing grains, rice, cotton, silk, and fruit, with some eighty per cent of the people gaining a living directly from the land. Its inhabitants have been farmers for over four thousand years, typically on small family holdings, and even today most work is done by hand. Manufacturing and commerce did not develop as in other parts of the world during the industrial revolution. There is reason to believe that this was no accident, but rather was by design of the ruling classes, since an unlearned, unskilled rural people depending on the land for their meagre subsistence is less likely to be troublesome. And for most of the 6,000 years of its history the story of the peasant class, making up the great bulk of the population, has been one of grinding poverty, and oppression by local petty officials.

Putting the Giant to Sleep

These last-mentioned conditions would seem to explain the development, and ready acceptance by the masses, of the various philosophical systems that successively invaded China and captured the minds of the people.

One of the first of these philosophies to affect Chinese thinking was Taoism, a system of belief and ethics reputedly established by one Lao-Tze, supposedly born about 600 B.C., and whose teachings were later propounded by a Chinese named Chuang-Tze. Whether or not such a man as Lao-Tze ever lived is uncertain, but at any rate it is believed that there may be as many as 50,000,000 followers of Taoism in China today.

The meaning of the word "Tao" is somewhat obscure, but it may be broadly comprehended in the thought "The Way," presumably the way of heaven, or the way of nature. The Tao, or way, may be conceived of as a pantheistic mysticism, in which the entire universe is held to be

God, and in which every part of the universe is an manifestation of God; that is to say, God is nature, and nature is God.

In its ancient and purest form Taoism advocated the practise of quietism, a form of mysticism in which the mind is oblivious to external happenings, yielding itself completely to the course of natural events. The Taoist ceased from all striving (possibly because it was largely fruitless) and sought to escape from the illusion of desire through contemplation. In point of fact, he was probably trying to escape from the intolerable conditions about him. The ultimate goal of mankind, it taught, was to come, finally, into harmony with the Tao.

Down through the centuries the Taoist philosophy has come to permeate great areas of Chinese life and culture, and is much in evidence today in Chinese art, its poetry, and its drama. The original concept of Taoism, however, has virtually disappeared, having long been supplanted by a later form of Taoism that is more akin to magic, astrology, and alchemy, with its priests practising exorcism and geomancy, so that today it is little more than a combination of witchcraft, animism and demonology—another area, of course, that has much appeal to the ignorant and the suffering.

Even medicine has been profoundly affected by the later corrupt Taoist influence, with its charms and incantations playing an important role. Thus Taoism seems to have deteriorated from its original somewhat idealistic concept to a form that plays upon the fears, ignorance, and superstitions of the common people. But it was still an effective tool in keeping the masses lulled.

The Buddhist Search for Peace

Another of these philosophies that entered early into Chinese thought was Buddhism, which grew out of the

teachings of a good man and teacher by the name of Siddhartha Gautama. He is generally believed to have lived about 563-483 B.C. in India, and was the son of a wealthy ruler of a district near Nepal. He was evidently a gentle and sensitive man, for he was deeply moved by the seemingly universal human misery by which he was surrounded—disease, hunger, death. He later wrote:

“Then did I . . . think thus, ‘An ignorant, ordinary person, who is himself subject to old age . . . on seeing an old man is troubled, ashamed and disgusted, extending the thought to himself.’ . . . As I thus reflected on it, all the elation of youth utterly disappeared.”

Thus saddened, he renounced his life of ease, and became a hermit and wanderer. While resting under a tree he was supposed to have been given great understanding as a reward for his asceticism. The system of thought that he subsequently founded was thus the result of his initial revulsion to human sufferings, and was designed to present a way of escape from this unhappy condition, for himself and his devotees. As his fame and teachings grew and were accepted, he was given the title Buddha, “the enlightened one.”

Buddhists do not believe in the soul—the person is not, indeed, an individual; rather, he is merely a transitory grouping of elements formed from the primal stream. The process of forming, dissolving, and re-forming one’s identity in various subsequent kinds of existence is continuous. But since suffering is inherent in any and every form of existence, the ideal state for which the Buddhist strives is nirvana, or the ultimate condition of nonexistence. This sought-for end is finally attained only by those who have completely banished all desire, at which time the elements comprising the transitory self return to their primal source.

The path to nirvana, nonexistence, ultimate peace, is

found by adherence to certain noble precepts: the Buddhist is to harm no living creature; he is to be careful of his speech, his thoughts, his conduct; he is to be gentle, compassionate, self-renouncing.

Buddhism arrived in China during the first century, A.D. Its impact on the Chinese mind (a commentary, perhaps, on the hard conditions into which it was introduced) may be judged from that fact that there are in China today some 80,000,000 followers of Buddhist doctrines. But as so often happens with other religions or philosophies with the passage of time, Buddhism in China today is divided into many sects, some of which bear little resemblance to the original teachings of Buddha—but they all retain their power to entrance their devotees.

Islam Tries Its Hand

It is not certain when Islam, or Mohammedanism, found its way into this vast land, but it is estimated that there are some twenty million adherents of the religion in that nation today. The word "Islam" means "submission to God," or Allah, a mighty, just, and merciful God, in whom alone one may have hope. The religion was founded by its prophet Mohammed, a title meaning "praised" in Arabic.

Mohammed lived about A.D. 570-632. He was born in Mecca into modest circumstances, but his marriage at the age of twenty-five to a wealthy widow permitted him leisure for religious contemplation. Paganism, which he rejected, was rife. In addition to his contact with Paganism, the man who was later to be known as Mohammed delved rather deeply into Judaism and Christianity, from which religions he seems to have borrowed the doctrine of monotheism, as well as other teachings. Indeed, some of his writings appear to be but a paraphrasing of parts of the Old Testament. One such passage follows:

"All that is in the heavens and the earth has given glory

to Allah; He is the Sublime, the Wise. To Him belongs the kingdom of the heavens and the earth; He giveth life and He causeth to die; He over everything hath power. He is the First and the Last, the Outward and the Inward; He everything doth know. He it is who created the heavens and the earth in six days, and then sat firm upon the throne. He knoweth what penetrates into the earth and what comes forth from it, what comes down from the heaven and what mounts up into it. He is with you wherever ye are; Allah, of what ye do, is observant."

Also, Abraham and Jesus are listed in the Koran, the sacred book of Mohammedans, as among the prophets of Islam, of which prophets Mohammed claimed to be the last. He also taught that Jesus will return at the end of the world to execute judgment on the people, and that heaven will be the reward of the faithful (Islamites, presumably), while the traditional hell awaits the infidels (non-Islamites).

The Moslem is required to state his belief that there is but one God, and that Mohammed was his prophet; he must pray five times daily; he must give alms very generously; he must keep the required fast, and, if possible, he must journey to Mecca at least once in his life. In addition to the Koran, which is held by Moslems to contain God's latest revelations, as made to Mohammed, the Moslem accepts the Sunna, reputed to be a collection of the moral sayings of their teacher.

"Jen"

The next important system of philosophy that influenced the Chinese mind was Confucianism, comprising the ethical precepts of K'ung Fu-tse, a Chinese sage better known to most of us simply as Confucius, who was born in Shantung province about 551 B.C., and lived some seventy years.

In its original form, Confucianism was a moral and philosophical system designed to guide man in his relations with

his fellows, the essence of which relationship was embraced in the word "jen," or sympathy. By the third century B.C. it had gained a following, and it was adopted as the state religion of China in the seventh century A.D.

Jen sought to relieve the five principal relations between man and man: between sovereign and subject, parent and child, elder brother and younger brother, husband and wife, and friend and friend; the filial relationship being held the most important. The smooth functioning of these various relations was promoted by the observance of "li," which was a combination of etiquette and ritual. No doubt, a more peaceful and harmonious relationship between the various elements of society was thus achieved, for which the ruling elements of these people would be glad.

Later on, in the Sung dynasty (960-1279), to combat the inroads of the so-called "meditative" methods of self-improvement and search for peace, Neo-Confucianism appeared on the scene which, in contrast with the quietistic techniques of other philosophies, advocated the active pursuit of understanding. It is interesting to note that this circumstance is considered by some to have constituted the earliest beginnings of the scientific approach to knowledge. In former times Chinese education consisted of learning the Confucian classics, and Confucianism has been the chief foundation of Chinese society for many centuries.

Education Displacing Religion

The earliest form of Christianity to arrive in China was known as Nestorianism, in the seventh century, but eventually this virtually disappeared. In the fourteenth century Catholicism was introduced, and in 1807 Protestant missionary work was started. Oddly, the impact of Christianity has been negligible, for in China today there are perhaps three million Catholics, and possibly one million followers of the Protestant faith.

In fact, there has been in modern times a turning away by many Chinese from all forms of religion, particularly on the part of the young and educated. To combat this trend, there has arisen a tendency by the various religions and philosophies to adapt to the new conditions by reforming and restating their doctrines in a form more acceptable to the attitudes of present day Chinese, who are turning more and more to education, and who have been much disillusioned by developments in their country for a century past.

It would appear, then, that the philosophical systems sought deliberately to ignore and shut out of one's consciousness the reality of suffering, and aimed to provide relief through asceticism, through contemplation, through "self-improvement." The web of reasoning embodying some of their concepts of man's relationship to an external force, to his existence, to his destiny, is often devious, and sometimes difficult of comprehension.

But the formation of these various philosophies was motivated by an inescapable recognition of the evils and the sorrows that beset so much of mankind, and the fact that death is reigning throughout the world. They were induced by a sincere search for some way, some means, to make these sufferings endurable in this present life, and to provide some vague, indefinite hope of happiness beyond this vale of tears. And since for most of mankind no literal relief appeared possible, the only means of escape that seemed available was philosophical. How true are the words of the Apostle Paul, "It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail."—Rom. 8:22, Phillips

As one takes note of these various concepts, it is found that they contain much that is commendable: they urge love, respect, and compassion for one's fellows; they appeal for honesty and industry, gentleness and self-denial—and

these qualities are always proper and admirable. In thus setting noble standards of conduct, these systems surely can do much to make life more endurable to the unfortunate.

While these systems of thought varied in certain ways one from another, they possessed a common denominator—in a vast country like China where life for most was hard, they acted as an effective tranquilizer, molding the masses of Chinese into an essentially quiescent people, while the ruling officials and rich landlords enjoyed their position and their wealth.

Sun Wakens Sleeping Giant

It was into this environment that the boy who was later to become Dr. Sun Yat-sen was born of peasant parentage. As he matured he was appalled by the conditions about him. He smelled the poverty, and felt the oppression of the people. He was stung by the humiliations forced upon his country by selfish foreign powers. He deplored the ignorance in which the people were kept by the ruling classes.

But these things did not move Sun Yat-sen to sit down and produce a further philosophical tranquilizer for his people. He thought that something should be done about it. At the age of nineteen he boldly decided to devote his life to an attempt at correcting the situation by fighting to remove the powerful Manchu government, and establishing in its stead a republic. Twenty-six years and many adversities later, on December 24, 1911, the revolution of which he dreamed and for which he planned having finally succeeded, Dr. Sun was offered the post of President. In the interests of harmony, he generously, but unfortunately, relinquished this position to the corrupt and ambitious Yuan Shi-kai, who did, however, force the Emperor to abdicate, and on February 12, 1912 China became a republic.

During these chaotic times, Mao Tse-tung was growing to manhood. He too, like Dr. Sun, was dismayed by the sufferings of the masses, and by the evils of the government, at this time under Yuan. He turned to Communism, joining himself to the movement that eventually defeated Chiang Kai-shek, and came into power in 1935 with himself as the Chairman of the Chinese Communist Party. After long years of struggle, internal and external, on October 1, 1949, Mao proclaimed the establishment of the new People's Republic of China, and he has since been the generally accepted leader of the Chinese people.

The Little Red Book

What sort of man is this Mao Tse-tung, to negotiate with whom the chief executive of the mightiest nation on earth went half way around the world? And why, after so many years of vicious denunciation of the United States, did he consent to receive Mr. Nixon?

As a child, Mao also had suffered the hardships common to most of his people. His father had come from a poor peasant family, but by dint of great industry he had achieved a measure of affluence. This had the effect, however, of directing Mao's sympathies to those about him who were in greater need. His talent for writing manifested itself early in life. He loved and wrote poetry, devoured books avidly. At the age of eighteen, while in high school, he wrote an essay advocating the adoption of the republican form of government. Later, he spent five years taking courses in a teachers' college, meanwhile studying politics and economics, and discussing these things with his friends.

Mao was a clever, tough-minded individual. He was definitely a man committed to action, but he too, like the renowned philosophers before him, had learned the power of the pithy precept to condition the minds of the people. But unlike his philosophical predecessors, he did not use

that power to lull the people, but rather to stir them to revolution. Far from urging the people to submit supinely to the abuses of the bourgeois, and philosophically accept these as their appointed lot, he advocated violence, even war, by the peasants to overcome their tormentors. His aims and the methods by which he planned to achieve them are revealed in some of his writings as contained in the little red book that is so universally carried, idolized, and studied by Chinese Communists today.

For instance, concerning the aims of the cultural revolution, Mao observed that for ages the people had been taught to respect traditions and customs, and to exercise submission to nature, to the government, to their landlords. Now, he said, in one giant leap, and in the interests of revolutionary change and progress, all that previous thinking was to be jettisoned.

Revolution Not Like a Dinner Party

Mao was not above using harsh methods to accomplish the aims of the revolution. Nothing was too drastic, for in his mind the end clearly justifies the means. In defending the excesses of the peasants against the landlords and the gentry, he said that a revolution is not like inviting people to your home for dinner. Revolution, in its simplest terms, is an act of violence whereby one class overthrows another. He suggested that good revolutionaries keep their swords sharp.

Nor is Chairman Mao without personal vanity. It is said that he enjoys to the full the adulation of the people, and takes much pleasure in appearing before a multitude, each waving his little red book, the symbol of the cultural revolution. Just as the Chinese of countless earlier generations studied the writings of Confucius, Buddha, and others, so should they; and so do they today study the sayings of Chairman Mao.

The thoughts and principles which he expresses had their roots, he admits, in the Marx-Lenin doctrines, except that Mao believes these should be applied according to the specific problems encountered in a particular situation. Their application in China, for instance, would not necessarily be the same as in Russia. Mao states in no uncertain terms that the state is everything, the individual having no choice but to advance the well-being of the state and the party. All are admonished to study his writings and teachings, and to act in harmony with them.

Mao declares that he wants peace to prevail in the world, but believes that there are wars that are justifiable; for war is merely a means to gain desired ends that cannot be gained politically. He believes that nothing will convince your opponent that he is wrong as will a gun. He is brutally practical and frank, noting that if the state would be dominant, it must control the army.

He has harsh words for "U. S. Imperialism," with its hydrogen bombs. He sets forth a principle that may well have an ironic application to the negotiations now aborning between the United States and China, when he comes out for peaceful coexistence with imperial nations, indicating that China should strive to avoid war with them, and even engage in exchange of goods with them—and then cautions, "but do not trust them." This concept, of course, is in line with Lenin's advice to the effect that one should make friends with his enemy, if it is expedient to do so, then make use of him, and finally discard him. Mr. Nixon, please take note! Perhaps this last should be sufficient warning to all not to expect too much of a constructive nature to emerge from the forthcoming discussions.

"I Am the Way"

There is one group of earnest watchers, however, who will not be disarmed by empty promises and false hopes.

The Lord's true people, knowing God's plans and purposes as revealed in his Holy Word, do not expect peace on earth and understanding between nations and men to come from the frail human efforts of present-day statesmen. Neither do they look to the wise sayings and moral precepts of the ancient sages to plant lasting love, and mercy, and compassion in the hearts of mankind.

Taoism claims to be "the way" to complete happiness. But Jesus said that he was the way. He it is who, alone, will give peace to all men. Because of the sacrifice of his perfect humanity as a ransom for fallen mankind, all who are in their graves shall come forth, and experience the joy of going up the way of holiness, when God's kingdom is established in the earth.

This blessed opportunity to gain perfect and everlasting life will not be restricted to any single nation, or to any single race, color or creed—it will be joyously open to ALL of mankind who have ever lived on this earth, including the long-suffering people of China! How beautifully the Lord states it, through his Prophet Isaiah:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China]."—Isa. 49:8-12: "China," Amplified Bible □

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Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 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.

NEW YORK

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

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

Rochester WBBF 950 10:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

Radio Broadcast Schedule

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

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

TENNESSEE

Clinton WYSH 1380 10:30 a.m.

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Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
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Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WNUW-FM 99.1 7:15 a.m.
Milwaukee WYLO 540 7:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

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CFCB 570 10:30 a.m.
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7—"Paradise Without Pollution" 21—"Birth of a Nation"
14—"Can the Living Talk With the Dead?" 28—"Thief in Paradise"

Bible Study

LESSON FOR MAY 7

Involved with Human Need

MEMORY VERSE: "As ye have done it unto the least of one of these My brethren, ye have done it unto Me."

—Matthew 25:40

LUKE 22:24-27

ONE of the frequent causes of trial among the disciples of Christ has been the urge on the part of some to be "great" among their brethren, and to be looked up to as special leaders whose whims and wishes must be carried out regardless of their merits. In this section Jesus sets a pattern designed to correct this evil, and throughout the age has doubtless done much along this line.

Jesus reversed the world's viewpoint along this line, saying, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Jesus asked the question, "Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat?" This would be the worldly viewpoint, but Jesus corrected this saying, "I am among you as he that serv-

eth." The disciples acknowledged Jesus as their Chief and Master, but probably did not recognize the basis of his greatness among them.

HEBREWS 13:1

We cannot be involved in human needs along Christian lines without the exercise of brotherly love—Christian love, that is. And this love will prompt us, for example, to "entertain strangers." The Scriptures indicate that among the first believers the entertainment of the brethren was quite a common practice. But here Paul is urging that "strangers" be entertained. We cannot be sure of the exact identity of these. They may have been brethren who were unknown to other brethren as they traveled from place to place.

Paul uses an example of this sort of entertaining, which he draws from Genesis chapter 18:

"Some have entertained angels unawares." The reference here is to the three angels which Abraham entertained when they called upon him in order to reaffirm God's promise that Sarah would bear him a son. These were "strangers" to Abraham until they revealed their identity, and what a blessing he must have enjoyed by exercising brotherly love toward them!

The exercise of brotherly love in connection with human needs is further exemplified, Paul writes, by remembering "them that are in bonds, as bound with them." In those early days of Christianity there was a risk attached to showing oneself on the side of those who were in prison on account of the Gospel; yet those who did this must have been a great source of comfort to the prisoners, who were their brethren in Christ.

"And them which suffer adversity, as being yourselves also in the body." As Paul explains elsewhere, when one member of the body of Christ suffers, even as in the natural body, all the members suffer. The same is also true when a "member" experiences special joys in the Lord—all the members automatically rejoice with him.

JAMES 1:27

This one-verse definition of "pure religion" is unique, and

very true. It is, "to visit the fatherless and widows in their affliction," and to keep oneself "unspotted from the world." Here again is the exercise of brotherly love. The fatherless and the widows could be thought of as those in need of care and the protection we might give them. They could be thought of as symbolic of all who are in need.

JAMES 2:14-17

Some have thought that in these verses James minimizes the importance of faith in the Christian life, but not so. He is simply emphasizing that where a real faith exists it will manifest itself in works on behalf of others. "Faith, if it hath not works, is dead," is another of James' expressions, for a dead faith is no faith at all.

The illustration used in the memory verse applies particularly to the people of God during the Millennial Age, though its spirit should be followed now.



QUESTIONS

Who is the greatest among the Lord's people?

Who were the "angels" entertained by Abraham?

Quote James' definition of "pure religion."

Can there be true Christian faith without works?



Proclaiming the Gospel

MEMORY VERSE: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Romans 1:16

LUKE 4:16-21

THE title of our lesson, "Proclaiming the Gospel," calls for an understanding of what constitutes the Gospel. Our memory verse emphasizes the same point. When we say, as Paul did, "I am not ashamed of the Gospel of Christ," what do we mean? The word "Gospel" simply means "good news," or "glad tidings."

Paul explains that the Gospel was preached beforehand to Abraham when God said to him that through him "Seed" all the families of the earth would be blessed. Paul identifies Jesus as this promised seed of Abraham, and explains that as many as are baptized into Christ are also the seed of Abraham, and heirs according to the promise.—Gen. 12:3; Gal. 3:8, 16, 27-29

The Gospel, then, or good news, is the fact that God has provided blessings for all the families of the earth. The angel who announced the birth of Jesus spoke of him as a

Savior, and in the plan of God he is just that. Through his death and resurrection he provided salvation from death for all who believe in him, and all will be given a full opportunity to believe—some in this age, and the remainder in the age to come. Through belief in him the people of the age to come will receive health and everlasting human life; those who believe and continue faithful during the present age, suffering and dying with Jesus, will live and reign with him.

Shortly after his baptism, and the three temptations which the Devil brought upon him, Jesus returned to Nazareth, his home town, and went into the synagogue on the sabbath day. He was given a scroll which contained the Book of Isaiah, and he read from what we now identify as the 61st chapter: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted,

to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Jesus' anointing by the Holy Spirit identified him as the promised Messiah, the word meaning Christ, or Messiah. Many in Israel expected that their Messiah when he came would identify himself with powerful military forces, and become, by this means, a deliverer for them from the Roman yoke. But instead he indicated in this lesson that his ministry was to be on behalf of the "poor," the "brokenhearted," the "captives," the "blind," and the "bruised."

Jesus, of course, did literally heal many of these, and blessed them physically in other ways, but his ministry of the Gospel gave assurance that at the future time of his kingdom, all prisoners of death would be released, and all the blind and bruised given health and an opportunity for everlasting life.

ROMANS 10:14-18

Here Paul stresses the fact that in order to call upon the name of the Lord one must believe in him; and that in order to believe the Word must be preached, and that this calls for preachers to proclaim the Gospel. Actually, all the faith-

ful followers of the Master are "anointed" to proclaim the Gospel, which places a great responsibility upon each one of us.

Paul, in Romans 10:15, quotes in part from Isaiah 52:7: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" To this Paul adds, "But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?"

Paul explains further that "faith cometh by hearing, and hearing by the Word of God," and then asks, "Have they not heard?" Paul declares that they had heard. "Their sound went out into all the earth, and their words unto the ends of the world." In Paul's day the world was rather a small place. The lesson here is directed largely to unbelieving Israelites, and the Gospel beginning at Pentecost, being carried from place to place by the faithful of that time, had doubtless reached the vast majority of them. But there were few who believed.

QUESTIONS

What is the Gospel?

Review Jesus' outline of the Gospel as he presented it in Nazareth.

What is the source of true faith?

The Church's Teaching Ministry

MEMORY VERSE: "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16, 17

I TIMOTHY 4:6-12

THIS letter to Timothy is often referred to as one of Paul's "pastoral epistles," in that it encourages this young Christian, whom Paul refers to as his spiritual "son," to give attention to preparing others for the ministry, and to be faithful in this respect himself.

Faithfulness on the part of Timothy would be indicated by his putting the brethren "in remembrance of these things." If you will do this, Paul wrote, "thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

"But refuse profane and old wives fables, and exercise thyself rather unto godliness." One of the struggles of the Lord's people throughout the age has been to keep myths from replacing the Word of God and its teachings. Myths, traditions, opinions, and speculations are

no part of the Gospel of Christ, and do not contribute to sound doctrine and a pure faith.

"Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Paul is not here condemning all forms of bodily exercise, but merely emphasizing that whatever value it has pertains to the present life only, and not to the life which is to come.

"We both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." Those who believe and proclaim the truth will suffer reproach, and we should rejoice in this; but let us not suffer because we insist on others believing our myths which are not supported by the Word of God. God is the Author of salvation for all men. He made provision for salvation through the death of Jesus. "As

in Adam all die, even so in Christ shall all be made alive"; that is, they do not remain eternally dead because of Adam's transgression, for if, when the opportunity is given to them, they believe and obey, they will be specially saved—entirely released from sickness and death and given an opportunity to live forever.

"Let no man despise thy youth," Paul wrote to Timothy. Instead he was to be an example of what all true believers should be, "in word, in conversation, in charity, in spirit, in faith, in purity." In other words, if Timothy conducted himself as a mature Christian should, none of the brethren could justly despise his youth even though he was younger than some of them.

II TIMOTHY 2:1,2

Paul's reference to Timothy as "my son" denotes his great love for him, and his interest in his highest spiritual welfare. He admonished him to be "strong in the grace which is in Christ Jesus." No Christian can be truly strong in his own strength. We all need the grace of the Lord from the beginning to the end of our walk in the narrow way of sacrifice.

Paul speaks to Timothy of the things he had heard of him "among many witnesses." Timothy traveled somewhat with

Paul, and would have gained a thorough knowledge of the Gospel as it came from his lips. Now Paul was instructing him to communicate these truths to faithful men, "who shall be able to teach others also."

Paul realized that his earthly ministry was drawing to a close, and he was laying the foundation for a continued ministry of the same glorious "Gospel of Christ, which is the power of God unto salvation." (Rom. 1:16) And the Gospel message did continue to be preached by faithful men. But as Paul had forewarned, ambitious men arose to draw away disciples after themselves, and there came a great falling away from the faith.

Our memory verse is important. The word "scripture" simply means writing, such as a script, for example, used as the basis of a play. All writing, all scripture, is not given by inspiration, but that which is constitutes the authoritative Word of God, and "is profitable" for the "man of God."

QUESTIONS

What were the "these things" which Timothy was admonished to teach the brethren?

Why is the inspired Word of God the only true authority for the truth of the Gospel?

Heed for Renewal

MEMORY VERSE: "Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5

COLOSSIANS 3:1-17

THE Apostle Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5

The whole world of mankind is dying because of original sin, but believers in the shed blood of Jesus Christ have escaped that condemnation. Nevertheless, they also die, not as sinners, but as fellow sacrificers with Jesus. They are planted together in the likeness of his death, which was a sacrificial death, with the promise that if faithful in making this supreme sacrifice, they will be in the likeness of Christ's resurrection. All mankind will be awakened from death, but their awakening will be to earth, and

as humans, to have the opportunity of being restored to human perfection.

"If ye then be risen with Christ." In Romans 6:4 Paul refers to this as walking in "newness of life." The resurrection of Jesus did not take place until the third day after his death; our resurrection to be like him must wait the completion of our sacrifice unto death. But in these scriptures the apostle uses the new, resurrected life as an illustration of the fact that since we have this glorious hope it should lead to a new way of life even now.

And while we are endeavoring to walk in newness of life, we should continue to "seek those things which are above, where Christ sitteth at the right hand of God." Paul wrote that Christ "is set down at the right hand of the throne of God." (Heb. 12:2) And following his resurrection and exaltation Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down

with my Father in his throne."
—Rev. 3:21

Paul repeats the admonition, "Set your affection on things above," and adds, "not on things on the earth." How shortsighted and foolish it would be, with such a hope of glory as is set before us, to allow the things of the world with their emptiness and sham to occupy our affections, and lose sight of the glorious "things above." Actually, according to the terms of our consecration, we are dead so far as human hopes and ambitions are concerned, and "our life is hid with Christ in God."

The Christian's only hope of life is in Christ, and that will be the resurrected life with him in glory. This hope of life becomes a reality with the return and second presence of Christ. The lesson states, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." When he sits upon the throne of his glory to judge and rule the world we will share that throne.

Because of this glorious hope we are admonished to "mortify . . . our members which are upon the earth." The Revised Standard Version says, "put to death." And all earthly hopes, aims, and ambitions are to be put to death, and we are to purify ourselves as God is pure,

and as his beloved Son is pure. We will find it a lifetime task to mortify the flesh and its members; but keeping our affections set on things above will be a great help, for it will assist us to realize more and more as the days go by "how vain is all beneath the skies."

We are to put off "the old man with his deeds;" and "put on the new man, which is renewed in knowledge" after "the image of its Creator." (RSV) Paul lists the elements of character making up the new man as mercy, kindness, humbleness, meekness, and longsuffering, "forbearing one another, and forgiving one another. He says that "above all, we should put on love, "which binds everything together in perfect harmony."—RSV

We are to let the peace of God rule in our hearts, and the "Word of Christ" to dwell in us richly in all wisdom, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

QUESTIONS

What is implied by the Christian setting his affections on things above?

What are the works of the "new man"?

What was the mind of Christ?

Christian Life and Doctrine

Christian Enlargement

IN II CORINTHIANS 5:20 the Apostle Paul writes, "Now then we are ambassadors for Christ." In the first verse of the next chapter he observes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (6:1) In verse 2 we read, "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)"

This is a quotation from the 49th chapter of Isaiah. We will quote verses 8 and 9: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners [of death], Go forth; to them that are in darkness, Show yourselves."

While our privileges as co-workers with the Lord begin in the present life while we are following in Jesus' footsteps of sacrifice, this statement in Isaiah, which Paul applies to these, shows that our work will continue into the future, and will then include even the awakening of those who are asleep in death. It is a blessed hope, and we rejoice in the assurance that the Lord will preserve his people

who are now co-workers with him; that he will help them in their every time of need.

But, as Paul points out, we have a responsibility in this matter, and that is to give no offense in anything, "that the ministry be not blamed." (vs. 3) The matter of offense here pertains primarily to our relationship with the Lord. We are to conduct ourselves and our ministry in a manner which will be approved by God, according to the standards laid down in his Word. We cannot, of course, do this perfectly, but we have the blessed assurance of the wonderful provision he has made for us through the blood of Christ whereby our imperfect works are made acceptable to him.

Certainly we cannot hope to receive the approval of the world—in the world we expect to have tribulation. The world hates us, even as it hated Jesus. True, we are not to give the world any just cause for hating us. Certainly Jesus did not, yet he had tribulation in the world, and indicated that this would also be true with us. However, to the extent that we receive the disapproval of the world, may it be for the same reason that Jesus did; namely, that we are faithful in letting the light of truth shine out for the blessing of those to whom the Lord may give a hearing ear.

"But in all things approving ourselves as the ministers of God." (vs. 4) From here on through verse 10 Paul mentions item after item involved in our being approved as ministers of God. In the same verse he lists four of these: "in much patience, in afflictions, in necessities, in distresses." Being a minister of God, an ambassador for Christ, is not an easy task, and requires much patience. It requires patience to meet the daily problems which may confront us, and since it is a vocation which is a lifetime in length, it requires patient endurance lest we become weary in well-doing.

If we are faithful to the ministry we will encounter a

certain number of "afflictions." Paul did. He suffered "labors more abundant"; "stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:23-27

Paul was indeed an example of an ambassador for Christ who, because of his faithfulness, suffered "afflictions," "necessities," and "distresses." In the affluent and more tolerant world in which most of the brethren live today it may be difficult to imagine how so much tribulation could touch the life of one servant of God. One reason for it is Paul's determination to be faithful to the cause for which he had been apprehended by God, and to which he had gladly dedicated his life.

The apostle continues enumerating his afflictions, showing that they were all related to his being an approved minister of God: "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." Paul could have avoided all these simply by settling down in his home town of Tarsus. Perhaps he could have enjoyed to a point the wonderful vision of truth which the Lord had given him. But he knew that this was not why the Lord had called him, so he went forth into the ministry, not turning aside for anything, even though he knew many times that suffering and perhaps death awaited him. He was willing to suffer physical pain, to become weary of flesh, to go without sleep and food, that he might be faithful to the ministry to which he had been called.

Aspects of an Approved Ministry

Beginning with II Corinthians 6, verse 6, Paul sets forth various facets of an approved ministry. We not only need to endure patiently the many afflictions and distresses which come upon us in the world, and from our great Adversary, the Devil, but we are also to regulate our own lives in keeping with the Lord's provisions for us, and in harmony with the righteous principles of his laws.

Paul says that we approve ourselves as ministers of Christ "**by pureness.**" We must shun those things which the Lord, through his Word, has declared to be impure. Here again we must be guided by the divine standards, not by the standards of the world. How ineffective our ministry would be, and how displeasing to the Lord, if we did not carry on our ambassadorship in the spirit of purity.

"**By knowledge,**" Paul continues. How important it is that we have a clear knowledge of the One whom we serve as ambassadors; and not only that we know him, but understand the plans and purposes of his Heavenly Father who is the Author of the great plan which he executes. It is a mistake to suppose that a knowledge of the truth is not essential for those who are co-workers with God. How many there are who, not knowing the truth of the Father's Word, think they are serving him by preaching eternal torture for the wicked, and the doctrine of the trinity.

"**By longsuffering.**" It is not enough that we be faithful in this ministry today, and when circumstances are favorable. Our consecration is until death, and we are to be faithful to our covenant of sacrifice regardless of the hardships we may encounter. In terms of human tranquillity and ease the ministry of reconciliation to which we have been called is a costly one. Notice again in the earlier verses of this chapter how costly it was to Paul.

(Continued on page 34)

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CHRISTIAN ENLARGEMENT

(Continued from page 31)

The Lord gave Paul strength and courage to endure the miseries which came upon him because of his faithfulness, and he testified that he could endure all things through Christ who gave him strength. And the same is true with us. Even though our trials may not be so severe as came upon Paul, still they are more than we could bear without the Lord's help. But with his help we can endure and suffer "long," yea, even unto death; and as we know, it is those who are faithful unto death who receive the crown of life.

"By kindness." The true minister of God and of Christ must be kind. To testify to the Gospel in any other spirit than the spirit of kindness would render our ministry very ineffective so far as those to whom we witness are concerned, and very displeasing to the Lord. The Gospel of Christ beautifully reflects the loving-kindness of our God, and how out of place it would be to present it in an unkind manner.

"By the Holy Spirit." It is by the Holy Spirit of anointing that we are authorized to proclaim the glad tidings of the kingdom. It was written of Jesus, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," etc. —Isa. 61:1, 2

This same anointing has come upon us as members of his body. It is this anointing that constitutes us ambassadors for Christ, and ministers of reconciliation. Since we carry on the ministry by the authority of the Holy Spirit,

it is implied that the ministry will be conducted in keeping with the Spirit of the Lord; that is, humbly, patiently, and lovingly. No other attitude would be pleasing to the Lord and result in a ministry approved by him.

"By love unfeigned." Love, an unselfish desire to bless and help others, must be the motive for a ministry approved by God. Paul says, an "unfeigned love"; that is, a love that is sincere. It would be possible to deceive our brethren, or any to whom we minister, as to our sincerity, but not the Lord. He knows whether or not there is any element of selfish or worldly ambition in the sacrifices we make to promulgate the glad tidings. Paul stated it correctly when he said that even though we speak with the tongues of men and of angels, and have not love, it profiteth us nothing.—I Cor. 13:1

"By the Word of truth." We are not to preach our own opinions, or the opinions of others. The Word of truth, the Bible, contains the Gospel of Christ which we are to proclaim. We should be able to prove what we proclaim by a "thus saith the Lord." Otherwise our preaching would be in vain. The truth of God's Word as it is centered in Christ Jesus our Lord is the "word of reconciliation." It is by this Word that people are drawn to the Lord, and it is under the influence of this Word that they are led to dedicate themselves to the divine service.

"By the power of God." A ministry of the truth which is conducted solely by the power of oratory, or the influence of numbers, or on the basis of human prestige, is not acceptable to God. The power of God—his Holy Spirit—also works through the hearts and lives of those who, so far as their natural talents are concerned, can speak only, as it were, with a lisping, stammering tongue. Where his servants humble themselves and allow his power to work in and through them, their ministry is approved, regardless of what the immediate, tangible results may be.

God is also able to work through those who are more talented, if they keep humble before him. In the Early Church there were "Apollos" and others who seemingly were gifted in presenting the message; and there have been such individuals throughout the age, and we rejoice to realize that the Lord's blessing was upon them. But the rank and file of the Lord's consecrated people have been of average ability, and we rejoice that the Lord has blessed our ministry also. How wonderful it is to realize that his strength is made perfect in our weakness!

"By the armor of righteousness on the right hand and on the left." In Ephesians 6:13-17 Paul urges us to put on the whole armor of God, that we may be able to stand against the wiles of the Devil in the evil day. And he identifies the various parts of this armor. It is all symbolic, of course. He speaks of the girdle of truth, and the breastplate of righteousness. He says that we should have our "feet shod with the preparation of the Gospel of peace." "Above all," he admonishes, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Another item of the Christian's armor mentioned by Paul is the helmet—"And take the helmet of salvation." Since the helmet was worn on the head, it suggests our knowledge of the truth—the things we know about God and his glorious design for the recovery of the lost race from sin and death. Another point we should by all means know is that "all things work together for good to them that love the Lord, to them who are the called according to his purpose." (Rom. 8:28) This knowledge is essential in order to conduct a ministry which requires so much patience and longsuffering.

The last item of the armor mentioned by Paul is "the sword of the Spirit, which is the Word of God." Every part of the armor represents one application or another of the truth of God's Word. The sword is chiefly an offensive

weapon—but we are not to slay others with it. Chiefly, it should be turned toward our own imperfections, and when used in the ministry of reconciliation it should be with the thought that through imparting a knowledge of the truth our enemies may perchance appreciate it and become friends. The sword of the Spirit is directed against error, not personalities, and when used properly as it should be in our ministry of reconciliation, it will help to reveal the length and breadth and height and depth of God's love.

In All Circumstances

Beginning with verse 8 Paul points out various situations in which we will find ourselves, and admonishes preparation to meet them in the spirit of the Gospel which we proclaim: "By honor and dishonor, by evil report and good report; as deceivers and yet true. As unknown, yet well known." There is, on occasion, some honor attached to the ministry. Even some in the world appreciate the message up to a point, and respect those who present it to them. But the true ambassador will not become puffed up in these experiences; neither will he be discouraged when his message is rejected, and he finds himself looked upon with dishonor. Both the evil reports and the good reports will be accepted as of the Lord.

When Paul speaks of our being "deceivers, yet true," he is not implying that followers of the master will actually practice deceit. The truth itself is looked upon by those in darkness as being deceitful and untrue. We may well be referred to as "false prophets," yet in reality, if we are conducting a ministry which is based upon the Word of the Lord, it will be true, for it is the Gospel of Christ, which is the power of God unto salvation.

"As unknown, yet well-known." The Lord's people, as a rule, are not well-known, but often, through circumstances brought about by their faithfulness in the ministry, for a

time may stand out in the eyes of their neighbors. But the true Christian will accept both these situations with the constant desire that, regardless of what people may think of him, the Lord's name may be glorified. And how we all rejoice to know that in God's due time the knowledge of his glory will indeed fill the whole earth as the waters cover the sea!

"As dying, and, behold, we live." We are dying with Christ, sacrificially, yet we live because Christ lives in us, and by faith we rejoice in the hope of living with him in the kingdom, and sharing in the great future work of blessing all the families of the earth.

"As chastened, and not killed." As we conduct our share in the ministry of reconciliation, we are being trained for the future and glorious work of the kingdom. God may well use our trials in connection with the present ministry to thus chasten or train us, but we will not be "killed" by these, for we will realize that they are among the "all things" which are working together for our good.

"As sorrowful, yet always rejoicing." In this chaotic world of suffering and death the true, tenderhearted Christian is sure to be sorrowful. He cannot be lighthearted and gay, and permit himself to be carried away with the so-called pleasures of the world. Besides, his experiences as an ambassador of Christ are bound to make him sorrowful. However, shining above these conditions which might tend to discourage him and make him sad, are the promises of God, and these become a source of joy to him which the world can neither give nor take away, so he is always rejoicing, not in himself, or in his surroundings, but in the Lord.

"As poor, yet making many rich." The Lord's people are all "poor" in the sense that they have laid their all on the altar of sacrifice. But if they are actually sacrificing their

lives in the Lord's service they are sure to be making others rich—not in the riches of his world, but rich in their knowledge of God and of his plans; rich in the assurance that in the divine plan there is an assurance of health, happiness, and life eternal for all mankind. If these accept the invitation to the high calling, then they will partake of that legacy of joy which Christ left for his followers, and that will make them rich indeed.

"As having nothing, and yet possessing all things." As followers of the Master, and as his ambassadors, we should realize that nothing which we seem to possess really belongs to us. The worldly goods which the world treasures so much have all been laid upon the altar of sacrifice. But how rich we are in the spiritual things of God; his promises, his assurance of care and guidance, the place he has provided for us in the heavenly phase of the messianic kingdom. How endless are the riches belonging to them, who through their covenant of sacrifice, now have nothing. No wonder Paul refers to these heavenly riches as "all things."

In II Corinthians 5:13, 14, Paul writes, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: . . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Paul explains, concerning those who have given all to serve the Lord, that all things have become new. Their new vocation is to be ambassadors of Christ, ministers of reconciliation, co-workers with the Lord in a ministry which will not be complete until the promised New Covenant is made with the world in the age to come.

Enlarged Heart

In the various items of truth with which he follows up

this great truth concerning the church's place in the plan of God, Paul presents some of the many details involved in living wholly for the Lord and devoting our all to his service, and doing it in a way that the "ministry" will have divine approval. It would seem that as Paul went over these truths one by one he became almost overwhelmed with their grandeur, and exclaimed, "O ye Corinthians, our mouth is open unto you, our heart is enlarged."—ch. 6:11

Paul had labored hard with the brethren at Corinth. Unlike the brethren at Philippi, for whom he had no words of condemnation, there was much to be desired among the Corinthian brethren. In his first epistle to them he reminds them of their carnality as reflected in the divisions among them which were based upon personalities—some claiming to be the follower of one, and some of another. In addition, there was moral laxity in the church which Paul condemned, and instructed them to remedy.

In his second letter there is evidence that much improvement had been achieved. Perhaps Paul had some of this in mind when he wrote, "O ye Corinthians, our mouth is opened unto you, our heart is enlarged." How glad Paul was to be able to speak to the brethren at Corinth of their having made good spiritual progress! It was for these that his heart was enlarged.

This very attitude on Paul's part reveals his own maturity as a Christian. Whatever the Corinthian brethren had been in the past, he loved them, and in his heart a great joy welled up as he instructed them in the ways of the Lord more perfectly and fully. Sometimes we may be slow to show such enthusiasm toward brethren who in the past, perhaps, had a wrong viewpoint on some point of truth, or some other defect which was displeasing to us. But may we follow Paul's example, who was genuinely joyful when his brethren showed progress in the narrow way.

Phillips' translation of verse 12 reads, "Any stiffness between us must be on your side, for we assure you there is none on ours." And then, in verse 13, "(I speak as unto my children,) be ye also enlarged." And how the details of an approved ministry as presented by Paul must have tended to enlarge their own hearts, as they did Paul's. The great truths of the Word, revealing the wisdom and love of God, should enlarge the hearts of all who are laying down their lives in his service, and cause them to rejoice at every evidence of spiritual progress in the lives of their brethren in Christ. □

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Self-Denial

SELF-DENIAL means to deny one's self, and our Lord requires that everyone who desires to become his disciple must first surrender his own will. In Matthew 16:24 Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Whether our will be good or bad, strong or weak, it must be fully surrendered in order that thenceforth we may endeavour to do God's will in every matter to the best of our ability.

In ordinary circumstances, to give up one's own will in deference to the will of another would be a very dangerous procedure. But to surrender one's will to God is altogether different, for "if any man be in Christ, he is a new creature." (II Cor. 5:17) The will of an individual represents his personality, disposition, or mind, and by accept-

ing the divine arrangement there must be a change in disposition and personality. While this new will eventually results in gaining a new body, the Christian disciple does not now receive a new body. He cultivates the new will, with the promise that if faithful until death he will receive a new body in the resurrection. "God giveth it a body as it hath pleased him."—I Cor. 15:38

Whoever gives up the human will is reckoned by God as dead as a human being. (Rom. 6:11) It is not that the human body dies immediately, or loses the power to think, but that he covenants to forego his old will with its old desires and aims and ambitions in order to be ruled by a new will—the will of God.

Full Consecration

Those who take this step of full consecration are accepted of the Father through our Lord Jesus Christ, and are be-

gotten by the Holy Spirit as new creatures in Christ. At first this new will has little control over the body. The aim, however, is for the new will to control our thoughts, so that the former spirit or disposition of anger, malice, hatred, and jealousy should give place to meekness, gentleness, patience, brotherly-kindness, and love.

As the new creature develops, the disciple gains more and more control over the old mind and body. We are daily being transformed by the renewing of our mind. (Rom. 12:1, 2) The change can only be achieved successfully in the strength of the Lord, for we must realise that "it is God which worketh in you [us] both to will and to do of his good pleasure." (Phil. 2:13) The divine standard is revealed to us in the Word of God, but the battle which faces the follower of Christ is a severe one. The prejudices and desires of the fallen flesh will be in constant conflict with the new will.

The apostle says, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary

the one to the other." (Gal. 5:17) But since the new creature has accepted the will of God—the mind or purpose of God—he must rule his moral body according to that standard. Finally, the experiences which he undergoes in the school of Christ will have developed and prepared him for the new body which is to be given him in the resurrection.

Progress on our part is achieved by a living faith, and implicit confidence in the Master's teaching and training. "This is the victory that overcometh the world, even our faith." (I John 5:4) Day by day we must carry out the instructions of our infallible Teacher and Guide, no matter how heavy the daily cross may be, or how severe the discipline.

What Are We to Do?

Brother Paul, writing to the Philippian brethren, says, "Work out your own salvation with fear and trembling." (Phil. 2:12) God is watching to see whether we are overcoming self, for it is only "unto him that overcometh" or is more than a conqueror (Rom. 8:37) who can expect to re-

ceive the promised glory, honour, and immortality. Jesus said, "No man having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke 9:62) This means that we must have some appreciation of the kingdom privileges, so that we may be sufficiently zealous to "fight the good fight of faith," striving to overcome the spirit of the world.

The cost of discipleship is cross-bearing, even as our Lord said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) Cross-bearing signifies endurance of trials, difficulties, disappointments. If we were perfect, and in a perfect environment where all was in full accord with the divine will, we could have no crosses to bear during our consecrated walk, because our will being in accord with the Father's will and with all righteousness, with nothing contrary anywhere to that which is right, we would be in accord with everything, and everything in turn would be in accord with our newly consecrated minds.

Our crosses, then, come because we are living where

conditions are difficult, because the spirit of the world is contrary to the Lord and his Spirit of righteousness and equity, and because our Adversary, Satan, is continually seeking to stumble and ensnare us. "I keep my body under," said the apostle (I Cor. 9:27), and similarly we are to keep the body under.

When we first give our hearts to the Lord we do not appreciate the full meaning of the term cross-bearing. Neither can we in advance realise how the Lord wishes to test our zeal and faith. He graciously hides from us the ruggedness of the crosses of life, and tells us as we read in I Corinthians 10:13 that he will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape, that we may be able to bear it.

In order for our sacrifice to be the most acceptable to the Lord, the desire to give up our will should be a joy, a pleasure. We must delight not only to consecrate our will, but have an earnest desire that the Lord's law of righteousness be in our hearts to such an extent that we de-

light to serve the truth. Our faithfulness in cross-bearing consists in our willingness to stand firmly for the truth and for every principle of righteousness, no matter what it may cost in broken friendships, or persecution, or hatred. Jesus said, "If ye were of the world, the world would love his own: but because ye are not of the world. . . . therefore the world hateth you."—John 15:19

Hatred is characteristic of the Adversary. It is permitted by God to test the faith of his people, that he might select and purify unto himself a peculiar people, zealous for the truth.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me." In the beginning of our Lord's ministry the crowds gathered to hear his gracious words. He spoke fearlessly and with authority, and they were impressed with his miracles as he fed them and healed their diseases. But as time went on they found the truths which he spake became hard sayings to them. His principles of truth conflicted with their looser way of living, and we

read (John 6:66) that many walked no more with him. Did Jesus say as a result of this turn of events that he felt he had been too severe; that the truth had been too pointed in its condemnation of evil? Oh, no! The record tells us that he said to the twelve, "Will ye also go away?" (John 6:67) Peter replied (vs. 68), "To whom shall we go? thou hast the words of eternal life."

Throughout our Christian experience, and from our studies of the Word of truth, we have proved over and over again the truth of this statement of beloved Peter. "Thou [alone] hast the words of eternal life." However narrow may be the way of the cross and self-denial, it is the only way to eternal life. This was the way our Saviour trod. He set us the example. Like him, we too must deny self. This means that we cease to be an individual, and take Christ Jesus as our Head, our Leader, our Ruler, our Guide, Director and constant Friend, our Elder Brother—yea, our all. Jesus said, "If any man will come after me, let him deny himself."

Let us ask ourselves these

questions: Have I reached the stage of complete surrender? Am I taking his will to be my will? Can it be said that the mind of Jesus is directing my every thought, word, and deed? Is the glorified Head, Christ Jesus, the controlling power in my life? If so, then, figuratively speaking, I have truly been beheaded, and of myself I am nothing.

The Greek word translated "deny" in Matthew 16:24 carries the thought "to deny utterly." This was Jesus' attitude throughout his ministry—he made himself of no reputation. At Jordan he declared, "Lo, I come to do thy will, O God." Here he ceased to have a will of his own. Henceforth he did not obey the dictates of his own will, for he was subjected to the will of his Father. It was Jesus who said, "The words that I speak unto you, I speak not of myself, but the Father who dwelleth in me." (John 14:10) "The word which ye hear is not mine, but his that sent me." (John 7:16) "I can of mine own self do nothing. . . . I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) "I do nothing of myself." (John

8:28) "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38

Jesus denied himself utterly; and if we desire to follow him it is absolutely necessary that we adopt the same course. We further read in Luke 14:33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Jesus did not say, "If he forsaketh not **some** of the hopes, aims, and pleasures of life he cannot be my disciple." No, because our Lord knew that such a condition of life would not be wholehearted consecration unto God, who says, in the words of Solomon, "My son, give me thine heart."—Prov. 23:26

The Scriptures indicate that we should have that lofty appreciation of the high calling of God in Christ Jesus which would make us **willing** to forsake ALL that we have. We are to get the thought before our minds that joint-heirship with Jesus in glory is the greatest and grandest theme and position in the universe that we could hope to realise and attain, and then, day by day, we are to seek to get even a fuller and greater ap-

preciation of this wonderful prospect. With such a grand hope before us the things of earth, the glory and honour of men, will pale into insignificance.

Present Blessings

We do, of course, enjoy, with much gratitude to our Heavenly Father, many material blessings here and now; but the thought that our Father would desire that we have uppermost in our minds is that we focus our minds on the heavenly glory. The material things we now possess must appear so insignificant that they are not to be compared with the wonderful glory to which we have been called.

Being a new creature, the Apostle Paul recognised that his earthly desires and aspirations were continually striving to assert themselves. In other words, the old mind was desiring to return to power, and thus overcome the new mind. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) And we, like Paul, find a law within us

that when we want to do what is right and good, evil is ever present with us and we are subject to its insistent demands. (Rom. 7:21) It is necessary, then, to bring the body into subjection to the new will and make it serve the interests of the new creature.

We have arrived at a point in history when professed Christianity shudders under the divine condemnation "thou art lukewarm, and neither hot nor cold." This is a condition of half-heartedness, a willingness at least partially to accede to the demands of the natural mind, but we must continually remember that the old self is legally dead. Self, therefore, must be kept under; it must be denied and made to serve the new mind without any compromise whatsoever. For Jesus truly said that "if any one desires to be my disciple, let him deny himself—that is, disregard, lose sight of and forget himself and his own interests—and take up his cross and follow me [cleave steadily to me, conform wholly to my example in living, and if need be in dying also]."—Matt. 16: 24, Amplified

"Would ye be My disciple? Consider again;
 Can ye follow My footsteps through trial and pain?
 Can ye throw away pleasure, and glory, and fame,
 And live but to honour My cause and My name?

Can ye turn from the glitter of fashion and mirth,
 And dwell like a pilgrim and stranger on earth,
 Despising earth's riches, and living to bless?
 Can you follow the feet of the shelterless?

Can ye ask from the heart the forgiveness of men?
 Can ye list to reproaches, nor answer again?
 Can ye pray that repentance to life may be theirs
 Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can ye arise,
 The joy of your heart springing up in your eyes?
 Can ye come out to meet Me whate'er the cost be
 Though ye come on the waves of a storm-crested sea?

When I call, can ye turn and in gladness 'come out'
 From the home of your childhood, the friends of your heart?
 With naught but My promise on which to rely
 Afar from their love—can ye lie down and die?

Yea, we will deny self and with cross follow Thee
 And bear Thy reproach, Thy disciples to be.
 Blest Savior, for courage to Thee we will fly:
 For of grace Thou hast promised abundant supply."

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL		W. F. READER	
Liverpool	June 18	Dewsbury	May 7
		Portrush	May 27-29
		Latchford	June 25
E. T. NADAL		E. ROBERTS	
Portrush	May 27-29		
Dewsbury	June 24	Portrush	May 27-29

PORTRUSH CONVENTION—May 27-29 For details and accommodations write to Mr. T. Lang, 31, Hawthorne Terrace, Londonderry, Northern Ireland.

SPRING HOLIDAY 1972—May 29

Your Questions

Destroyed by Fire

II Peter 3:10 reads, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Does this not teach that just as the waters of the Flood destroyed the entire population of the earth in Noah's day—with the exception of Noah and his family—all the inhabitants of the earth will be destroyed by fire in this present "day of the Lord"?

We do not thus understand this prophecy. The Apostle Paul admonished Timothy to "rightly" divide the "Word of truth." (II Tim. 2:15) There are important time divisions in the plan of God which must be taken into consideration in our study of the Bible. What is true of one period of time may not be true of another. There is also much

symbolic language in the Bible, while many of its important lessons are set forth in plain and literal phrase. In the study of any text it is important to establish whether or not the language used is symbolic or literal. Otherwise we would be quite likely to reach erroneous conclusions.

This is true of the text under consideration. In addition to stating that the earth and all its "works" are to be burned up, it also says that the "heavens shall pass away with a great noise." To understand this statement literally would mean that God intends to destroy the whole universe. This is too illogical to be accepted, so we conclude that this must be symbolic language. And since Peter's reference to the "heavens" manifestly is symbolic, in order to be consistent in our understanding of his prophecy we must conclude that he is also using the terms "earth" and "fire" in a figurative sense.

Another rule of interpretation is that the testimony of other texts of Scripture must be taken into consideration. In Zephaniah 3:8, 9 the prophet is speaking of the same period in the plan of God that Peter describes. Zephaniah also says that "the whole earth" shall be "devoured" by the "fire" of God's "jealousy," or zeal. But in the 9th verse he quotes the Lord as saying, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

Obviously there are to be people living on the literal earth after the symbolic earth is "devoured" with the "fire" of God's jealousy. And this establishes the fact that the "earth" which is destroyed is not the literal planet Earth, but a selfish and sinful social

order—in brief, Satan's empire, which must be destroyed to make way for the kingdom of Christ.

Another comparative prophecy is found in Psalm 46. Here we are told that "though the earth be removed," and "melted," in verse 10 we find the Lord saying, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." Yes, beyond the great time of trouble by which the symbolic earth is removed, many people of the raging nations will still be alive, and to these God will say, "Be still, and know that I am God." This will be accomplished by turning to them a "pure language," or message, by which they will learn to know the true God, and unitedly serve him.

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The Coming Feast In Bowling Green

AS ALREADY announced, this year the General Convention will be held in the auditorium of the Western Kentucky University, at Bowling Green, Kentucky. The opening day will be Saturday, July 15, and the closing day will be Thursday, July 20. This will mean six full days of spiritual feasting at the Lord's table, and of sweet fellowship with the people of God. On the two back pages of this issue of *The Dawn* the brethren will find information concerning rates, and also a coupon to be used in applying for accommodations.

The Convention Committee has chosen I Thessalonians 1:3 as the theme text for the week: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." In addition to the convention theme address on this text, the committee has arranged for three special programs: one dealing with the "work of faith," another with the "labor of love," and the third, with the "patience of hope." Thus the main thoughts of the text will be thoroughly discussed at the convention, and we are confident that the brethren will be richly blessed.

In the context Paul clearly indicates that bearing witness to the truth is a work of faith. Noah's building the

ark was also a work of faith, as was Abraham's offering of his son in sacrifice. It was a work of faith by Elijah when he challenged the priests of Baal. It was a work of faith by the three young Hebrew friends of Daniel when they refused to bow down before the great image which King Nebuchadnezzar set up, as a result of which they were cast into a burning fiery furnace. It was a work of faith on Daniel's part when he defied the king and was thrust into a den of lions.

The work of preaching the Gospel throughout the Christian era has been a work of faith. For the individuals engaged in this work the results have frequently seemed small. Indeed, many times there have seemed to be no results at all. But the Lord has been with the faithful workers, and together they will make up the class who are "beheaded for the witness of Jesus, and for the Word of God," and who will "live and reign with Christ a thousand years." —Rev. 20:4, 6

Labors of Love

There are many labors of love brought to our attention in the Bible. One of these, although not frequently discussed among the brethren, is the service rendered by the Shunammite woman who built a room onto her home to provide a resting place for the Prophet Elisha. (II Kings 4:8-11) This story is simply told in the Bible, and all that was involved may not occur to us. One cannot build an extra room onto a house without expense. The woman's thoughtfulness, and her willingness to sacrifice, was indeed a labor of love. True, she was richly rewarded, but she did not know that this would be the case when she decided to make the sacrifice on behalf of one of God's prophets.

In the New Testament we see evidenced a labor of love on the part of Mary, the sister of Lazarus, when she used a pound of costly ointment to anoint him. (John 12:1-8)

Judas complained about this seemingly needless use of money, but Jesus said, "For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26:12, 13

We have another good example of a true labor of love in the case of Epaphroditus, who was sent by the church at Philippi to deliver a gift to Paul in Rome. He remained in Rome for a time to serve Paul, and became ill. Paul writes concerning him:

"I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."—Phil. 2:25-30

The Patience of Hope

The Scriptures indicate that there are various situations which test the patience of God's people, and one of these is related to the long wait for the fulfilment of his promises concerning the coming of the Messiah and the establishment of his kingdom. Paul wrote, "Cast not away therefore 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.

For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:35-37

Now, the One for whom the saints continued to wait so patiently through the age has come. He is present, yet our hopes of the kingdom centered in him have not yet been attained. We are still waiting, realizing that the vision has not actually tarried, but that its fulfilment is deferred for a longer period of time than many of us expected. This requires patience, but it is a patience based upon our glorious hope in the Gospel, so daily we are lifted up by the realization that in God's due time our hope will be rewarded.

James wrote, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8) And even though we know that our Lord is now present, we still need patience while we continue to wait on the Lord and co-operate with him.

Revelation 14:12 reads, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These words are found in a context depicting the dominating influences of false religious systems, such as the "beast" and the "image of the beast," and the ones who overcome this opposition are those who display the patience of the saints.

The narrow way of sacrifice has always been a difficult one; and it has always been necessary to overcome the world, the flesh, and the Devil. It has been the hope set before us in the Gospel which has enabled us patiently to continue in the narrow way regardless of the opposition which has been manifested against us. How vital has been the patience of hope in the life of every Christian!

Other Special Features

As always, there will be a public witness given at the General Convention. We think that this is an important feature of any General Convention. It is the truths presented in a public witness which constitute the foundation and inspiration of our hope in Christ; yet it is so easy, mistakenly, to think of these important truths of the divine plan as being merely "the milk of the Word," and for this reason not give them the prominent part in our ministry and lives which properly belong to them. Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16) It is the power of the Gospel of Christ which is at work at a convention through the public ministry of this glorious Gospel of Christ, which is also the "Gospel of the kingdom."

The public meeting will be held in the main auditorium of the university—where all the sessions of the convention will be held. Being in a territory where a witness for the truth has not been given in recent years, we are looking forward to good results. The one-hour film, "Life After Death," will be used to present the message, and the meeting will be widely advertised through the mail, and in the newspapers. The film "Life After Death" has been very effective in attracting an audience.

The Baptismal Service

Again there will be an immersion service for the benefit of those who have not heretofore symbolized their consecration by water immersion. This is a service which is a blessing to all the consecrated who attend a convention. How important it is to be reminded of our covenant with the Lord by sacrifice, and the carrying out of that covenant by a daily laying down of our lives in the service of the Lord, the truth, and the brethren!

A Panel Discussion

There will be a panel discussion based on Hebrews 12: 1-3: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

What could be more important at any convention than to discuss the faith and faithfulness of Jesus! He is our Exemplar, and we are to be conformed into his character likeness. Regardless of how well we understand the truths of the divine plan, if these are not applied in our lives so that we daily grow in Christlikeness, our knowledge is in vain so far as qualifying us for entrance into the kingdom is concerned. It is only as the fruits of Christlikeness abound in us that we will be given "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

The Young People

Ample provision is being made for the young people, separate classes being arranged for the younger children, the intermediates, the teenagers, and the young adults. The convention has had such good results from these arrangements at previous conventions that it is now undertaking to make it financially possible for more children of consecrated parents to attend. See the details in the accommodations coupon in the back of this Dawn.

We have mentioned some of the important features of the convention. Actually, every session will be important.

Every discourse will contain blessings for those who attend, and for those who hear them later from tape recordings, which will be many. There will be six testimony meetings at which the brethren will have an opportunity to relate the manner in which the Lord is blessing them, and how he is guiding them in the doing of his will.

David said that he was glad when they said, "Let us go up to the house of the Lord." To us today "the house of the Lord" is wherever the Lord's people meet in his name to seek his blessing. Surely the house of the Lord will for six hallowed days be at Bowling Green. So let us plan to be there to enjoy the blessings of that holy convocation. A full program will be published in the next issue of *The Dawn*.

The facilities for housing and feeding the brethren at Bowling Green are ideal. All the buildings are air-conditioned. The cafeteria is in the same building as the auditorium, and the sleeping rooms in dormitories nearby. There is ample parking space, and cars will not be needed for transportation to and from the dormitories and auditorium.

Conditions are more chaotic in the world today than they were a year ago. We are in the time when we can lift our heads and rejoice, knowing that our deliverance into the kingdom draweth near. And this means also that the promised time of blessing for the world is near. How near our own deliverance is we do not know, but it is surely fitting that we make every possible use of the opportunities we might have of assembling ourselves with the Lord's people for mutual encouragement and upbuilding in our most holy faith. The General Convention at Bowling Green will be one of these opportunities, and we are looking forward to it with great joy. And may the Lord bless this gathering of his people! □



Encouraging Letters

A Joy to Hear

Dear Friends: Thank you for your very interesting program. My husband and I are traveling, having recently retired, and are at present touring the Island of Hawaii. In our travels we have attended many church services, and even the ministers have not been able to explain the Gospel as well as you do in your questions and answers. It is a pleasure to take our Bibles and study along with you as you explain different subjects. We wish that everyone who has ever heard of Jesus Christ and the message of the Lord could hear your program, as we have heard it here on the local radio station. Many times we have read a passage in the Bible, not fully understanding it, and what a joy to hear the real meaning explained on your delightful and informative program. We sincerely hope you will continue broadcasting this marvelous message, and we will be listening to you on our journey.—Hawaii

Now Satisfied

Dear Sirs: I've tried many religious churches and metaphysical studies, but until reading several of your booklets I

could find no real satisfaction, but only wonder. I am 71 past, and so you see it was a very great blessing to know the truth. I'm especially happy that in the new kingdom all the crippled shall be made whole who will obey God's laws, and enjoy an earthly paradise, and that no death shall cut it short. You see, I am in a wheel chair, only walking on crutches a little bit each day. I enclose \$1 for your "Divine Plan of the Ages," as told of in "God and Reason." I am happy to tell others about your booklets. God bless you, and may God's kingdom on earth soon come. Thank you kindly.—Ohio

Inspired with Hope

Dear Sirs: I write to thank you for the many booklets; also The Dawn magazine you have sent to me. I enclose postal order for a regular supply. My husband and I are now in the eventide of our lives, and we find all your publications spiritually uplifting, helping us more and more to understand our Bible, and as a result we are inspired with hope. Today one sees the awful conflicts of the nations, and pity all who are engaged therein—poor, despairing people, with no hope

beyond their own strivings. How wonderful it is to know something of the plans and purposes of God, not only for the true church, but also for the whole groaning creation! I have listened to evangelists thumping the pulpit, and condemning all who were not "saved" in this life, and so suffer a hell of eternal torment. This is not the true Gospel. Yours truly.—Scotland

Thought-Provoking

Dear Sirs: I have just finished reading your booklet, "Life After Death," and found it to be most interesting and thought-provoking. I also recently subscribed to your magazine, and am looking forward to receiving it. I would appreciate it if you would mail me your book "God and Reason."

I find it so relaxing to be able to read about our Father in heaven when I get home from a hard day, with all the human bickering and racing around in these days.—Louisiana

A Great Help

Dear Sirs: I wish to thank The Dawn and the "Frank and Ernest" program on Station CKDM once again for The Dawn magazine and the booklet, "Life After Death." All the literature I have received makes it so much easier for me to understand the Bible. At times it would be impossible for me to grasp the meaning of scriptures except for the help of The Dawn. I wish now to request "God and Reason" and "The Truth About Hell." Thank you.—Canada



Weekly Prayer Meeting Texts

MAY 4—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Samuel 16:7 (Z. '03-171 Hymn 198)

MAY 11—"For Thy sake we are killed all the day long; we are counted as sheep for the

slaughter."—Psalm 44:22 (Z. '03-408 Hymn 279)

MAY 18—"We which have believed do enter into rest."—Hebrews 4:3 (Z. '99-253 Hymn 220)

MAY 25—"Be not overcome of evil."—Romans 12:21 (Z. '97-267 Hymn 130)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

E. E. FAY		GEORGE PASSIOS	
Grand Rapids, Mich.	May 6, 7	Baltimore, Md.	May 14
		Philadelphia, Pa.	14
G. M. JEUCK		HARRY PASSIOS	
Allentown, Pa.	May 7	Elyria, Ohio	May 2
Sayville, N. Y.	14	Toledo, Ohio	3
		Pontiac, Mich.	4
A. H. KRUMPOLT		Jackson, Mich.	5
Vancouver, B. C.	May 20-22	Detroit, Mich.	7
Langley, B. C.	23	Bay City, Mich.	8
Seattle, Wash.	24	Gary, Ind.	9
Tacoma, Wash.	25	Chicago, Ill. (Greek Class)	10
Bremerton, Wash.	26	Rockford, Ill.	11
Seattle, Wash.	28	Beloit, Wis.	12
		LaSalle, Ill.	14
R. J. KRUPA		Clinton, Iowa	15
Allentown, Pa.	May 7	Denver, Colo.	18
West Newton, Pa.	21	Bosler, Wyo.	19
		Laramie, Wyo.	21
K. M. NAIL		Boise, Idaho	23
Denver, Colo.	May 2	Sacramento, Calif.	25
Pueblo, Colo.	3	San Francisco, Calif.	26-29
Denver, Colo.	4	(Asilomar)	
Laramie, Wyo.	6, 7	Fresno, Calif.	30
Casper, Wyo.	8	Los Angeles, Calif.	31
Ranchester, Wyo.	9		
Havre, Mont.	10	E. K. PENROSE	
Kalispell, Mont.	11, 12	West Newton, Pa.	May 21
Spokane, Wash.	14		
Wenatchee, Wash.	15	G. R. POLLOCK	
Seattle, Wash.	17	Denver, Colo.	May 2
Portland, Oreg.	18	Pueblo, Colo.	3
Salem, Oreg.	19	Denver, Colo.	4
Chico, Calif.	21		

Laramie, Wyo.	6, 7	Denver, Colo.	9
Casper, Wyo.	8	Pueblo, Colo.	10, 11
Ranchester, Wyo.	9	Montrose, Colo.	12
Havre, Mont.	10	Salt Lake City, Utah	14, 15
Kalispell, Mont.	11, 12	Phoenix, Ariz.	17, 18
Spokane, Wash.	14	Los Angeles, Calif. Area	19-23
		San Luis Obispo, Calif.	24, 25
		San Francisco, Calif.	26-29
		(Asilomar)	
		San Francisco, Calif.	30
		Sacramento, Calif.	31
L. B. POST			
Grand Rapids, Mich.	May 6, 7		
H. W. PRICE			
Seattle, Wash.	Apr. 16		
Bremerton, Wash.	17-19		
Tacoma, Wash.	20, 21		
Seattle, Wash.	23		
Wenatchee, Wash.	24		
Spokane, Wash.	25		
Kalispell, Mont.	26		
Havre, Mont.	28-30		
Ranchester, Wyo.	May 2		
Cheyenne, Wyo.	5		
Bosler, Wyo.	6, 7		
Laramie, Wyo.	8		
		H. J. TIEMEYER	
		Bad Hersfeld, Germany	May 20-22
		F. S. WASSMANN	
		Allentown, Pa.	May 7
		New Haven, Conn.	28
		W. N. WOODWORTH	
		Allentown, Pa.	May 7
		San Francisco, Calif.	26-29
		(Asilomar)	

—oOo—

BIRTH OF A NATION

To be discussed by

'FRANK and ERNEST'

KUBC—580 kc.—8:15 A.M.

SUNDAY, MAY 21

Tune in this enlightening discussion, and send for a free copy of the booklet, "The Future of Israel and the World." Address:

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For Your Newspaper

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

JUNE TOPIC: On Sunday, June 18, "Frank and Ernest" will discuss the topic, "Science and Creation." Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

GRAND RAPIDS, MICH., May 6, 7—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl VanderBoegh, 821 Rogers, N. W., 49504

LARAMIE, WYO., May 6, 7—Mrs. Kathleen Ryan, 100 South 30th St., Apt. 21, 82070.

ALLENTOWN, PA., May 7—Quality Motel, 1500 MacArthur Rd. Mrs. Esther Getz, 131 S. Jefferson St., 18102

MINNEAPOLIS, MINN., May 7—2601 Fillmore St., N. E. Mrs. C. R. Newhom, 2601 Fillmore St., N. E., 55418

NEW ALBANY, IND., May 13, 14—Ekin Ave. Recreation Center, 1721 Ekin Ave. Miss Mary Butler Longest, 202 Alcott Rd., Louisville, Ky. 40207

HARTFORD, CONN., May 14—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. John Coccia, 10 Light St., Enfield, Conn. 06082

PORCUPINE PLAIN, SASK., May 20, 21—Porcupine Hall. Mrs. M. Jennings, Box 130.

VANCOUVER, B. C., May 20-22—Mrs. W. A. McNee, 6569 Argyle St.

CINCINNATI, OHIO, May 21—Masonic Temple, Social Room 3, 317 E. Fifth St. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

PONTIAC, MICH., May 21—YWCA, 269 W. Huron St. Mrs. Ora Lockwood, 110 South Blvd., W., Rochester, Mich. 48063

ROCHESTER, N. Y., May 21—Mrs. Mary Harold, 39 Bleile Terrace, 14621

WEST NEWTON, PA., May 21—Sewickley Grange Hall, Route 136, East, Mr. Mike Balko, 501 Pittsburgh St., 15089

SAN FRANCISCO, CALIF., (Asilomar), May 26-29—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Edward E. Fay, 4732 Stacy St., Oakland, Calif. 94605

CHICAGO, ILL., May 27-29—Forest View High School, 2121 S. Goebert Road, Arlington Heights, Ill. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

DETROIT, MICH., May 28—Northwest Branch YWCA, 25940 Grand River, Mr. Henry Kwolek, 38231 Richland, Livonia, Mich. 48150.

SAYVILLE, N. Y., May 29 (Monday)—Parkway Community Church, Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 252 Harbor Lane East, Massapequa Park, N. Y. 11762

JACKSON, MICH., June 3, 4—IOOF Hall, 789 Woodworth Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

WATERBURY, CONN., June 11—Waterbury Girls' Club, 35 Park Ploce. Miss Anna Tsmonis, 227 Wil-low St., 06710

GARY, IND., June 18

DETROIT, MICH., July 1, 2

LOS ANGELES, CALIF., July 1-4

PRINCE ALBERT, SASK., July 7-11—Canadian Mid-West Bible Students Convention.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Western Kentucky University

Bowling Green, Kentucky

JULY 15-20, 1972

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

JULY	JULY	JULY	JULY	JULY	JULY	JULY
14	15	16	17	18	19	20

Meals will be paid for on a "pay as you go" basis in the university cafeteria. You will only pay for the food that you order. There will be no fixed daily rate for meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all of the other persons included in this reservation:
(Give age if 3 through 18 years of age.)

Total number of persons for which reservations are being made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

ADVANCE PAYMENT SUGGESTED BEFORE JUNE 17

This year it is requested that, if possible, those attending the convention pay for their rooms in advance. This will greatly facilitate the checking in process. Please make payment before June 17, so that the university will know how to plan for food.

Payment should be made to:

Bible Students General Convention
P. O. Box 96
Marne, Mich. 49435

RATES

The rate for lodging is \$3.00 per night, per person, two to a room. Single rate is \$3.50 per night.

MEALS

Meals will be served in the cafeteria on a "pay as you go" basis. You will pay for only those meals which you eat. There is no fixed daily rate for meals.

SPECIAL RATE FOR CHILDREN

The Convention will pay the room rate for children 3 through 18 years of age. Parents will pay for children's food as they go through the cafeteria.

FIGURE YOUR ADVANCE PAYMENT HERE

Rate for room \$3.00

Times no. of nights _____

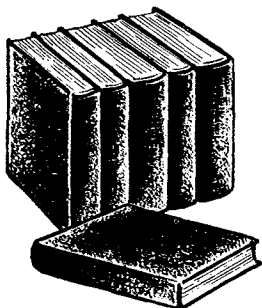
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Times no. of people
(over 18 years of age) _____

Total Payment _____

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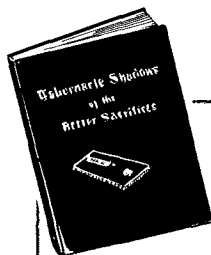
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To us the SCRIPTURES CLEARLY TEACH...

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