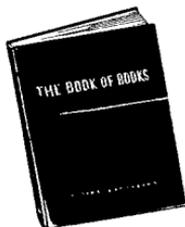


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The Dawn

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Highlights of Dawn

Man's Place in the Universe

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou has made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the work of Thy hands; Thou hast put all things under his feet."—Psalm 8:3-6

IN JULY the Space Agency of the United States Government will undertake to land two men on the moon and, after a period of exploration, return them to earth again. At Christmas time last year, and again in May, three men circled the moon in a space ship and returned safely to earth, but the July effort will go a step further and attempt a landing. The interest of the world will be centered on this undertaking, and millions will be hoping and praying that the mission will be accomplished successfully, and without harmful incidents to the astronauts.

The efforts of the United States and of Russia to land men on the moon raise a number of interesting questions, one of which is whether or not there is intelligent life elsewhere in the universe other than on our planet Earth. It was not expected that life would be found on the moon, but what about Mars and Venus and millions of other places? It has already been discovered that there is some

moisture on Mars. Does this mean that there is life there, and if so, what kind of life?

The Bible shows that there is intelligent life in the universe other than human. Our text declares that God created man "a little lower than the angels." This means that there are angelic beings based somewhere in the universe, and that these are of a higher order than man. Logic alone would tell us that man could not be the most intelligent and powerful being in existence. Man can reach the moon by designing machines which will perform in keeping with certain laws of gravitation and electrical impulses. But who created those laws?

The laws which govern the universe are so perfect, and control the spinning earth and moon so accurately, that astronauts can be blasted off from the earth at a certain second and know within a few yards the spot on the moon on which they will land. These laws, and many others that are used by man, but not understood, indicate that somewhere there must be higher life that is responsible for those things which so amaze the human mind; and that life is the Creator's.

The Moon So Near

According to human standards the moon is a very great distance from the earth—about eleven times the circumference of the earth. But this is a very short distance indeed among the heavenly bodies! A revealing quotation from the book, "Creation's Amazing Architect," will be appropriate here:

"Light travels at about 186,000 miles per second. To reach the earth from the moon, which is our nearest heavenly neighbor, light takes $1\frac{1}{4}$ seconds; from the sun it takes 8 minutes. To go outside our planetary system it takes 4 hours. To come from the earth's nearest star-neighbor it would need to travel nonstop for four years.

To come from the nebulae of Andromeda it would take 800,000 years.

"At Palomar, California, the latest telescope, for instance, has been able to photograph some distant spheres, the light of which would not reach the earth for 2,000 million years. If one of these distant suns were to explode at the moment it was being photographed from the earth, the explosion could not be seen for another 2,000 million years."

This means that some of the distant spheres are so far away that when traveling 186 thousand miles a second, it would require 2,000 million years to make the trip. When we think of it in this way we realize that man has not gone very far in his personal exploration of the universe, even if he is about to land on the moon. To contemplate the immensity of the universe should help us all to remain exceedingly humble before our Creator, realizing how puny and unaccomplished we really are.

Thinking along this line helps us to grasp more clearly what David had in mind when he wrote, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him?" (Ps. 8:3, 4) The Hebrew word here translated "ordained" means "to be erect, or stand." Applied to the moon and stars the thought would seem to be to keep their places in the immense galaxies of heavenly bodies. They are held in their orbits by divine appointment and power, and this is equally marvelous with the fact of their creation.

How does the Creator hold the moon and the stars "erect"? The same way he keeps the earth in place. Job wrote concerning the Creator, "He . . . hangeth the earth upon nothing." (Job 26:7) Actually, of course, the billions of heavenly bodies which comprise the universe are not hung "upon nothing." It only appears this way to our hu-

man eyes because the mighty power which keeps them so accurately in orbit is invisible to us.

Last December when the three astronauts circled the moon they transmitted to the earth-people a reading of part of the first chapter of Genesis which tells of the original creation of the universe, and of the preparation of the earth for human habitation, although they did not read on to verses 16-18 which speak of the sun and moon, which, as the record states, God "made" to rule the day and the night. These verses are interesting. They read:

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

While the Hebrew word here translated "made" is used in certain texts of the Bible to convey the idea of "create," it has a much wider meaning and usage than this. Here the thought of making "two great lights" is that he appointed the sun and the moon to rule the day and the night. The quotation says that he "set" them in the firmament.

The same Hebrew word is rendered "appointed" in Psalm 104:19. Here the psalmist informs us that "God appointed the moon for seasons: the sun knoweth his going down." Thus we have the Bible's own interpretation of God's work on the fourth creative day; that it was not a matter of creating the sun and the moon at that time, but of appointing them to "rule over the day and over the night," and also that they might be "for signs, and for seasons, and for days, and years."

The sun and the moon and the earth were created at the time described in Genesis 1:1, which reads, "In the beginning God created the heaven and the earth." This

“beginning” predates the six epochs of time which the Bible refers to as “days,” during which the earth, as we have noted, was being prepared for human habitation. At the beginning of that first epoch “the earth was without form, and void; and darkness was upon the face of the deep.” It was then that God’s voice of authority said, “Let there be light: and there was light.” This was evidently the light of the sun which dimly penetrated the “swaddling band” of darkness that surrounded the earth at that time. While the light of the sun came through to the earth sufficiently to make a difference between day and night, it did not “rule.” It is doubtful if the moon was then visible at all.

It was in the fourth creative epoch that the sun and the moon became the rulers, so to speak, of the earth so far as days and nights and seasons were concerned. Prior to this, although the veiled light of the sun was sufficiently powerful to make the growth of certain vegetable life possible, the huge trees that were then deposited to form our coal beds do not show any “rings” to denote the years of their growth, as growing trees afterward did, and still do.

Earth, Man’s Home

With man now beginning to journey to the moon, and considering similar voyages to Mars and Venus, many are wondering if humans are at long last to free themselves from their earthly surroundings, and inhabit other parts of the universe. The answer of reason to this question would be no. Man is not adapted to atmospheric and other conditions which exist elsewhere in the universe. He has to be dressed in a special space suit to live even an hour or so on the moon. Regardless of where man’s exploits may take him, he was created to live on the earth.

The crowning feature of God’s earthly creation was man. Creation’s Architect designed the earth and all its appoint-

ments for man. Genesis 1:26-28 reads, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth [creepeth] upon the earth."

Isaiah 45:18 confirms the fact that man was created to live on the earth, and that the earth was designed to be his eternal home. We quote: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

In view of the fact that all mankind is dying, the assurance that God created the earth "not in vain" might appear to be subject to question. God had made every provision in Eden for man to live forever. He was provided with every kind of food necessary to continue living, and he was told to multiply and fill the earth, and subdue it; that is, to make all the earth like that one garden spot which God provided for him. We can visualize that this arrangement would eventually result in the earth's being filled with a perfect and happy human family, free from sickness, pain, and death.

But man was given a law, divine law, disobedience to which would lead to death. He disobeyed the law, and the death penalty fell upon him, with the result that until now man has been a dying creature. However, this does not mean that the creation of the earth to be man's home was

“in vain,” for God provided redemption from sin and death through his beloved Son, Christ Jesus, who, as Paul wrote, gave himself “a ransom for all.”—I Tim. 2:3-5

What this means is that in God’s due time the condition of the human family on earth will be the same as though sin had not entered to mar the happiness of God’s earthly creatures whom he made in his own image—they are to be restored to life. Thus Paul wrote, “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21, 22) This work of restoring the human race to life on the earth will be accomplished during the thousand years of Christ’s kingdom. It will be then that Christ, as the “second” Adam, will regenerate the dead and dying race of the first Adam.—I Cor. 15:45, 47; Matt. 19:28

In Hebrews 2:7-9 the Apostle Paul quotes David’s words in Psalm 8:3-6 concerning man’s being given dominion over the earth, and adds, “But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” Here is another assurance that God’s original purpose in the creation of man is yet to be accomplished; for Jesus (who, like Adam, was in the image of God, and crowned with earthly glory and honor) became a substitute in death for Adam and his race. He took the sinner’s place in death, and thus provided for man’s release from death.

This release from death will be accomplished during that period described by the Apostle Peter as “times of restitution of all things,” and Peter added that this blessed future time of restoration to life and health was foretold by all God’s holy prophets since the world began. It is concerning this blessed time that the prophets spoke in their

references to blind eyes being opened, and deaf ears being unstopped. It is then that "the lame man shall leap as an hart, and the tongue of the dumb sing."—Isa., ch. 35

And what a wonderful home the earth will be for man when all the problems stemming from disobedience to divine law will be solved—solved, that is, by divine wisdom, and through the agencies of Christ's kingdom! One of the great lessons man will have learned from his horrendous experiences is that disobedience to divine law must inevitably lead to suffering and death. And throughout the kingdom age humans will learn that obedience leads to peace, joy, health, and life. Let the astronauts go to the moon now, if they wish, but eventually all mankind will learn that their true place of happiness is right here on the earth, where there will be pleasures forevermore.



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Sundays, 11:00 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

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Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

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Sundays, (Time to be announced.)
San Jose KGSC Channel 36
Mondays, (Time to be announced.)
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(Day and time to be announced.)

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

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Sundays, 8:00 a.m.

NORTH CAROLINA

Asheville WANC-TV Channel 62
Sundays, 6:30 p.m.
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Sundays, 8:30 a.m.

Television Schedule

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Athens CATV Channel 34
Sundays, 10:30 a.m.
Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.
Dayton WLWD Channel 2
Second Sunday of each month.
1:30 a.m.
Portsmouth WPAY-TV
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Tuesdays, 6:30 a.m.

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Mondays, (Time to be announced.)
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Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.
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Fridays, (Time to be announced.)

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

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Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PANAMA

Colon HOL 1390 7:00 p.m.

PHILIPPINES

Cagayan de Oro DXCL 9:45 p.m.

PORTUGAL

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

SPAIN

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1.106 kc. Fridays, 8:15 p.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.
Eagle Pass KEPS 1270
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Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.
Mobile WGOK 900 10:45 a.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
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Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Grand Rapids

WAFB 1480 9:30 a.m.
Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:40 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

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

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEB 1300 9:00 a.m.
Buffalo-Niagara Falls
WHLD 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
New York WJRZ 970 8:15 a.m.

NORTH CAROLINA

Elizabeth City
WGAJ 560 12:05 p.m.

Radio Broadcast Schedule

<p>Leaksville WLOE 1490 12:05 p.m.</p> <p>OHIO</p> <p>Cincinnati WNOP 740 9:10 a.m.</p> <p>Cleveland WHK 1420 9:45 a.m.</p> <p>Columbus WBNS 1460 10:10 a.m.</p> <p>Piqua WPTW 1570 11:30 a.m.</p> <p>Zanesville WHIZ 1240 6:40 a.m.</p> <p>OKLAHOMA</p> <p>Oklahoma City WNAD 640 8:10 a.m.</p> <p>OREGON</p> <p>Eugene KORE 1050 10:30 a.m.</p> <p>Lebanon KGAL 920 9:00 a.m.</p> <p>Portland KLIQ 1290 9:30 a.m.</p> <p>The Dalles KODL 1440 9:15 a.m.</p> <p>PENNSYLVANIA</p> <p>Allentown WHOL 1600 10:45 a.m.</p> <p>Connellsville WCVI 1340 12:05 p.m.</p> <p>Pittsburgh WARO 540 12:00 noon</p> <p>Pottstown WPAZ 1370 12:45 p.m.</p> <p>PUERTO RICO</p> <p>Aguadilla (Fri) WGRF 8:00 p.m.</p> <p>SOUTH DAKOTA</p> <p>Yankton KYNT 1450 11:05 a.m.</p> <p>Yankton WNAX 570 11:00 a.m.</p> <p>TENNESSEE</p> <p>Clinton WYSH 1380 12:45 p.m.</p> <p>TEXAS</p> <p>Lubbock KDAV 580 9:45 a.m.</p> <p>Pampa KPDN 1340 12:00 p.m.</p> <p>Pleasanton KBOP 1380 7:15 a.m.</p> <p>San Antonio KMAC 630 12:00 noon</p> <p>Shamrock KBYP 1580 10:00 a.m.</p> <p>Sherman-Dennison KRRV 910 11:45 a.m.</p> <p>Wichita Falls KWFT 620 7:15 a.m.</p> <p>UTAH</p> <p>Ogden KVOG 1490 10:35 a.m.</p>	<p>Salt Lake City KSOP 1370 9:30 a.m.</p> <p>VIRGINIA</p> <p>Richmond WLEE 1480 10:45 a.m.</p> <p>WASHINGTON</p> <p>Bellingham KPUG 1170 9:30 a.m.</p> <p>Centralia-Chehalis KELA 1470 10:35 a.m.</p> <p>Olympia KGY 1240 10:35 a.m.</p> <p>Quincy KPOR 1370 10:35 a.m.</p> <p>Seattle KAYO 1150 10:30 a.m.</p> <p>Tacoma KMO 1360 9:45 a.m.</p> <p>Yokima KUTI 980 7:30 a.m.</p> <p>WISCONSIN</p> <p>Fond du Lac KFIZ 1450 11:05 a.m.</p> <p>Milwaukee WEMP 1250 8:45 a.m.</p> <p>Neillsville WCCN 1370 9:15 a.m.</p> <p>WYOMING</p> <p>Cheyenne KVWO 1370 10:05 a.m.</p> <p>MALDIVE ISLANDS</p> <p>Radio Maldives 4740 9:00 p.m. Tue.</p> <p>VIRGIN ISLANDS</p> <p>St. Croix WSTX 970 9:00 a.m.</p> <p>CANADA</p> <p>Calgary, Alta. CKXL 1140 11:00 a.m.</p> <p>Corner Brook, Nfld. CFCB 570 10:30 a.m.</p> <p>Dauphin, Man. CKDM 730 10:30 a.m.</p> <p>Oshawa, Ont. CKLB 1350 9:45 a.m.</p> <p>Prince Albert, Sask. CKBI 900 10:30 a.m.</p> <p>St. Thomas, Ont. CHLO 680 9:00 a.m.</p> <p>Vancouver, B. C. CJOR 600 7:15 p.m.</p> <p>AUSTRALIA</p> <p>Geelong 3GL, 222m. 10:00 a.m.</p>
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RADIO TOPICS FOR JULY

6—"The Bible Ancient and Modern"	20—"World's End and Judgment Day"
13—"God's Design in Creation"	27—"Truths Concerning Prayer"

Bible Study

LESSON FOR JULY 6

God's Plan and Man's Rebellion

MEMORY VERSE: "So God created man in his own image, in the image of God created he him: male and female created he them."—Genesis 1:27

GENESIS 1:1; 2:7-9; 3:1-8

VOLUMES have been written by wise men of the world in attempts to explain the origin of the universe, but the real explanation is set forth in a few words in the first verse of our lesson: "In the beginning God created the heaven and the earth." (Gen. 1:27) Verse 2 explains that when the earth was first created it "was without form, and void." The remainder of the first chapter of Genesis pertains, not to the creation of the earth, but to its preparation for the sustaining of life, particularly human life.

With the general work of preparation completed, a limited area was specially prepared for the first man—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."—Gen. 2:7,8

"The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (vs. 9) God explained to Adam that he could partake freely of all the trees in the garden, except "the tree of the knowledge of good and evil." There was a penalty attached to the disobeying of this command: "For in the day thou eatest thereof thou shalt surely die."—Gen. 2:17

Later Eve was created and the "serpent," used by Satan, approached her and asked if it were true that God had forbidden them to partake of "the tree of the knowledge of good and evil." Eve confirmed this, and reiterated what Adam had told her about the penalty for disobedience, that it would be death. Then Satan replied to her, "Ye shall not surely die."—Gen. 3:1-4

Concerning Satan, Jesus said, "He was a murderer from the beginning, and has nothing to

do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar, and the father of lies." (John 8:44, R. S. V.) Yes, Satan was the father of lies, his first lie being his statement to Eve, "Thou shalt not surely die."

Under the continued influence of Satan the vast majority of the human race ever since have believed Satan's lie. In many circles a succinct way of stating this error is, "There is no death." But the writers of the Bible did not agree with this. Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

Our first parents did disobey God's law with respect to partaking of the tree of the knowledge of good and evil, and the death penalty followed as a result. This penalty was passed on to their progeny, so the entire human race came under condemnation to death. Paul confirmed this when he wrote, "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:18

This free gift of justification to life is available now upon the basis of faith and dedica-

tion to the doing of God's will. In the Millennial Age it will be through an awakening of those who sleep in death, and the giving to all an opportunity to believe and obey. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Paul also wrote that Jesus gave himself a ransom, or corresponding price, for all.—I Tim. 2:6

Our memory verse reminds us that man was created in the image of God. Most professed Christians claim to believe this, yet millions insist that man is a creature of evolution, having evolved from lower forms of life. If this be true, at what point in the evolutionary process did man attain to his high plane of being in the image of God?

The divine image has been somewhat effaced through the long reign of sin and death, but it is the Creator's plan, through the redemption that is in Christ Jesus, to restore man to his original perfection and godlikeness.

QUESTIONS

Is the first chapter of Genesis an account of the original creation of the earth?

What is the divine penalty for sin?

When will the human race be restored to the perfection of human life which was lost.

God Chooses a People

MEMORY VERSE: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:2

GENESIS 12:1-3, 7; 17:1-8; 21:1-3
ABRAHAM—or Abram, as he is called in this lesson—is referred to as the father of the faithful, and much is said in the Bible concerning his great faith in God and in his promises. God promised to make of him a great nation; and he also promised that through Abram's seed all the families of the earth would be blessed. But Abram's wife was barren, and years went by with no indication that they would ever have a child.

Years later God said to his friend, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Abram replied, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" God had promised Abram an heir, but at this point it seemed to the patriarch that God was not faithful to his promise. While God had said, "I am thy... exceeding great reward," Abram was childless and apparently had not been rewarded at all.

Abram continued, "Behold, to me thou hast given no seed [as

you have promised]; and, lo, one born in my house is mine heir." (Gen. 15:1-4) However, God reassured Abram that he would have a child of his own: "He that shall come forth out of thine own bowels shall be thine heir." Thus God overruled Abram's decision to make the steward of his house his heir.

Abram accepted the Lord's will in the matter; but still Sarah was barren, and in addition to this was past the time of life when she could be expected to bear a child. This led to the arrangement suggested by Sarah herself that her maid, Hagar, bear Abram a son. Abram agreed to this, and Ishmael was born. After all, God had simply said that Abram must be the father of the child. He said nothing as to who the mother should be. In all of this Abram seemed sincerely to be seeking the Lord's way.—Gen. 16:1-4

But it was also God's will that Sarah should be the mother of the heir of promise. God now had changed Abram's name to

Abraham, "and God said to Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."—Gen. 17:15, 16

This was almost more than Abraham could believe, and the record is that he "fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. 17:17) However, not long after this Isaac was born to Abraham and Sarah. God thus fulfilled his promise that Sarah should bear him a son.—Gen. 21:1-3

When Isaac became a young man God asked Abraham to offer him as a burnt offering. This was a severe test of Abraham's faith. He had waited a long time for the birth of this miracle child, and it probably seemed out of keeping with the Lord's promise that he now be slain as a burnt offering. But Abraham's faith had become strong. He had no doubt that God was dealing with him, so he obeyed the Lord in the belief that if necessary in order to fulfill his promise he would raise Isaac from the dead. (Heb. 11:19) Actually God did not per-

mit Abraham to slay his son, but instead, at the right moment, provided a ram to be offered as a substitute.

Because of Abraham's great faith in the face of this severe test, God confirmed his promise with his oath, and now the Abrahamic promise is often referred to as God's oathbound covenant. But the promise remained the same, which was that through the seed of Abraham all the families of the earth would be blessed.

From the natural standpoint Abraham did become the father of a great nation, for the nation of Israel was made up of his descendants. However, as Paul wrote concerning Abraham, "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4:13) It is upon this basis also that Abraham becomes the father of many nations. Gentiles can become his seed through faith in and obedience to the promises of God.

QUESTIONS

What were the progressive steps in Abraham's understanding pertaining to the seed of promise?

How did God specially test Abraham's faith?

Upon what basis is Abraham the father of many nations?

Heirs of the Covenant

MEMORY VERSE: "Now we, brethren, as Isaac was, are the children of promise."—Galatians 4:28

GENESIS 28:10-14; 35:9-12; 46:1-4

IN GALATIANS 3:8 the Apostle Paul writes, "The scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." And then in verse 16 of this chapter Paul explains, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Christ, then, is primarily the promised Seed of Abraham, the One who, in the plan of God, blesses all the families of the earth. There could be no blessing for God's fallen human creatures that would be worthwhile and lasting as long as they remained under condemnation to death. So a very basic feature of Jesus' work of blessing is the providing of redemption from death. He made this provision nearly two thousand

years ago by giving himself a "ransom for all."—I Tim. 2:3-6

The reason all the families of the earth have not yet been blessed by Christ, even though he died for the people so long ago, is that in the plan of God provision is made for him to have associates in the work of blessing. Paul explains this point in Galatians 3:27-29. We quote, "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This harmonizes with our memory verse: "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) Isaac, it will be recalled, was in a sense offered in sacrifice, a ram being provided as a substitute. So Jesus actually gave his life in sacrifice, and those who would be his true followers are invited to take up their cross and follow him into death. Paul

wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

This blesser seed of Abraham is a spiritual seed. When Jesus was raised from the dead, having given his humanity in sacrifice for the sin of the world, he was highly exalted to the divine nature. He promised his disciples that when he returned he would take them unto himself, that where he was there they would be also. (John 14:3) Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

In a beautiful symbolic picture these associates of Jesus are shown in Revelation 19:7 as being united with Christ in marriage. Unitedly they become his bride, and in Revelation 22:17 we read, "The Spirit and the bride say, Come. And let him that heareth say, Come. . .

And whosoever will, let him take the water of life freely."

There is also a natural seed of Abraham. These were promised the land; and God's care has been over them through all the centuries. Jacob's dream of the ladder set up on earth and reaching to heaven, with angels ascending and descending upon it is significant. In John 1:51 Jesus also speaks of a ladder connecting heaven and earth, and associates it with his place in the plan of God.

The Scriptures reveal that those of the natural seed of Abraham who, prior to the coming of Christ, proved faithful to God, are to be the human representatives of the spiritual kingdom, and it has been suggested that these might well be the "angels" or messengers seen on the prophetic ladder. In the kingdom, any who hear and accept the call to partake of the water of life, will have the privilege of saying "Come." That will be a glorious time!

QUESTIONS

Who, primarily, are the blesser "Seed" of Abraham?

Is this a spiritual seed?

What part in God's plan will the earthly seed of Abraham enjoy—the faithful, and the nominal?

God Delivers His People

MEMORY VERSE: "And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."—Exodus 6:7

EXODUS 2:23-25; 3:7, 8; 12:21, 23-27; 14:30, 31

JOSEPH was sold into Egypt as a slave, but in the providence of the Lord was exalted to a high position in the government. He became food administrator during the seven-year famine that blighted the country. The Pharaoh under whom this occurred was very favorable to Joseph, who invited his father, Jacob, and his family to come to Egypt where they could be taken care of.

Things went well for a time, but this Pharaoh died, as did also Jacob and Joseph, and there arose a pharaoh who did not know the circumstances under which the Hebrew children had been domiciled in Egypt, so he made slaves of them. However, the Lord remembered them, and in due course heard their cries for help and sent Moses to deliver them.

Forty years previous to this Moses, who had been reared in the court of Pharaoh, took it into his own hands to defend his people against the oppres-

sive hand of the Egyptians. He failed, and fled into the land of Midian, where he married the daughter of Jethro, and cared for his flock. In other words he became a shepherd. But the Lord remembered him, and in his own due time spoke to Moses and commissioned him to lead the Hebrew children out of Egypt.

The Lord said to Moses, "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."—Exod. 3:7, 8

When Moses, together with his brother Aaron, arrived in Egypt to demand the release of the Israelites, he found that the resistance of Pharaoh to their liberation was very obstinate. In the Lord's providence nine plagues were visited upon

the land, and Pharaoh repeatedly promised to release the Hebrew children, but changed his mind as the plagues were lifted. Then came the plague of the death of Egypt's firstborn.

God provided for the protection of his own people in this plague through the slaying of a lamb, and the sprinkling of its blood upon the lintels and door posts of their houses. This lamb became known as the passover lamb, because the sprinkling of its blood caused the passing over of Israel's firstborn at the time the firstborn of Egypt were all destroyed.

The Lord gave instructions that when the Israelites entered the Promised Land they were to regularly commemorate the slaying of the passover lamb. In the New Testament we read, "Christ our passover is sacrificed for us; therefore let us keep the feast." (I Cor. 5:7) The faithful followers of Jesus in this age are spoken of in the New Testament as the "firstborn." (Heb. 12:23) These enter into a heavenly inheritance, being the first to be delivered from death through the blood of the antitypical Passover Lamb.

During the day following the slaying of Israel's passover lamb, all Israel was delivered from bondage to the Egyptians.

This points forward to that wonderful time that follows the call and heavenly reward of all the firstborn of the present age, when all mankind will be delivered from bondage to sin and death.

When the Israelites were actually delivered from Egypt, and were taken safely across the Red Sea, and the Egyptian army which pursued them was destroyed, they recognized what a mighty miracle the Lord had wrought on their behalf.—Exod. 14:30, 31

Previously God had said to Moses that he would take them out of Egypt to be his people; adding, "I will be to you a God; and ye shall know that I am the Lord your God which bringeth you out from under the burdens of the Egyptians." (Exod. 6:7) Israel did recognize that Jehovah was their God, but they did not remain steadfast in their faith, and throughout their wilderness journey rebelled against God and against Moses on a number of occasions. But God continued to love and to care for them.

QUESTIONS

What were the circumstances which resulted in Israel's bondage in Israel?

How did God bring about the deliverance of his people from Egypt?

Explain the lesson of the passover lamb and the firstborn.

Christian Life and Doctrine

The Christian's Declaration Of Independence

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36

DURING the late eighteenth century, there developed among the thirteen British colonies on the American Continent a growing need for cutting all ties with the mother country and establishing a free and independent state. Foremost among the factors contributing to this end was the tyrannical attitude of the King of England, and especially his practice of "taxation without representation." Such domineering could not be endured long by men who had sacrificed much to begin life anew and to escape the oppression of the Old World.

Accordingly, a Continental Congress was called in 1774, to consider possible courses of action. Within two years, a committee of five outstanding patriots was appointed to draw up an official statement of independence to be ratified by all the colonies. Thomas Jefferson was assigned the task of composing the document. The result was the historic statement which came to be known as the Declaration of Independence.

This document set forth in masterful and concise language some of the basic needs and desires of all people the world over. School children and statesmen alike have thrilled at contemplating some of the thoughts expressed:

“We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. . . .”

After listing in detail the outstanding grievances against the British Crown, the document has a final paragraph which begins:

“We, therefore, the representatives of the United States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by authority of the good people of these colonies, solemnly publish and declare, that these United Colonies are, and of right ought to be, Free and Independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”

The declaration was signed by fifty-six members of the Congress.

A Waning Faith

We today who read this document and others which pertain to the original establishment of our nation, cannot help but be impressed with the reverential spirit in which they were written. Most of our founding fathers had a deep reliance upon the overruling providence of God and demonstrated this in their lives and words. Many of the colonies had been established by deeply religious men who sought a refuge from the political and religious persecutions then prevailing in Europe. The free system of public education was set up to insure that all would be enabled to read the Bible, which, together with the English primer, became the first textbook.

But what a change has been wrought in less than two hundred years, and especially in the last two decades! We are witnessing an almost total deterioration of faith in God and belief in spiritual things. Whether it be in high levels of government, in the school system, in society at large, or even within the realm of the churches themselves, the result has been the same. One must look far and wide to find God-fearing individuals who have not lost their integrity or their confidence in God and who still stand for the principles of truth and righteousness.

The only notable exception to this condition of unbelief which is sweeping our land and the world today is to be found in the lives of relatively few individuals who might be termed "footstep followers of the Master." These are those of an honest and upright heart to whom the Lord has been pleased to reveal himself and to entrust them with an understanding of his plans and purposes. They are his lights and witnesses in a rapidly darkening and degenerating society. They have not let go their faith and trust in God.

In the face of the massive unbelief and materialism which threatens to engulf all, and as a source of spiritual strength in this special day of testing, it would be well for all believers to affirm their faith by setting forth their own "Declaration of Independence." By this we mean a declaration of independence from both the spirit of the world and the cares and anxieties which press upon them, and threaten to overwhelm even the believer. Such a declaration should prove helpful because it will take us back to the Word of God as the source of our inspiration and help.

Let us consider, then, what might be said in "The Christian's Declaration of Independence," to be constructed as a summary not of our grievances or dissatisfactions, but of our causes for gratitude. Let it serve also as an inventory of the reasons for our hope and confidence in

God. In place of the signers of the Declaration of 1776, we shall append a listing of Bible texts, some of the most precious and endearing to the believing heart. Grammatically, we shall use the first person, singular, to highlight the privilege of our personal relationship with the Father.

The Christian's Declaration

1. The Bible declares that upon the basis of the atoning sacrifice of Jesus Christ, all consecrated believers in him enjoy a standing of reckoned perfection in the Father's sight—"justification." Through the study of God's Word and by the leading of the Holy Spirit, I have accepted this basic truth and am now also covered by the robe of Jesus' righteousness. I therefore have been forgiven for all of my personal sins and shortcomings as well as having had the Adamic condemnation, which rested heavily upon all, lifted from me. "Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1

2. Having learned that it was the Father's will for me to consecrate my life to his service, I have renounced my former ways and have come to him in full surrender. I have endeavored to heed the Spirit's call: "My son, give me thine heart, and let thine eyes observe my ways." (Prov. 23:26) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) I desire "by the Lord's assisting grace, to continue this work of sacrificing the flesh and its interests that eventually I may attain unto the heavenly inheritance." I shall endeavor not to be conformed to this world, nor allured by its transitory pleasures, for my life is no longer my own; it belongs to God and to my Redeemer: "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:15

3. The Bible further declares that the common experiences of those who have chosen to walk the Christian pathway would be twofold: special blessings would accrue from the Lord, but hardship and persecution from the world. "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) "In the world ye shall have tribulation." (John 16:33) Counterbalancing this, the Scriptures are full of precious promises to the people of God, giving assurance of divine protection and care. These promises are the mainstay of the believer, his touchstone of confidence and hope. Having come into intimate relationship with the Father through faith and consecration, I am thoroughly convinced that it is my privilege to reach out and embrace these promises, to make them my very own, and to watch for their fulfilment in my life.

4. With great joy, I realize that the way has been prepared for me to live a victorious life in Christ, possessed of his peace and his assurance. No longer need I be bound either by worldly temptation or by the shackles of anxiety and care which heretofore have confronted me. My "life is hid with Christ in God." (Col. 3:3) I therefore now resolve to accept with gratitude the inner strength, peace, and joy of my Lord which he has made the heritage of all who place their trust in God. In so doing, I hereby declare my absolute independence of all worldly desire, fear, or distress which otherwise would weigh me down: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

5. But the Bible makes clear that the acceptance of this divine legacy of strength and peace is not a passive matter, and that it requires continual, conscious effort on our part. "Let us labor therefore to enter into that rest"—the rest which remaineth for the people of God. (Heb. 4:11) I there-

fore resolve also to renew my determination to "fight the good fight of faith," (I Tim. 6:12) to repel all anxious thoughts and discontent, and all the discouragement which the Adversary daily thrusts against me. "Trusting myself to the divine care, I will neither murmur nor repine at what the Lord's providence may permit, because 'faith can firmly trust him, come what may.'"

6. In place of the former cares which crowded my mind, I will substitute the higher thoughts that center on spiritual truths. "If ye then be risen with Christ, seek those things which are above." (Col. 3:1) "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) In addition, I will direct my energies in the service of the Lord, the truth, and the brethren to the extent of my abilities and opportunities; and I will try to keep the vision of the coming kingdom so strongly before me that no room will be left for the former concerns.

7. The basis of this Declaration of Independence from all worldliness and the cares of this life is to be found in the precious promises of God's own Word, the Holy Scriptures. There I find assurances of the nearness of the Heavenly Father, of his great love, and of his power working in me. Appended below are those very special promises and exhortations which have stood as a bulwark of divine comfort and strength, especially in my time of need. I desire not only to be reminded of them, but to permit them to exercise their full sanctifying influence upon my heart and mind. Thus aware of the divine power operating in my life and strengthened with the heavenly manna, I shall be lifted above the cares of time and transported to the expectant joys of sharing the ages of eternity with the Heavenly Father and his dear Son in kingdom glory.

Sources of Strength

1. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."—Isa. 26:3

2. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27

3. "Do not worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus."—Phil. 4:6, 7, Phillips

4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." . . . "And be not conformed to this world: but be ye transformed . . . that ye may prove what is that good, and acceptable, and perfect, will of God." . . . "This is the victory that overcometh the world, even our faith."—I John 2:15; Rom. 12:2; I John 5:4

5. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:5, 6

6. "But we do know that God causes all things to work together for the good of those who love him, to them who are the called according to his purpose."—Rom. 8:28, T. C. New Test.

7. "Take no anxious thought for your life here, what you shall eat or what you shall drink; nor wondering what you will have to wear. . . . (All these are things that the people of the world run after.) Your Heavenly Father knows that you have need of all these. But seek first the kingdom of God and his righteousness and all these things shall be added unto you."—Matt. 6:25, 32, 33, free translation

8. "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19

9. "Cast the whole of your care—all your anxieties, all your worries, all your concerns, on God; for he will care for you affectionately, and care about you watchfully."—I Pet. 5:7, Amplified

10. "The Father himself loveth you."—John 16:27

11. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."... "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—I Pet. 4:12, 13; II Cor. 4:17

12. "No trial has assailed you except that which is common to all mankind: and God is faithful who will not permit you to be tested beyond your strength; but in the trial, He will direct the issue so that you may be able to bear it."—I Cor. 10:13, Free rendering of Diaglott and N. T. from 26 Translations

13. "And He said unto me, My grace is sufficient for thee, for my strength and power show themselves most effectively in your weakness. So I am perfectly willing to rejoice in my infirmities, that the power of Christ may rest upon me. That is why I am content with my weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake; for when I am weak, then I am strong."—I Cor. 12:9, 10, composite translation

14. "If God be for us, who can be against us?"... "For it is God which worketh in you both to will and to do of his good pleasure."... "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."—Rom. 8:31; Phil. 2:13; Phil. 1:6

15. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

—Contributed

Knowledge That Buildeth Up

IN I Corinthians 8:1 we read, "Knowledge puffeth up, but love edifieth." This statement has been misconstrued by many to mean that knowledge of the divine plan has an adverse effect on the Christian life, and that therefore the important goal for which to strive is to be filled and controlled by love. But such an interpretation of Paul's words is far from what he had in mind, as a brief study of the context quickly reveals.

In this chapter Paul discusses the subject of eating meat which has been offered to idols. This custom was widely practiced in Paul's time. Part of the worship of idols involved offering them sacrifices of meat. The idols could make no use of this meat, so in due course the offering was removed and sold in the open market. Under the circumstances, evidently this meat could be purchased at a lower price than meat which had not been offered to idols.

It would seem from Paul's discussion of the subject that there were Christians at that time who considered it a sin to eat this meat which had been offered to idols. This is understandable, for when the apostolic conference was held in Jerusalem concerning Gentile converts who were coming into the church, and what regulations should be placed upon them, a message was framed and sent out, which read, "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." —Acts 15:28, 29

There was good reason at the time for this admonition. It was addressed, as we have seen, to Gentiles who were accepting Christ and associating themselves with the church, which at that early date was made up mostly of Jewish Christians. The Gentiles were chiefly worshipers of idols, and were in the habit of eating meat which had been sacrificed to them. Every point mentioned in the admonition sent to these new converts was essentially a part of their pagan form of worship. To bring these customs into a group having a Jewish background would have been very disruptive indeed.

They were not asked, however, to keep the Mosaic Law. Peter and Paul were properly opposed to this, but they were asked to abstain from their former habits. Fornication had always been forbidden by God's Law, and is still contrary to the will of God. Eating meat offered to idols fell into a different category, as indicated by Paul's treatise of the subject in his letter to the church at Corinth.

Paul and Barnabas were among those sent out from the Jerusalem conference to distribute copies of this letter to the Gentile converts, and to explain its purpose, and now we find him writing to the Corinthian brethren, "Meat [offered to idols] commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." —I Cor. 8:8, 9

Knowledge Had Progressed

Here we have the Apostle Paul explaining to the Corinthian brethren that they had the liberty not to obey the instructions concerning meat offered to idols, which he himself had helped to circulate. In verses 7, 10, and 11 of the chapter Paul refers to the "knowledge" involved in the

(Continued on page 34)

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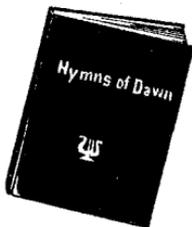
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viewpoint he was expressing. Paul knew that God's law had said nothing one way or the other about eating meat offered to idols. He knew, as expressed, that this meat was not defiled, and that if it was to the economic advantage of the Christian to eat it, he would be doing no wrong.

But at the same time, the situation which the letter from Jerusalem sought to avert was still a possibility. There were those in the church with a more limited knowledge of God and of his requirements who might well be stumbled by seeing one like Paul eating meat which had been forbidden. They might well be tempted, against their conscience, to eat such meat themselves, not because of a better understanding as was enjoyed by Paul, but simply on the grounds that if Paul could do it they could, thus going contrary to what they believed to be right.

Because of this, while Paul knew that there was nothing intrinsically wrong with eating meat which had been offered to idols, yet if it should injure his brother to do so, he would eat no such meat as long as the world stood. Paul indicates that his "knowledge" on this point exceeded that of his weaker brethren, but if he allowed this knowledge to guide him in his relationship with them, being proud that he understood the situation better than they, it would mean that his knowledge had puffed him up, made him proud. Thus he would take the other course. He would be guided by love, the love that builds up and edifies.

Knowledge of Plan Essential

A knowledge of the plan of God for the redemption and recovery of the world from sin and death is essential to build us up as new creatures and to make us ready for joint-heirship with Jesus in his kingdom. For this reason we are admonished by the Apostle Peter to grow both in

grace and in knowledge. He wrote, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—II Pet. 3:17, 18

Peter also wrote, "According as his divine power [he] hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Pet. 1:3, 4) Here the apostle is explaining that divine power has provided all things for us which are necessary to life and godliness, and that these provisions reach us through "the knowledge of him that hath called us to glory and virtue."

Much of this "knowledge of him" comes to us through his "exceeding great and precious promises." It is the inspiration provided by these promises that prepares us to receive the divine nature. These promises are contained in the Word, hence the more we study the Word and thereby increase our knowledge of God's promises, the richer our lives will be as new creatures in Christ Jesus. Without this knowledge we would die as new creatures.

Prophecy Also

Not only is it essential to have a knowledge of God's exceeding great and precious promises which assure us of the divine nature and joint-heirship with Christ in his kingdom, but it is also important to have at least a general understanding of the Bible's prophecies which pertain to the times in which we are living. We need to know, for example, that the present age in the divine plan ends with a "time of trouble, such as never was since there was a nation." (Dan. 12:1) If we did not know this we would cer-

tainly be perplexed at what is happening throughout the world at the present time.

We may not know the exact meaning of all the symbols which the Bible uses to picture this "great tribulation" which is now upon the earth—we may even disagree as to the meaning of some of these symbols—but there is no mistaking the simple truth that the present world, or social order, does come to an end, and that it is in God's new world, the messianic kingdom world, that God's promises to bless all the families of the earth are fulfilled.

And this knowledge has an important bearing on our growth in grace. In Peter's second epistle, chapter three, he speaks of the ending of the present world, likening it in some respects to the ending of the antediluvian world at the time of the Flood. He uses the symbols of fire and noise to describe the passing of the present social order. Then he makes a practical application of this important prophetic truth. He says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [conduct] and godliness."—II Pet. 3:11

More Than Academic

The prophecies of the Bible were not given to furnish us with knowledge which is merely academic. They are intended to be a source of guidance and strength in our lives as new creatures. Peter's admonition concerning our position during the time in which we are now living is a good illustration in point. His lesson is that since we know that the present world is passing away, we should do something about it—not something to save the world, but to prepare ourselves for a position in the messianic kingdom which follows.

If we know the meaning of the times in which we live, we should not, as Christians, be unmoved by that knowl-

edge, but strive more earnestly than ever to have our lives conformed to the will of God: "What manner of persons ought ye to be!" We are not left in doubt as to the "manner of persons" the Lord would like us to be, for Peter outlines this for us in the first chapter of his epistle.

After explaining that it is through the exceeding great and precious promises of God that we are made partakers of the divine nature, Peter continues: "And beside this, giving all diligence, add to you faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love." If we give all diligence to root out all selfishness from our minds and hearts, and to be governed by the principles of righteousness Peter here sets forth, we will surely be giving heed to the admonition, "What manner of persons ought ye to be," for here is the manner of person the Lord undoubtedly wants us to be.

Will Never Fall

We should endeavor to be the kind of person indicated by Peter because it is right that we should be, and because it is the Lord's will. In addition to this great advantage there is a further result from such a course of faithfulness. We quote: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—II Pet. 1:8-10

When Peter says that "ye shall never fall," he is not advocating the erroneous theory, "Once in grace, always in grace." His meaning is clear. If we make proper use of

the knowledge the Lord has furnished us through his Word by conforming ourselves to the conditions attached to his promises, we will be guided and protected by him, and will not be permitted to fall away from our position of favor with him. If we are not thus faithful to the Lord there is no assurance in his Word that we will not fall.

“If these things be in you, and abound”—it is not enough that we make a half-hearted effort to live up to the conditions attached to the promises of God. We should “abound” in our efforts; and if we do, we will not be “idle [margin] nor unfruitful in the knowledge of our Lord Jesus Christ.” The knowledge supplied by the Lord through his Word is designed to bear fruit in Christian lives—fruits of righteousness, fruits of activity in the Lord’s service of proclaiming the glad tidings of the kingdom; fruits of concern for our brethren and a joy in laying down our lives for them.

“But he that lacketh these things is blind, and cannot see afar off”; that is, he lacks spiritual vision. He does not discern clearly the will of the Lord, and the glorious things he has promised are no longer seen by the eye of faith, hence have lost their power to transform the life. Those thus afflicted, Peter further explains, have forgotten that they were purged from their old sins. In other words, they have lost the truth. And what is the cause? Simply that they did not make proper and zealous use of the knowledge of the truth which the Heavenly Father so graciously gave to them.

Diligence Needed

The safeguard against this unfortunate condition is to make diligent use of the truth. Peter wrote, “Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abun-

dantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "If these things be in you, and abound," wrote Peter, it assures an abundant entrance into the kingdom. If they do not "abound" there will be no assurance of entrance into the rulership phase of the kingdom at all.

Peter speaks of making our calling and election sure. Ours is a "high calling," a "heavenly calling." It is a calling to joint-heirship with Jesus in his millennial kingdom, to live and reign with Christ for the blessing of all families of the earth by restoring them from death to life—ultimately to perfection of human life to live on the earth forever. Yes, we are called to all this! Our knowledge concerning these features of the divine plan is revealed in the Word, and the Word also reveals that if this calling, this invitation, is to become meaningful and valid with us as individuals, we must make it sure by our own faithfulness.

There is no question at all concerning God's faithfulness to us. He is a promise-keeping God in whom we can put our full trust. But there is our part of the arrangement, and that part is faithfulness to God and to all the conditions which he has attached to his promises. There are all the "ifs"—"If ye do these things," Paul wrote; "If children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

Our Covenant of Sacrifice

How wonderful it is to have a knowledge of God's great covenants! In his covenant with Abraham, God promised to bless all the families of the earth. But here again the knowledge is given to us for a purpose. Paul explained that when God made this promise to Abraham the "Seed" he referred to was Christ. (Gal. 3:16) To this he added, "As many of you as have been baptized into Christ have put

on Christ, . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal.— 3:27, 29

To have the assurance that, together with Jesus, we are heirs of the promise made to Abraham, and that, even as Jesus, we are the "seed" of Abraham, is truly wonderful, and we thank God for this knowledge, and the assurance it gives us. But the realization of the hope thus engendered depends upon our being "baptized into Christ," and as Paul explains, those who are baptized into Jesus Christ are baptized into his death. We quote: "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 up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:3, 4

To be buried by baptism into Jesus' death means sacrifice. It means the giving up of self, and a daily burial of our will into his will and into the will of the Heavenly Father. It is not a light thing, for it involves the denial of self, and the taking up of our cross and following the Master into sacrificial death. This is the condition upon which we can share with Jesus the honor and the joy of being the blessed seed of Abraham, the seed that will give health and lasting life to all who, during the millennial reign of Christ, accept the provision of divine grace through Christ, and obey the laws of the messianic kingdom. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Sharing in the Sin-offering

How blessed is the knowledge, revealed through the Word, that the faithful followers of Christ have the privilege of sharing in the "better sacrifices" of this Gospel

Age! These are the sin-offering sacrifices. Jesus alone provided the ransom by which both the church and the world are redeemed from death, but this sacrificial work of the antitypical priesthood was not finished at Calvary, and, as Paul explains, we are privileged to fill up that which is behind of the sufferings of Christ.—Col. 1:24

This aspect of the divine plan is brought to our attention in the 13th chapter of Hebrews, verses 1-16, where the apostle takes an illustration from the typical sacrifices of the tabernacle. On the typical day of atonement two animals were offered in sacrifice—a bullock and a goat. The choice, life-producing organs of these animals were offered on the copper altar in the court surrounding the tabernacle. The blood was taken into the most holy and sprinkled on the golden altar in the most holy of the tabernacle. Coals of fire were taken from the altar in the court into the holy of the tabernacle, where incense was sprinkled upon them, causing sweet odors of the burning incense to penetrate into the most holy. The carcasses of the animals were taken outside of the camp of Israel and burned.

It is this service that Paul draws on for lessons in the 13th chapter of Hebrews. He tells us that antitypically Jesus suffered outside the camp, as illustrated by the burning animals, and admonishes us to join him in this sacrifice, suffering and dying with him. He speaks of “the sacrifice of praise to God,” which seems to be what was represented by the burning incense on the golden altar.

This could seem complicated, and we might ask what value this knowledge could possibly have for us. However, before Paul finishes his lesson he makes a practical and understandable application of it all, and this every saint of God can understand. He wrote, “To do good and to communicate forget not: for with such sacrifices God is well

pleased." (vs. 16) We may not grasp the symbolisms of burning animals and burning incense, but we can understand what it means to do good and to communicate, and this is the practical lesson for us in the typical sacrifices of the tabernacle.

In Galatians 6:7-10 Paul enlarges upon the thought of doing good. We quote: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

It is clear from this that doing good to all—especially the household of faith—is the true expression of what it means to sow to the Spirit. And this, as we have seen, is what our sacrifices are all about. It may be academic simply to say, that we share in the sufferings of Christ, unless voluntarily, and with resolution, we put ourselves in the way of sacrifice, and continue in that way faithfully even unto death.

These few illustrations will, we trust, help us to appreciate the real value of a knowledge of the divine plan, and of our share in that plan. It is by this knowledge that we are guided in the way of righteousness, for the Lord's Word is a lamp unto our feet, and a light unto our path. (Ps. 119:105) Through faithfulness to the doctrines of the Word we will learn to know God, and his Son; and as we know them, and yield ourselves to doing the divine will, we will become more like them. Yes, knowledge is important; but valueless to those who do not properly use it.

The British Section

Under Test

FAITH, hope, and love are three inseparable qualities essential to every true child of God. Opposed to him in the Christian life are the world, the flesh, and the Devil. Because of this great and subtle opposition, we as Christians are called to "fight the good fight of faith, lay hold on eternal life," and to take "the shield of faith," wherewith we shall be able to "quench all the fiery darts of the wicked." —I Tim. 6:12; Eph. 6:16

This kind of faith "cometh by hearing, and hearing by the Word of God," and the fully consecrated are "kept by the power of God through faith." Indeed, "this is the victory that overcometh the world, even our faith." (Rom. 10:7; I Pet. 1:5; I John 5:4) If we would overcome the world, it will be necessary for us to have a faith so strong in the Lord Jesus as our personal Lord and Redeemer, and in

the exceeding great and precious promises of God, that it will supersede the desires of the flesh and the spirit of the world.

In addition to our having a strong faith, we are to "abound in hope through the power of the Holy Spirit." (Rom. 15:13) In other words, we are to "lay hold of the proposed hope, which we have as an anchor of the life, both sure and firm, and entering the place within the veil," even heaven itself. (Heb. 6:18, 19, Diaglott) Beautiful also and precious, are the words recorded in I Peter 1:3, 4, Diaglott: "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for you."

Many are the scriptural exhortations to love. I Corinthians 13:13, Revised Version, reads: "But now abideth faith,

hope, love, these three; and the greatest of these is love." It is required that these three qualities within us be truly genuine, and that our individual faithfulness in this respect shall be tested and tried. (I Thess. 2:4; I Cor. 3:12-14) It may be questioned, "How do the Scriptures describe each of these essential virtues?"

Faith

This is well-defined in Hebrews 11:1, Diaglott: "Faith is a basis of things hoped for, a conviction of things unseen." Faith is that which stands under; it is a foundation upon which our joys and hopes are built, the evidence of things not seen. By it, things and conditions that are not yet seen become as tangible and real to our minds as the things that are seen.

As we examine this important quality of faith, it is noted that it is not to be a matter of the intellect alone, although intellect is essential. It is also to be a matter of the heart, as indicated in Romans 10:10: "For with the heart man believeth unto righteousness." Indeed the heart has to be right toward God; in the right

attitude toward God, otherwise the intellect will be easily biased toward its own selfish preferences, which in the carnal mind are contrary to the righteousness of God.

Both the head and the heart—in other words, both the intellect and the heart sentiments—are necessary elements for that faith which is pleasing to God. Some say that they have faith, when they have only one of its essential elements. With some it may be all the affections; with others merely the intellect. It should be understood, however, that neither of these elements alone will stand the test of fiery ordeals; they must abide together if they are to endure to the end. There must be intellectual assurance, also heart reliance.

The Greek word here translated "faith" includes, according to Prof. Young, the condition of faithfulness and steadfastness. We learn from James 2:20 that "faith without works [in harmony with that faith] is dead." Further, the Lord lovingly awaits the opportunity of presenting the true church, holy and unblam-

able and unreprouvable in his sight, if they continue in the faith grounded and settled, and be not moved away from the hope of the Gospel.—Col. 1:22, 23

Hope

It is upon our faith, which is the "basis" or "substance," that a glorious hope of things unseen comes into being. This hope is comprised of two elements: a desire for all that is promised and believed in, and an expectation of its realisation.

The "hope" that is exercised in the world today acts as a kind of sustaining element of human existence, and yet the various hopes which the world offers are uncertain. When people in general say, "Oh yes, I hope so," there is at least a measure of doubt expressed. But for us who are Christians to possess a strong, sure, and certain hope is a great privilege, granted by the favour of God who, according to II Thessalonians 2:16 "hath loved us, and hath given us everlasting consolation and good hope through grace."

This is a rich favour from our Heavenly Father through

our Lord Jesus Christ, and this hope has a sound basis; namely, a sound faith. Our hope—in other words, what we fervently desire, and confidently expect—is the fulfilment of all God's wondrous "kingdom" promises.

Love

"Now these three remain, faith, hope, love; but of these the greatest is love." (I Cor. 13:13, Diaglott) But someone might ask, "Is not faith the all-important feature, because of I John 5:4: 'This is the victory that overcometh the world, even our faith?'"

Faith is essential, for we have no standing before God without it. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) But we also note in I Corinthians 13:2, Revised Version, that "if I have all faith, so as to remove mountains, but have not love, I am nothing." Here, then, without enough love, is a possibility of complete failure.

Faith and love must go

hand in hand, as indicated in Galatians 5:6, where we are told of "faith which worketh by love." And this love is not to be something superficial, a putting on of merely some of the gentleness, patience, and kindness of love, as one might attach grapes to any wild bush or tree. Trying experiences in the world today show how thin is the polished veneer of politeness and gentleness. With the Lord's people there is to be a love which is an outworking of the Holy Spirit filling and expanding within the heart; this is that self-sacrificing love so beautifully described in I Corinthians 13:4-8. Weymouth translates it:

"Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance. Love never fails."

Testing and Trial

The judgment or trial of the true church, the new creation, must take place during the Gospel Age, before the millennial reign of Christ and his church shall have been introduced, because it is the new creation, Head and body, Christ and his glorified church, which is to do the great work of blessing all families of the earth during the Millennial Age. The present life is to each of the fully consecrated footstep followers of the Master the day of testing, the day of trial, to determine whether or not he or she shall be accounted worthy to live and reign with Christ in the future.

The Apostle Peter's words agree with this: "Judgment [krima; final decision] must begin at the house of God: . . . wherefore let them that suffer according to the will of God commit the keeping of their souls [lives, Diaglott] to him in well-doing, as unto a faithful Creator." (I Pet. 4:17, 19) The virtue is not merely in the bearing of trials, for the world has much to bear; but it is particularly in the manner in which we endure. At

heart we must be sweet, submissive, acquiescent, and in fullest harmony with the Lord's process of development. This may be difficult at times, but his grace, if we constantly apply for it, will be sufficient.

"No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11) If we are faithful, such divine lessons of experience and discipline make us more and more mature as new creatures in Christ Jesus; they increase our faith, hope, and love; draw us into closer communion and fellowship with our gracious Father, and with his dear Son, enabling us to realize more fully their personal interest, love, and care for us. All this in turn gives us increasing confidence in the hope of final and full acceptance with God, as a son and heir, made worthy through Christ.

"The Greatest of These"

As previously noted, the whole phrase reads, "But now abideth faith, hope, love, these

three, and the greatest of these is love." (I Cor. 13:13, R. V.) It is the most important virtue; it exerts a wider influence; it is more necessary to the happiness of society as a whole. It is the great principle which eventually will bind all the willing and obedient of the whole world into harmony with God; it is the great influence which joins all holy beings with each other; it is the great virtue without which the kingdom of God could not be established and enabled to stand for all eternity. It is clear from the Scriptures that our faith, hope, and our way of life are to be motivated by love—if not, we profit nothing.—I Cor. 13:1-3

This quality of love within us will not give any support to evil, wickedness, hatred, and bitterness, but it does impel us to forgive the evildoer. This love delights to sacrifice, and "we know that we have passed from death unto life, because we love the brethren; . . . and we ought to lay down our lives for the brethren. . . . Let us not love in word, neither in tongue; but in deed and in truth." (I John 3:14, 16, 18) We are each being tested.

"Be Thou Faithful"

"Be vigilant, having put on a breastplate of faith and love [a wonderful, essential combination covering the heart which we are to keep with all diligence], and for a helmet [an intellectual appreciation], the hope of salvation. . . . Hold fast the confidence and the rejoicing of the hope firm unto the end. . . . For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."—I Thess. 5:8, Diaglott; Heb. 3:6, 14

The tests now are severe, but if we keep in mind the glories of the kingdom which God has offered us, our trials will seem, as the apostle states it in II Corinthians 4:17, "light affliction, which is but for a moment [which] worketh for us a far more exceeding and eternal weight of glory."

As footstep followers of the Master we are to remember that nothing can happen to us unless the Father permits it. The tests and trials are designed to burn up the dross, and to strengthen those elements of our character which need development. (Mal. 3:2, 3) Again, we are likened to

"living stones," being chiselled and polished in preparation for a place in the grand "spiritual house; for a holy priesthood."—I Pet. 2:5, Diaglott

As greatly privileged, spiritually begotten "new creatures" in Christ Jesus, it is required that we be rightly exercised in all the various experiences of life, the varied trials, testings, and sufferings along the narrow way, and completed as new creatures through those sufferings.—Heb. 2:10; Phil. 3:10; I Pet. 4:12, 13

"Happy the man who endures trial; because having become an approved person, he will receive the crown of life, which the Lord promised to those who love him."

Possessing and exercising faith and hope, and a self-sacrificing love, we will, by divine grace and power, be enabled to overcome the world, the flesh, and the Adversary, even as Jesus overcame. And then we shall be granted the transcendent joy of being seated with him in his throne. (Rev. 3:21) "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

"It takes great love to conquer self and pride,
And swim against the swift and evil tide;

A love that wends its course to that grand height
Where dwells our God, enthroned in wondrous light:

Like that great love our Lord did sweet express,
So strong in faith and hope and tenderness.

Yea, like the glowing sun, this love must live,
Moved by one burning deathless force—to give:

Love and hope and faith; faith and hope and love;
Of such are God's victors crowned from above."



BRITISH SPEAKERS' APPOINTMENTS

L. P. DAVIS, U. S. A.		J. H. MURRAY	
Londonderry	Aug. 19, 20	Latchford	July 20
Glasgow	21		
Dewsbury	22	E. T. NADAL	
Lotchford	23, 24	Dewsbury	Aug. 23
Liverpool	25, 26		
Ipswich	28	W. F. READER	
Aldersbrook	30, 31	Latchford	Aug. 17

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Your Questions

The Fountain of Goodness

Jesus said to the rich young ruler, who had addressed him as "Good Master," "Why callest thou me good? there is none good but one, that is, God." (Matt. 19:16, 17) In Hebrews 7:26 Jesus is referred to as being "holy, harmless, undefiled, separate from sinners." How do you harmonize these two statements?

In his dialog with the rich young ruler Jesus did not attempt to explain all the points of truth which were involved, but he did want to focus the young man's attention on the Heavenly Father as the source, or fountain, of all goodness. Jesus realized that all he had of wisdom and truth and goodness had its source in God. From this standpoint God alone was "good." Yet how nobly Jesus reflected the goodness of God! What had he which he had not received? This is a truth which all of us should understand and treasure.

This is not out of harmony with the fact that Jesus was "holy, harmless, undefiled, separate from sinners." He was the perfect Son of God, and had inherited the perfection of his Heavenly Father. His role in the divine plan of salvation as the Redeemer of fallen man from death required perfection. It was the perfect man Jesus who became a substitute in death for Adam, who had forfeited his perfection through disobedience to the divine law.

Jesus' Baptism

When Jesus was baptized, was he sprinkled or immersed?

Matthew 3:16 reads, "Jesus, when he was baptized, went up straightway out of the water." This seems to answer the question, indicating clearly that Jesus was actually in the Jordan River and buried in the water. Besides, the Greek word for baptize which appears in this text means to bury, to submerge.

Jesus' immersion in the Jordan, however, was merely pictorial of the burial of his will into the will of his Heavenly Father, and it was the Father's will that he should die as the world's Redeemer. Thus Jesus' real baptism was into death, and this was beautifully symbolized by his burial in the waters of the Jordan.

Beyond Our Help

How do we pray for the dead?

We are not given any authority in the Word of God to

pray for the dead. Nor would it benefit them if we did. Praying for the dead, as practiced by some, is in the belief that the dead for whom prayers are offered are in "purgatory." But there is no such place as purgatory. It is not mentioned at all in the Bible. The dead are unconscious—in the sleep of death—and will so remain until awakened from death by divine power in the resurrection. Nothing at all is accomplished for them now through prayer, since they are nonexistent until the time of their resurrection.

WORLD'S END AND JUDGMENT DAY

To be discussed by

'FRANK and ERNEST'

WJRZ—970 kc.—8:15 A. M.

Sunday, July 20

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

AUGUST SPECIAL TOPIC:

On Sunday, August 17, "Frank and Ernest" will discuss the topic, "Preview of History." This program will deal with prophecies of the Bible and should be of special interest in this time of world chaos. Attractive folders will be available, free, for advertising it. Send for as many as you can use. Address, The Dawn, East Rutherford, N. J. 07073

Vineyard Echoes

General Convention Program

Bloomington, Indiana, August 9-14

AGAIN it is about time for the General Convention. The committee has furnished the following schedule of the six days of spiritual feasting which has been planned. The indications are that the attendance will be good; and many who cannot be present in person will participate in the joys of the convention through the published report. This report will appear in the October issue of *The Dawn*. Printed programs will be available at the convention.

(See pages 63 and 64 for accommodations form. Also, on page 58 see special rate coupon for children accompanied by their parents. This coupon is for use at the registration counter.)

SATURDAY, August 9

Chairman: Brother Ray Rawson

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother Albert Sheppelbaum
Chicago, Illinois |
| 10:30 | Welcome by University | Mr. W. N. Wentworth
Director, Educational Conference Bureau |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Gilbert Rice
San Diego, California |
| 12:00 | Close of Morning Session | |

2:00	Praise Service	
2:15	Discourse	Brother F. S. Wassmann New York, N. Y.
3:00	Intermission	
3:30	Testimony Meeting	Brother John Bacher Kansas City, Missouri
4:15	Discourse	Brother John Hull Los Angeles, California
5:00	Close of Afternoon Session	

6:45	Praise Service	
7:00	Discourse	Brother G. M. Wilson St. Petersburg, Florida
7:45	Discourse	Brother G. R. Pollock Los Angeles, California
8:30	"Songs in the Night"	

SUNDAY, August 10

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	Discourse	Brother Kenneth M. Nail San Francisco, California
9:45	Discourse	Brother George O. Jeuck Orlando, Florida
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother R. J. Krupa New York, N. Y.
12:00	Close of Morning Session	

2:00	Praise Service	
2:15	Discourse	Brother C. A. Cornell England
3:00	Intermission	
3:30	Testimony Meeting	Brother Charles Zubowsky LaSalle, Illinois
4:15	Discourse	Brother Edward E. Fay San Francisco, California
5:00	Close of Afternoon Session	
<hr/>		
7:00	Praise Service	
7:30	Public Discourse	Brother W. N. Woodworth Peace Through the New "Establishment"

MONDAY, August 11

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother Marston Chandler Portland, Oregon
10:00	Intermission	
10:30	Testimony Meeting	Brother Ian Cipperley Cleveland, Ohio
11:15	Discourse	Brother Louis Zbik Detroit, Michigan
12:00	Close of Morning Session	
<hr/>		
2:00	Praise Service	
2:15	Discourse	Brother Stanley Jeuck Orlando, Florida
2:45	Discourse	Brother George M. Jeuck New York, N. Y.
3:15	Intermission	
3:45	Discourse	Brother Samuel Baker Pilgrim
4:30	Discourse	Brother D. J. Morehouse Chicago, Illinois
5:00	Close of Afternoon Session	

- 7:00 Panel Discussion The Truth and Its Service—1969
 Moderator Brother W. N. Woodworth
 Panel: Brother G. R. Pollock, Brother Edward E. Fay,
 Brother E. K. Penrose, Brother R. J. Krupa
- 8:30 "Songs in the Night"

TUESDAY, August 12

Chairman: Brother Arthur H. Krumpolt

- 9:00 Morning Devotions
- 9:15 Discourse Brother Pantel Hatgis
 New York, N. Y.
- 10:00 Intermission
- 10:30 Discourse Brother J. Y. Mac Aulay
 New York, N. Y.
- 11:15 Discourse Brother Stephen Roskiewicz
 Grand Rapids, Michigan
- 12:00 Close of Morning Session
-
- 2:00 Symposium "Wait on the Lord"
- | | |
|---------|---------------------------|
| Abraham | Brother Lloyd Hagensick |
| Job | Brother Don Roark |
| Daniel | Brother Charles Newham |
| Peter | Brother Alonzo Jarmon |
| Paul | Brother Theodore Trzeciak |
| Jesus | Brother Daniel Kaziak |
- 3:15 Intermission
- 3:45 Testimony Meeting Brother Weston Thornberg
 Rockford, Illinois
- 4:30 Discourse Brother Roy E. Poland
 Indianapolis, Indiana
- 5:00 Close of Afternoon Session

- | | | |
|------|----------------------|--|
| 7:00 | Discourse | Brother W. C. Bertsche
Cincinnati, Ohio |
| 7:30 | Discourse | Brother E. F. Lankford
Sacramento, California |
| 8:00 | "Songs in the Night" | |
| 8:30 | Elders' Meeting | |

WEDNESDAY, August 13

Chairman: Brother Lyle Cook

- | | | |
|-------|--------------------------------|--|
| 9:00 | Morning Devotions | |
| 9:15 | Discourse | Brother Leo Post
New York, N. Y. |
| 10:00 | Intermission | |
| 10:30 | Convention Business Meeting | |
| 11:45 | Greetings | |
| 12:00 | Close of Morning Session | |
| ----- | | |
| 2:00 | Testimony Meeting | Brother William Molhoek
Piqua, Ohio |
| 2:45 | Discourse | Brother W. N. Poe
Cincinnati, Ohio |
| 3:15 | Intermission | |
| 3:45 | Symposium "Be of Good Courage" | |
| | Joshua | Brother Carl Boughton |
| | Three Hebrews | Brother I. N. Comparato |
| | Stephen | Brother G. H. Hamlin |
| | Jesus | Brother Stanley Koszka |
| 5:00 | Close of Afternoon Session | |
| ----- | | |
| 7:00 | Praise Service | |
| 7:15 | Baptismal Discourse | Brother E. K. Penrose
Pilgrim |
| 8:00 | Immersion Service | |

THURSDAY, August 14

Chairman: Brother Mike Balko

- 9:00 Morning Devotions
9:15 Testimony Meeting Brother Leonard Jezuit
Chicago, Illinois
10:00 Discourse Brother C. A. Cornell
England
10:45 Intermission
11:15 Discourse Brother Harry Passios
Pilgrim
12:00 Close of Morning Session
-

- 2:00 Praise Service
2:15 Symposium "He Shall Strengthen Thine Heart"
Gideon Brother M. C. Mitchell
Elijah Brother Henry Tiemeyer
Walk to Emmaus Brother Everett Murray
Jesus Brother O. D. Deifer
3:15 Intermission
3:45 Discourse Brother William Roach
Charlotte, North Carolina
4:30 Discourse Brother C. R. Weida
Allentown, Pennsylvania
5:00 Close of Afternoon Session
-

- 7:00 Melodies of Praise
7:30 Discourse Brother Charles M. Chupa
Detroit, Michigan
8:15 Love Feast

**DISCOUNT COUPON FOR CHILDREN
ATTENDING THE GENERAL CONVENTION
Bloomington, Indiana—August 9-14**

A special one-half rate for children, ages 2 through 18, when accompanied by their parents who register before noon on Sunday, August 10, and remain for the balance of the convention has been arranged for.

Name of Parents _____

Name of Children _____ Age _____ Rate Paid _____

Clip this coupon and present to clerk when registering.

Weekly Prayer Meeting Texts

JULY 3—"I have set the Lord always before me: because He is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6 Hymn 126)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22 (Z. '99-53 Hymn 108)

JULY 17—"Thou wilt keep him in perfect peace, whose mind is

stayed on Thee."—Isaiah 26:3 (Z. '99-05 Hymn 233)

JULY 24—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268 Hymn 35)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171 Hymn 63)

Encouraging Letters

Other Witness Work

Dear Brethren: Grace and peace be unto you! The film, "Death Itself Must Die," has been returned to you. We wish to report that the film was shown here four times—in three trailer parks, and in our regular meeting place on Sunday afternoon. A total of 102 visitors saw the film. Thank you for your wonderful co-operation.—Florida

A New Light

Dear Brethren in Christ: Thank you for the wonderful work you are doing for the Lord's people. May the Lord continue to bless you. I have been a subscriber for many years but yet each month when The Dawn arrives in my home it is like a new light in my life. Keep up the good work. May the Lord bless you in my prayer.—Alabama

Sixteen

Dear Gentlemen: I have enjoyed the publications which you sent me. They are so meaningful and helpful. I want you to know how easy these are to

understand. I am sixteen years old, and I am concerned about the dying world, and would like to know more about the Word of God. The publications which you sent me brought things out which I had never been able to understand. Again I want to thank you for your publications.—North Carolina

Appreciation

Dearly Beloved in Christ Jesus: I appreciate very much your faithfulness in the service you render to the Lord, the brethren, and the world. I pray daily to God to continue giving you strength and wisdom from above until your work is done. I appreciate The Dawn very much.—Ohio

Reassured

Dear Dawn: How comforting it is to read your wonderful literature! Truly it is good news. You do indeed present a God of love! One can hardly keep from telling everyone who will listen. It has always been my belief that we have a loving and forgiving Creator. Thank you for reassuring me.—Illinois

CHANGE OF ADDRESS FOR DAWN FILM SERVICE

The new address of the Dawn Film Service is Dawn Films, 1611 The Midway, Glendale, California 91208.

Speakers' Appointments

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

CARL BOUGHTON		R. J. KRUPA	
Phoenix, Ariz.	July 2	Detroit, Mich.	July 4-6
Los Angeles, Calif.	4-6	Baltimore, Md.	20
J. BURTON BROWN		Philadelphia, Pa.	20
Detroit, Mich.	July 2-6	J. Y. MAC AULAY	
Jackson, Mich.	7	New London, Conn.	July 20
Covert, Mich.	8	KENNETH M. NAIL	
Gary, Ind.	9	Los Angeles, Calif.	July 4-6
Milwaukee, Wis.	10	Fueblo, Colo.	9
LaSalle, Ill.	14	Milwaukee, Wis.	13
Zeigler, Ill.	15	Yorkton, Sask.	16-20
St. Louis, Mo.	16	Canora, Sask.	21, 22
C. A. CORNELL		Porcupine Plain, Sask.	23
San Diego, Calif.	July 1	Melfort, Sask.	24, 25
Los Angeles, Calif.	4-6	Prince Albert, Sask.	26, 27
San Luis Obispo, Calif.	9	Middle Lake, Sask.	28, 29
Fresno, Calif.	10	Canora, Sask.	30
San Francisco, Calif.	13	Dauphin, Man.	31
Sacramento, Calif.	14	HARRY PASSIOS	
Chico, Calif.	15	Los Angeles, Calif.	July 4-6
Salem, Oreg.	17	San Diego, Calif.	7
Portland, Oreg.	18	Phoenix, Ariz.	8
Seattle, Wash.	20	San Antonio, Tex.	11
Nanaimo, B. C.	22	Houston, Tex.	13
Duncan, B. C.	23	Lake Charles, La.	14
Victoria, B. C.	24	Shreveport, La.	15
Vancouver, B. C.	27	Oklahoma City, Okla.	16
Winnipeg, Man.	29	Wichita, Kans.	17
Minneapolis, Minn.	31	St. Joseph, Mo.	18
(Fillmore)		Kansas City, Mo.	20
O. D. DEIFER		Clinton, Iowa	22
Catawissa, Pa.	July 20	LaSalle, Ill.	23
G. HOMER HAMLIN		Muncie, Ind.	24
York, Pa.	July 27	Greenfield, Ohio	25
G. M. JEUCK		Columbus, Ohio	27
Pottstown, Pa.	July 13	E. K. PENROSE	
A. H. KRUMPOLT		Detroit, Mich.	July 4-6
Allentown, Pa.	July 13	Greenfield, Ohio	9

Lynchburg, Va.	11	Chatham, Ont.	3
Richmond, Va.	13	Detroit, Mich.	4-6
Greensboro, N. C.	14	Gary, Ind.	7
Granite Falls, N. C.	15	Chicago, Ill.	8
Charlotte, N. C.	16	Milwaukee, Wis.	9
Hendersonville, N. C.	17	Minneapolis, Minn.	10
Orlando, Fla.	20	(Fillmore)	
Miami, Fla.	21, 22	Minneapolis, inn.	11
St. Petersburg, Fla.	23, 24	(Cedar Ave.)	
Louisville, Ala.	27	Winnipeg, Mon.	13
Birmingham, Ala.	28	Yorkton, Sask.	16-20
Nashville, Tenn.	29	Regina, Sask.	21
Cincinnati, Ohio	30	Moose Jaw, Sask.	22
		Luseland, Sask.	23
G. R. POLLOCK		Calgary, Alta.	25
Milwaukee, Wis.	July 13		
Yorkton, Sask.	16-20	H. J. TIEMEYER	
Conoro, Sask.	21, 22	Sayville, N. Y.	July 6
Porcupine Plain, Sask.	23	F. S. WASSMANN	
Melfort, Sask.	24, 25	Hartford, Conn.	July 13
Prince Albert, Sask.	26, 27	C. R. WEIDA	
Middle Lake, Sask.	28, 29	Detroit, Mich.	July 4-6
Canora, Sask.	30	W. N. WOODWORTH	
Dauphin, Man.	31	Los Angeles, Calif.	July 4-6
LEO POST		San Francisco, Calif.	8
Detroit, Mich.	July 4-6	Sacramento, Calif.	9
New Haven, Conn.	27	Salem, Oreg.	10
Waterbury, Conn.	27	Portland, Oreg.	11
H. W. PRICE		Seattle, Wash.	13
Toronto, Ont.	July 1	Vancouver, B. C.	14
London, Ont.	2	Yorkton, Sask.	16-20

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

WM. G. BLONG		JOHN G. HULL, JR.	
Chico, Calif.	July 27	San Diego, Calif.	July 13
DAVID A. BRUCE		GEORGE O. JEUCK	
Santa Ana, Calif.	July 13	St. Petersburg, Fla.	July 13
L. P. DAVIS, JR.		EDMUND JEZUIT	
Covina, Calif.	July 27	Milwaukee, Wis.	July 6
TUNIS GERY		GENE JEZUIT	
Hawthorne, Calif.	July 27	Aurora, Ill.	July 6
CARL HAGENSICK		RUSSELL L. JURD	
Beloit, Wis.	July 6	Hawthorne, Calif.	July 13
SPEAKERS' APPOINTMENTS			61

E. F. LANKFORD	Ontario, Calif.	20
Antioch, Calif.	July 20	LEONARD WESOL
ARTHUR NEWELL	Orlando, Fla.	July 20
St. Louis, Mo.	July 20	L. W. ZBIK
FRANK NIEMCZAK	Pontiac, Mich.	July 13
London, Ont.	July 13	Chatham, Ont.
NORMAN F. RICE	July 20	Adrian, Mich.
Riverside, Calif.	July 20	20

Conventions

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

*DETROIT, MICH., July 4-6—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczak, 18937 Murray Hill.

*LOS ANGELES, CALIF., July 4-6—Convention Auditorium, 2936 W. Eighth St., near Vermont. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., Apt. 207.

NEW BRUNSWICK, N. J., July 4-6—Douglass College, St. George Ave. Mrs. Mark Kandel, P. O. Box 301, Metuchen, N. J.

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

*YORKTON, SASK., July 16-20—Canadian Mid-West Bible Students Convention. Corona Motor Hotel, 345 Broadway W. For reservations contact Mr. Ken Fernets, Box 867, Canora, Sask.

CINCINNATI, OHIO, July 20—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

CLEVELAND, OHIO, July 20—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., July 20—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

CHICAGO, ILL., July 27—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

SILOAM, TEX., Aug. 8-10—Mrs. E. D. Westfall, Route One, Box 142, Dublin, Tex.

JACKSON, MICH., Aug. 30-Sept. 1
 NEW YORK, N. Y., Aug. 30-Sept. 1
 SAN DIEGO, CALIF., Aug. 30-Sept. 1
 SEATTLE, WASH., Aug. 30-Sept. 1
 *ST. LOUIS, MO., Sept. 6, 7

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
August 8—August 14, 1969

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

Aug. 8	Aug. 9	Aug. 10	Aug. 11	Aug. 12	Aug. 13	Aug. 14
-----------	-----------	------------	------------	------------	------------	------------

Each night of lodging will provide meals as follows:

August 8: Lodging and breakfast

August 9—August 13: Lunch, supper, lodging, breakfast

August 14: Lunch, supper, lodging, (breakfast extra)

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

Name:

Number and Street:

City, State, and Zip code:

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

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

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

RATES

The charge for the whole period from lodging August 8 through lodging on August 14 (breakfast on Friday, August 15 not included) will be:

Twin bedded Room, per person:

Adults: \$46.50

Children: (2 through 6 years) \$26.80

Children: (7 through 18 years) \$35.50

Single Room: Adults only, \$56.00

Breakfast on Friday morning, August 15, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Forest Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.50 per day plus \$1.00 for first day

Children: (2 through 6 years), \$4.05 per day plus 50¢ for first day

Children: (7 through 18 years), \$5.50 per day plus 50¢ for first day

Single Room: Adults only, \$8.50 per day

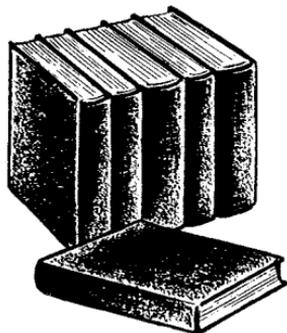
The minimum charge is for one night's lodging and three meals, except as noted under August 8 and August 14 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 8. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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