

a herald of Christ's presence

THE DAWN

"THEY SHALL NOT
HURT NOR DESTROY
IN ALL MY HOLY
MOUNTAIN: FOR THE
EARTH SHALL BE FULL
OF THE KNOWLEDGE
OF THE LORD."

--Isaiah 11:9

July 1968

THE DAWN

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CONTENTS

HIGHLIGHTS OF DAWN

A City Comes Down from Heaven 1

THE BIBLE ANSWERS TV SCHEDULE 12

FRANK & ERNEST BROADCAST SCHEDULE 12

BIBLE STUDY

Overnight's Prophecy Fulfilled 20

Exiled in Babylon 22

Ezekiel's Challenge 24

Daniel Prays for His People 26

CHRISTIAN LIFE AND DOCTRINE

Grace, Power, and Knowledge 30

Weekly Prayer Meeting Texts 31

OUR QUESTIONS

The God of Truth 33

Our First Fellowship 37

A Final Test 43

Paul's Early Ministry 44

THE BRITISH SECTION

The Christian's Course Outlined in John 13

VINEYARD ECHOES

General Convention Program 50

ENCOURAGING LETTERS

56

SPEAKERS' ASSIGNMENTS

Great Britain 58

United States 60

CONVENTIONS

General Convention, Revolution, Paris 62

A City Comes Down from Heaven

THERE are scores of cities mentioned in the Bible, and some of them are used symbolically in the sacred Word. One of these is Jerusalem. In the time of Abraham, Jerusalem was known by the name of Salem. Melchizedek was then king of Salem, and in welcoming Abraham he "brought forth bread and wine; and he was the priest of the Most High God."—Gen. 14:18

Centuries later, when the Israelites conquered the land of Canaan, Jerusalem was in the hands of the Jebusites, and was known as Jebus, or the city of the Jebus. When the country was portioned out to the tribes of Israel the territory of Jerusalem was promised to two tribes—the northern part to Benjamin and the southern part to Judah.

King David conquered Jerusalem and made it his capital. He called it the city of David. David's son Solomon built the temple, and thus converted the city into the religious and spiritual center of the tribes of Israel. After the country was divided into two kingdoms, Jerusalem remained the capital of Judah—the two-tribe kingdom—where its successive kings reigned.

In the reign of Zedekiah, the last king of Judah, Jerusalem was captured by Nebuchadnezzar, king of Babylon, who destroyed it. This was about 600 years before Christ. After seventy years' captivity in Babylon the Jews returned to their land and Jerusalem was restored under the leader-

ship of Nehemiah. Jerusalem continued to be the heart of the Hebrew revival after the captivity, until the Greeks captured it about 320 B. C. However, in 165 B. C. the Maccabean insurgents recovered the city and converted it into the capital of the Hasmonean dynasty, which lasted until 37 B. C., when it was usurped by Herod the Great. With his advent to power Herod embellished the city, adding many magnificent buildings, and fortified it.

Thus at the time of Jesus' first advent Jerusalem was under the rulership of the Roman Empire, although the Jews were allowed a great deal of religious liberty. The Roman authorities did not interfere with their worship as long as they did not attempt to interfere with the authority of their civil rulers. Because the Jewish religious rulers of Jerusalem and Israel at that time desired to get Jesus out of the way they were glad to appeal to the Roman civil rulers to help them. To procure this help they charged that Jesus claimed to be a king, which, if true, would have been treason against Rome.

Jesus' Prophecy

Because of the opposition of the religious rulers of the day, the people generally—although they liked what Jesus said and did—were hindered from coming out boldly and accepting him. The crowds followed Jesus, probably largely because of his miracles, and once proclaimed him their King, but in the end many of them clamored for him to be put to death. Just a few days prior to his death Jesus said to that generation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39

In this prophecy Jesus uses the city of Jerusalem as representing the entire Jewish polity. "Your house is left unto you desolate," he said. The ruling house of David had been located on Zion's hill in Jerusalem, and this ruling house, which was typical of the ruling house of Christ, was coming to an end. This entailed also the desolation of the literal city of Jerusalem, which was brought about by the Roman army in A. D. 70-73.

After this desolation Jerusalem became a Roman town, and was called Aelia Capitolina. In A. D. 636 the Arabs possessed the city, and because they acknowledged its sanctity called it Makdas—the Venerable Sanctuary. Under Arab rule many mosques were erected in the city, and by this means it acquired an additional measure of religious importance. The Crusaders captured the city in 1099, making it the capital of their domain in Palestine, sometimes known as the kingdom of Jerusalem.

The Crusaders held Jerusalem for about a hundred years. Then the Saracens wrested it from them and occupied it for over three hundred years. Then the Turks captured the city, and fortified it by building a wall around it, which still exists. It was in 1860 that the first Jewish suburb was built outside the wall of the old city, and thus that part of Jerusalem which is now known as the new city was born. The new town expanded rapidly, and soon its population exceeded that of the old city.

The Turks held Jerusalem until the British occupied it during the First World War—in 1917, to be exact. It then became the military headquarters of the British operation in Palestine. In 1920 the British civil administration was set up in Jerusalem, and this lasted until the establishment of the State of Israel in May 1948.

However, at this time the city was divided, the Israeli Government controlling only the new part of the city lo-

cated outside the walls, while the Arabs controlled the more ancient portion of the city within the walls. These two parts of the city remained separated for nearly 20 years, but were finally joined under Israel's domination at the conclusion of the Six Days War in June 1967.

Today Jerusalem has a population of approximately 270,000, of which 200,000, mostly Jews, live outside the walls, and about 70,000 in what is now known as Eastern Jerusalem, including the old city. The majority of these are Moslems, with a minority of Christians of various denominations.

Observations by the Mayor

Much of the city of Jerusalem which existed in Jesus' day is buried under the rebuilt city of today. However, there are some remains of the old city still to be seen. The Wailing Wall is believed to be a part of the wall of the temple—that is, Herod's Temple—which was visited by Jesus and where he drove out the money changers. This Wailing Wall is very sacred to the Jewish people, and they gained free access to it when the walled city was captured by the Israeli Army in 1967. Mr. Teddy Kolleck, Mayor of Jerusalem, in an interview arranged by the producers of The Bible Answers television films, was asked if many Jews are now visiting the Wailing Wall. He replied:

"Well, you will find some there at any time of the day, even at 3:00 o'clock in the morning, or at midnight, or whatever the time might be. Immediately after the unification of the city after the war there was the feast of weeks, which falls approximately around Pentecost. It was the hottest day of 1967, yet 200,000 Jews visited the Wailing Wall. We had expected 50 to 60 thousand to come, but the number turned out to be well over 200,000. It was an upsurge of 2,000 years of longing that was absolutely unimaginable."

Mayor Kolleck was asked if living conditions in the old city had improved in any way since it was taken over by the Jews. He replied:

"They used to have water in Jerusalem-Jordan once every fourth or fifth day, and then they filled a few containers on the roof, and from that they lived. Now we have tap water twenty-four hours around the clock; and water, at least, has become cheaper—it costs only half what it did before. Most other things, however, have gone up in price because our labor costs are much higher, hence production costs are higher."

The Mayor was asked how the Arabs and Jews are now getting along together in the united city. He observed:

"The Six Days War was a very cruel one, and many hundreds of people were killed on both sides. In Jerusalem, mainly Jerusalemites were killed, and there is not a street in which there are not bereaved widows, and children who were left without their fathers. The same thing is true on the other side. But despite this we have not had a single clash between the Arabs and Jews since the city was united. Of course, this is a long drawn-out business, and the possibility of living together will exist only if the Arabs will have a feeling that they are treated with the same fairness as every citizen is being treated, and I think this feeling does exist among them."

Mayor Kolleck was then asked just why the city of Jerusalem was so important to the Jewish people, and he gave this enlightening reply:

"Well, in a sense, Jerusalem strikes a much deeper chord in the heart of the Jews than the land of Israel in general. For the last 3,000 years Jerusalem has been the center of Jewish worship. You can measure the feeling of the Jewish people toward Jerusalem, especially by the many elderly people, immigrants who ~~come~~ here who don't feel that they have arrived in the Promised Land as long as they have

come only to Tel Aviv, or Haifa, or any of the other towns in Israel. Jerusalem has been in the prayers of the Jewish people for the last 2,000 years, and several times a day and hundreds of times a year. There isn't a day when Jerusalem is not mentioned."

The New Jerusalem

We can well understand the high regard the Jews have for the ancient city of Jerusalem, and because of the unique circumstances associated with this particular city in the Holy Land, the Lord uses it as a symbol of what the Bible describes as "new Jerusalem." We read, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:2-4

Think of the war after war by which ancient Jerusalem has been ravished, with the consequent sorrow, pain, and death. Besides, these same evils have, through the centuries, afflicted the people of all nations and races. But these "former things" are to pass away with the coming down out of heaven of the "new Jerusalem" of promise. God's rulership over Israel, beginning with David, was exercised from ancient Jerusalem: and divine rulership over all mankind will issue from the "new Jerusalem"—come "down from God out of heaven."

The Seed of Blessing

God promised father Abraham that his "seed" would bless all the families of the earth. (Gen. 12:3; 22:15-18)

Actually this was a promise of rulership on the part of Abraham's seed. Later the governing part of this promise was narrowed to the descendants of Judah, a great-grandson of Abraham. We find this in a prophecy given by Jacob when he was pronouncing blessings upon each of his twelve sons. The prophecy reads, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:8-10

This prophecy was uttered in Egypt at a time when a couched lion was the symbol of the right to rule. So the implication is that from the tribe of Judah would come the great Ruler, the Messiah of promise, described by the Prophet Ezekiel as the One "whose right it is," to rule over Israel and the whole world.—Ezek. 21: 25-27

When the angel Gabriel announced to Mary that she would be the mother of God's promised Messiah, he explained that this great One would sit upon the throne of his father David. David, as the Scriptures reveal, sat upon the throne of the Lord. (I Chron. 29:23) The promise of God was that David's ruling house would be established forever: "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:16) This prophecy is fulfilled through Jesus.

The nation of Israel shared in the rulership of the kingdom of David, and could have gone on to share in the rulership of the antitypical David had the nation accepted him when he presented himself to them at his first advent. A few did, of course, and these were given power, or authori-

ty, to become the children of God in the new age then dawning, and thus were made joint-heirs with Christ.—John 1:11, 12; Rom. 8:17

The Kingdom Transferred

Jesus said to the chief priests and the elders of Israel "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) These are the fruits of humility and obedience which the nominal Israelites of Jesus' day failed to display; therefore the nation, as a nation, lost its messianic kingdom privileges of spiritual rulership as joint-heirs with Christ, and this was given to another nation.

Peter identifies this new nation to which the kingdom privileges, first offered to Israel, were transferred. Addressing followers of the Master, Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people: but are now the people of God."—I Pet. 2:9, 10

In other words the faithful followers of Jesus comprise the "nation" to which now belong the kingdom privileges once possessed exclusively by the natural descendants of Abraham. Believing and faithful Jews can still share these privileges, but no longer exclusively so. Probably the larger proportion of this group will turn out to be Gentiles. James said that God visited the Gentiles to "take out of them a people for his name;" that is, to be his people and members of that group which are depicted in the Scriptures as "the bride, the Lamb's wife."—Rev. 21:9

The expression, "the bride, the Lamb's wife," is used by the Apostle John in identifying the holy city which comes down from heaven. After explaining that as a result of the coming down of this "city" there shall be no more pain

and death, and that former things are passed away, he relates, "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:9, 10

Some have supposed that this city which will come down from heaven is a literal city, but even a brief look at its description dispels the possibility of this being true. For example, the measurement of the city is given as follows: "The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."—Rev. 21:16

In Bible times a furlong was one eighth of a mile. This would mean that the size of the new Jerusalem, if taken literally, would be fifteen hundred miles in all directions, including its height. Obviously, the entire description of the new Jerusalem is intended to be symbolic. But it does contain important identifications; for example, in its twelve foundations are the names of the twelve apostles of the Lamb. (Rev. 21:12) And the whole city is "the bride, the Lamb's wife."

The Marriage of the Lamb

In Revelation 19:7, 8 we read, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Thus it becomes evident that the "bride, the Lamb's wife," is made up of his faithful followers, who suffer and die with him, inspired by the hope of being united with him in

glory, and sharing in his thousand-year reign which is designed for the blessing of all the families of the earth.

The work of God in the earth, then, since the first advent of Jesus, has been largely the gathering out from the world of this people who would share the messianic throne with Jesus. They are called by means of the Gospel, and the terms of the calling are a full dedication of themselves to know and to do God's will. It is God's will for these that they walk in Jesus' steps of sacrifice even unto death—Rev. 2:10; 3:21

This "bride class" further makes herself ready by being emptied of self and being filled with the Holy Spirit. Under the influence of the Spirit they grow in grace, put on the whole armor of God, and produce the various fruits of the Spirit. This making ready is the work of a lifetime for each member of the bride class, and when the last one has finished this work, the "bride" will have made herself ready for the marriage.

Not until then will the marriage of the Lamb take place, and therefore not until then can the "holy city" come down from God out of heaven "prepared as a bride adorned for her husband." This holy city, the new Jerusalem, is another of the Bible's symbols of the messianic kingdom; and it will be when that kingdom of blessing commences to function that pain and death will begin to vanish from the earth. And when the work of that kingdom is complete there will be no more pain and death at all, for the former things shall have passed away.

Two Phases

Isaiah 2:2-4 reads, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the moun-

tain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The explanation that "the law shall go forth from Zion, and the word of the Lord from Jerusalem" suggests that there will be two phases to the kingdom of Christ, symbolized by "Zion" and "Jerusalem." Zion was the capital hill in the typical Jerusalem, and would well picture the spiritual phase of the messianic kingdom. Revelation 14:1 shows the "Lamb" standing on Mt. Sion and with him an hundred and forty and four thousand who follow him whithersoever he goeth. (vs. 4) These are the ones—both Jews and Gentiles—who will share in the invisible rulership of the Messiah.

The faithful servants of God of past ages, whom we often speak of as the Ancient Worthies, will be the perfect human representatives of the divine Christ. These seem well represented by the "Jerusalem" of the prophecy. These intermediaries, while not the kingdom in the proper sense, will be so fully the representatives of it among men that they will be recognized as the kingdom by men. (Luke 13:28; Matt. 8:11) In the resurrection these will be restored to human perfection, which will enable them to communicate with those in the spiritual phase of the kingdom even as Adam, in his perfection, could communicate directly with the heavenly powers.

These Ancient Worthies will be made "princes in all the earth." (Ps. 45:16) Isaiah 32:1 reads, "Behold, a King [Jesus] shall reign in righteousness, and princes [the Ancient Worthies] shall rule in judgment." Another

prophecy referring to the position of the Ancient Worthies in the kingdom reads, "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."—Isa. 1:26

While the New Jerusalem of Revelation 21 pictures more particularly the heavenly phase of the messianic kingdom, the earthly representatives of that "city" are appropriately also here referred to as a city of righteousness—not another government or "city," but the human rulership phase of the one glorious messianic kingdom.

Isaiah's prophecy refers to these human representatives of the kingdom as "judges" and as "counsellors." Since they will be perfect, and able to commune directly with the divine Christ, their judgments will be just and their counsellings wise. The people of all nations will quickly recognize the superior qualities of these "princes" and will be glad to fall in line with their instructions, for it will be discerned that they are speaking and acting for the Lord. It will indeed be an administration of righteousness with the laws originating in "Zion" and the word of the Lord going forth from Jerusalem.—Micah 4:2

The Temple

John observed that the "holy city" which he saw in vision come down from heaven had no temple in it. The temple and its services were an important part of ancient Jerusalem, beginning with the reign of Solomon. But that was merely a symbol, as it were, of a much better arrangement, in the form of the city which comes down from heaven. John explains that God and the Lamb are the "temple" in this city. Another picture of this government is a "throne"—"the throne of God and of the Lamb."

It is important to realize that this New Jerusalem is not a city made up of literal buildings and walls. We remember

Jesus' reply to the women of Samaria concerning the proper place to worship. He said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."—John 4:21, 23, 24

The new Jerusalem, the city which comes down from heaven, is a beautiful picture of the messianic kingdom arrangements; and all those arrangements, and the personnel associated with them, spiritual and human, will direct the people of all nations to the worship, not of a city, but of God, and his beloved Son. The Lamb will be the light of that city, and this light will guide the nations into the true worship of God—that "they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

The coming down of the city out of heaven is God's way of telling us that the messianic kingdom is not of human origin and is not established by human wisdom and strength. It is God's arrangement for the blessing of the sin-cursed and dying race. This arrangement calls for the exercise of divine power in the resurrection of the dead—first, Jesus, two thousand years ago; and at this end of the age those who are brought forth in the "first resurrection" to "live and reign with him a thousand years."—Rev. 20:6

Then there will be the "better resurrection" of the Ancient Worthies to perfection of human nature to be the representatives of the divine Christ. (Heb. 11:35, 40) Finally there will be the resurrection of all the dead, Jews and Gentiles. Those Jews at various times who saw their sacred city of Jerusalem pillaged and destroyed will be awakened and learn that there is now a "new Jerusalem," an in-

visible city, or government with Jehovah and his Son, the Lamb which was slain for their redemption, to give them light and guidance and health and life.

We can well understand the great love the Israelites now have for literal Jerusalem—although there is very little of the ancient city still to be seen. The Wailing Wall is meaningful and sacred to them now, but with the joys of the messianic kingdom available to them it will lose its significance, except as a reminder of some of their harsh experiences of the past. With the earth filled with health, joy, and life, all mankind will rejoice, and will learn the advantages of worshiping their God in spirit and in truth.

With the establishment of the messianic kingdom will come the fulfilment of Revelation 22:17—"The Spirit and the bride say come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It is interesting to note that all who hear and respond to this invitation to partake of the water of life will have the opportunity of relaying the invitation to others. We believe that to begin with the majority of those who hear and respond will be the Jews who are restored to their land of promise. But it will not stop with them, for these blessings of life have been provided for "all families of the earth."

The Jewish people who respond will have the privilege of joining in the happy proclamation, offering the water of life to others, as will responding Gentiles. The "who-soever" of this text includes all nationalities and races, all of whom will, in turn, have the opportunity of saying, "Come." Thus the glorious work of the kingdom will continue through the "city" or government provided in the divine plan for the recovery of the human race from sin and death.

Meanwhile the events taking place in Israel today are among the strong indications that Messiah's kingdom is

near, for the prophecies reveal that the Lord would restore his people to the Promised Land just prior to the manifestation of that kingdom. And how enthusiastic the Israelites will be when they realize that Abraham, Isaac, Jacob, and all the prophets are in their midst to govern and guide them on the "highway" that will lead to their restoration to health and everlasting life! And, thank God, this joy they too may quickly spread to the people of all nations. Let us even now rejoice as we look forward to this glorious time of blessing for all.

Meaning of Truth's Vision

Is our faith able to reach out and grasp the immensity of the fact that the God of the universe is now actually working in the earth, and that through the truth he has invited us to be co-workers with him? Can we really grasp the full importance of what this means? Let us endeavor to grasp it so fully that the joys and the cares of this life will seem of trifling importance compared with the stupendous fact that we are Christians, and that as such God has given us the vision of truth—present truth—in order that we may intelligently lay down our lives in his service.

First God wants us to be conformed to his will. As we become conformed to his will we will become like him in character, and like his beloved Son. In proportion as we are like God we will do as God does—we will seek to bless others. To the extent that we become like Christ, we will do as Christ did; which was to bless others—in God's way, by bearing witness to the truth.

It is God's will that we be ambassadors for Christ. If we are faithful ambassadors we will tell what we know about Christ and about his Heavenly Father, and ours—and about the messianic kingdom soon to be established. If we are truly thrilled with the hope of future participation with Christ in blessing the people, we will want to do everything we can now to scatter words of cheer and comfort to the distressed world, and especially to aid God's own people.

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Mondays, 7:30 a.m.

Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

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

BERMUDA

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

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 kc.
Tuesdays, 8:15 p.m.

TEXAS

San Antonio KUKA 1250 8:00 a.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 10:00 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

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

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

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 WLDN(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 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 WEEU 1300 9:00 a.m.
Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

Elizabeth City
Leaksville

WGAI	560	12:05	p.m.
WLOE	1490	12:05	p.m.

OHIO

Cincinnati
Columbus
Piqua
Zanesville
Cleveland

WNOP	740	9:10	a.m.
WBNS	1460	10:10	a.m.
WPTW	1570	11:30	a.m.
WHIZ	1240	6:45	a.m.
WHK	1420	9:45	a.m.

OKLAHOMA

Oklahoma City

WNAD	640	8:10	a.m.
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OREGON

Lebanon
Portland
The Dalles

KGAL	920	9:00	a.m.
KLIQ	1290	9:30	a.m.
KODL	1440	9:15	a.m.

PENNSYLVANIA

Allentown
Connellsville
Pittsburgh
Pottstown

WHOL	1600	10:45	a.m.
WCVI	1340	12:05	p.m.
WARO	540	12:00	noon
WPAZ	1370	8:30	a.m.

PUERTO RICO

Aguodilla (Fri)

WGRF	8:00	p.m.
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SOUTH DAKOTA

Yonkton

WNAX	570	10:45	a.m.
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TENNESSEE

Clinton

WYSH	1380	12:45	p.m.
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TEXAS

Lubbock
Pampa
San Antonio
Wichita Falls
Sherman-Dennison

KDAV	580	9:45	a.m.
KPDN	1340	12:00	p.m.
KBOP	1380	7:15	a.m.
KWFT	620	7:15	a.m.
KRRV	910	11:45	a.m.

UTAH

Salt Lake City

KSOP	1370	9:30	a.m.
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VIRGINIA

Richmond

WLEE	1480	10:45	a.m.
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WASHINGTON

Bellingham
Centralia-Chehalis
Olympia
Quincy
Seattle
Tacoma
Yakima

KPUG	1170	9:30	a.m.
KELA	1470	10:35	a.m.
KGy	1240	10:35	a.m.
KPOR	1370	10:35	a.m.
KAYO	1150	10:30	a.m.
KMO	1360	9:45	a.m.
KUTI	980	7:30	a.m.

WISCONSIN

Fond du Lac
Milwaukee
Neillsville

KFIZ	1450	11:05	a.m.
WEMP	1250	8:45	a.m.
WCCN	1370	9:15	a.m.

WYOMING

Cheyenne

KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted

WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.
Corner Brook, Nfld.
Douphin, Man.
Oshawa, Ont.
Prince Albert, Sask.
St. Thomas, Ont.
Vancouver, B. C.

CKXL	1140	11:30	a.m.
CFCB	570	10:30	a.m.
CKDM	730	10:30	a.m.
CKLB	1350	9:45	a.m.
CKBI	900	10:30	a.m.
CHLO	680	9:00	a.m.
CJOR	600	7:15	p.m.
3GL	222m.	10:00	a.m.

AUSTRALIA

RADIO TOPICS FOR JULY

7—"Our Lord's Prayer"

21—"Preview of History"

14—"Rehabilitating Death's Prisoners"

28—"Witnesses for Jesus"

LESSON FOR JULY 7

Jeremiah's Prophecy Fulfilled

MEMORY VERSE: "And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death."—Jeremiah 21:8

JEREMIAH 38:14-18; 39:1,2,6-10

THE fulfilled prophecy of Jeremiah noted in this lesson is the one pertaining to the people of Judah and their king, Zedekiah, being taken into captivity to Babylon, and their land made desolate. Jeremiah's prophecy and its fulfilment was a confirmation of a much earlier prophecy recorded in Leviticus 26:14-35. Another reference to the same general prophecy is recorded in II Chronicles 36:17-21.

Leviticus 26:18, 24 and 28 speaks of a "seven times more" of punishment which would come upon Israel because of her sins. We believe that this is a reference to the same period of time that Jesus spoke of as "the times of the Gentiles," during which Jerusalem, or Israel, would be trodden down by Gentile nations. (Luke 21:24) This "seven times" of punishment is a period of 2,520 years. It began with the overthrow of Judah's last king, Zedekiah, and

the taking of the nation into captivity in 606 B.C. The first seventy years of this long period of punishment was the time when Israel was a captive nation in Babylon.

Leviticus 26:32-35 prophesies also that the land would lie desolate. We quote: "I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."

II Chronicles 36:21 calls attention to the beginning of the foretold desolation and rest of the land, showing that it was at

the time when Judah's last king was overthrown: "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three-score and ten years."

The overthrow of the kingdom of Judah and the taking of the people into captivity in Babylon was a gradual development. While the kings of Judah were all from the royal line of David, upon the death of a king it was the prerogative of the people to select which of the royal line would be the successor. Jehoahaz, the son of the good king Josiah, was the last king the people were allowed to choose, and he was permitted to reign only three months.

Then the king of Egypt stepped in, overthrew Jehoahaz, and appointed his brother Elikam to reign in his stead, changing his name to Jehoiakim. The king of Egypt also "condemned" the land—Prof. Strong indicates the levying of a fine; today we would use the word "tax." The amount of the fine or tax on the land was "an hundred talents of silver, and a talent of gold." This was just twenty-two years before the overthrow of Israel's last king, Zedekiah. In the nineteenth year Nebuchadnezzar wrested power from Egypt's king, and Jehoiakim came under his domination, and from then until the

people were taken captive to Babylon they were vassals to the king of Babylon.—Dan. 1:1,2

The Prophets Ezekiel and Jeremiah were used by the Lord in connection with the overthrow of the nation at that time. He wrote concerning their last king, Zedekiah: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

The One "whose right it is" to rule over Israel and the world is the glorified Jesus, and the time is during his second presence. Jesus' loyal followers during the Gospel Age will in due time share that rulership with him.—Luke 1:30-33; Rev. 20:6

QUESTIONS

Where in the Bible is the first prophecy of Israel's overthrow, and the desolation of the land?

What do the prophecies say as to the purpose of the desolation of the land?

Who was Israel's last king, and who will be the future king of Israel and of the world?

Exiled in Babylon

MEMORY VERSE: "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption."

—Psalm 130:7

LAMENTATIONS 5:1-7, 15-22

JEREMIAH had prophesied that God's judgments would come upon the kingdom of Judah; and all that he foretold came to pass. Jerusalem, the kingdom's capital and center of worship, was captured by the Babylonian armies, destroyed, and its treasures looted. Zedekiah, Judah's last king, was captured, blinded, and carried as a prisoner to Babylon. Driven into exile with him were most of the citizens of Judah—only the very poorest were left in the land.

The people of Judah must have been most unhappy and miserable in their new surroundings as captives; and Jeremiah, in his poetical Book of Lamentations, gives expression to the profound grief of his people under these circumstances. He emphasizes that this great evil had come upon them because

of their sins against their God, with whom the nation had entered into a covenant at Sinai.

While the Book of Lamentations, as its name indicates, is principally one of lament over the calamities which had come upon God's chosen people, nevertheless it also emphasizes God's mercy and faithfulness in dealing with his people. Jeremiah wrote, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."—Lam. 3:22, 23

God is always faithful to his people; in many instances despite their unfaithfulness to him. In the case of his people Israel he had made many promises that in spite of their waywardness he would ultimately reestablish them in the Promised Land, and pour out his blessings upon them through the

agencies of Christ's kingdom. It was because of God's mercy that they were taken to Babylon as exiles instead of being consumed.

The time of the final gathering of Israel under the messianic kingdom is mentioned by Paul in Romans, chapter 11. The Israelites had only recently committed their greatest sin; the sin of rejecting their Messiah and persecuting him unto death. But despite this, Paul informs us, when Messiah's kingdom is established mercy will be extended to these unfaithful ones.

"And so all Israel shall be saved." Paul writes, "as it is written, There shall come out of Sion [the spiritual phase of Christ's kingdom] the Deliverer, and shall turn away ungodliness from Jacob; for this my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27; Jer. 31:31-34) Paul adds that God hath "concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:32, 33

Our memory verse again emphasizes God's mercy in dealing with Israel, and points out that because of his mercy they can continue to hope in him. Jeremiah also presents this theme

of hope based upon God's mercy. We quote: "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:24-26

Thus did Jeremiah urge the the captives in Babylon to accept the judgments of the Lord against them, and to continue to hope in him. He wanted the Israelites to learn a needed lesson from their experience; namely, that the Lord is good to them who wait for him and to those who seek him. This is an important lesson for all the Lord's people to learn. We, too, can depend upon the Lord's faithfulness in fulfilling all the good promises he has made to spiritual Israel.

QUESTIONS

How was Israel's captivity a demonstration of God's mercy and faithfulness?

How will God's mercy be shown in his dealings with Israel in Messiah's kingdom?



Ezekiel's Challenge

MEMORY VERSE: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."
—Ezekiel 36:26

EZEKIEL 18:26-32

THE Prophet Ezekiel was taken captive to Babylon prior to the destruction of Jerusalem and the overthrow of Zedekiah, Judah's last king. (Ezek. 1:1-3) The Israelites were God's covenant people; a people to whom he had given his Law at the hand of Moses. One of the promises of God with respect to the Law was that anyone who would keep it inviolate would live. (Ezek. 18:5; Rom. 10:5) It is against this background of promise that Ezekiel 18:26-32 was written.

It has not been true of mankind in general throughout the ages that the wicked, by turning from their wickedness, could save themselves from death. Nor has it been true that if a righteous man reverted to his wicked ways he would be summarily destroyed by God.

However, there will be a time in the plan of God when this will be literally true. This period is described by the Apostle Peter as "the times of restitution of all things." Christ will then be King—that "Great Prophet" referred to in a promise to Moses (Deuteronomy 18:18)—and Peter said that it shall "come to pass that the soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:19-23

Even the Israelites, to whom the Law Covenant was given, failed to gain life under its provisions, for they, like the remainder of the world of mankind, were members of the sin-cursed and dying race and were not capable of measuring up to the standard of perfection contained in the Law. It is true, of course, that the sincere among them who did the best they

could were blessed by the Lord in lesser ways, but none gained life by his own righteousness.

God knew that it would be so, and one of the main purposes of the Law was to emphasize that life can be obtained only through the redeeming blood of Christ. Paul spoke of the Law as a "schoolmaster" "to bring us unto Christ." (Gal. 3:24) It brought very few Jews to Christ at the time of the first advent, and not many since have been brought to him by this "schoolmaster"; but during the age of Christ's kingdom, when they shall have been awakened from the sleep of death, it will be different. Then they will gladly acknowledge their failure to obtain life through their own efforts, and will accept the provisions of Christ's blood, obey the laws of his kingdom, and live.

EZEKIEL 36:26-28

This short passage of Scripture is part of a general prophecy concerning the restoration of Israel to their Promised Land at this end of the present age—a return from a scattering which began in A. D. 70-73, when Titus destroyed Jerusalem and the temple. This prophecy begins with the 16th verse of chapter 36, and continues to the end of chapter 39. It shows that in this era of restoration the Israelites would pass through

many very trying circumstances, the climax of which would be an attack upon them by armies from the "north," with allies. —ch. 38

It will be in this aggressor attack that the Lord fights for and delivers the Israelites from the hand of their enemies. By this means their eyes become opened to the glory of the Lord. Then they will really understand the meaning of their dispersion among the Gentiles, and the Lord will pour out his Spirit upon them, and they will be assured that he will not again hide his face from them. —ch. 39:25-29

Our memory verse gives us further assurance of this, adding that the Lord will take away their stony heart, and give them a heart of flesh. This is in keeping with the prophecy of Jeremiah 31:33: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." This promise will be fulfilled during the thousand-year reign of Christ.

QUESTIONS

Has any member of the fallen race ever gained life by his own efforts? Explain.

When will the Lord give new hearts to the people, Jews and Gentiles?

Daniel Prays for His People

MEMORY VERSE: "O Lord, hear: O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."—Daniel 9:19

DANIEL 9:3-6, 17-19

DANIEL'S prayer on behalf of his people is one of the most eloquent in the Bible. He understood from Jeremiah's prophecy that his people were to be held captives in Babylon for seventy years. (ch. 9:2) But he had been given a vision "of the evening and the morning" and then told to shut up the vision: "for it shall be for many days." (ch. 8:26) Then "Daniel fainted, and was sick many days."—ch. 8:27

It is reasonable to conclude that Daniel supposed that the reference to "many days" may have indicated that the captivity was to be extended beyond the seventy years. Being acquainted with Jeremiah's prophecy he would doubtless know of the lesson which God taught him through the potter; namely, that if a nation or kingdom did not measure up to requirements the Lord reserved the right to

change his promised arrangements concerning that nation or kingdom.—Jer. 18:1-10

In any case, in the climax of his prayer (see memory verse) Daniel pleaded with the Lord not to "defer" the fulfilment of his promise to release his people from captivity and to rebuild Jerusalem. Daniel realized that he had no basis for making this request so far as the righteousness of the people was concerned. In the beginning of his prayer he had said to God, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."—ch. 9:5

Daniel's plea was based upon his understanding of the Lord's mercy—"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we

obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.”—vss. 9, 10

In his prayer Daniel notes the fact that the great evil of the captivity had come upon the Israelites as a confirmation of the Lord’s foretold judgments against them in the event they continued to disobey him. The Lord had brought this evil upon them, not because he was unrighteous, but because he was righteous. It was justice on the Lord’s part, not injustice.

Acknowledging this, Daniel then continues, “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.”—vs. 16

Again, in verse 18, Daniel emphasizes that he is not basing his petition upon any right that the Israelites might have to be heard on account of their righteousness. He says, “We do not present our supplications before thee for our righteousnesses, but for thy great mercies.”—vs. 18

The word “mercy” is a very important one in connection with God’s dealing with Israel,

and, in fact, with all his people. As we noted in a previous lesson, had it not been for God’s mercy the people of Israel would have been “consumed” by God’s judgments instead of being taken captive to Babylon. And now Daniel was praying for an extension of that mercy by not continuing the captivity beyond the foretold seventy years.—Lam. 3:22-26

In the outworking of his plan for the deliverance of all mankind from sin and death, God has implemented his mercy and his compassion by the provision of the redeeming blood of Christ. The Scriptures assure us that the redeeming work of Christ is a propitiation, or satisfaction, not only for our sins, but also for the sins of the whole world.—I John 2:2

QUESTIONS

What was the main purpose of Daniel’s prayer, recorded in chapter 9?

Upon what did he base his petition to God to “defer not” the restoration of the Israelites, and of Jerusalem?

Upon what basis will God ultimately extend mercy to the entire condemned human race?

Grace, Power, and Knowledge

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."—II Peter 1:2, 3

GOD'S grace is his unmerited favor, and how unworthy we all are of his favor! Peter expressed the desire that God's grace, and the peace which comes through a knowledge of his love, be "multiplied" in the hearts and lives of those who have espoused the divine cause. God is always willing to multiply his blessings to us, although we lack the capacity to receive and appreciate his grace in all its full abundance.

In order to increase in grace and knowledge we must empty our hearts and minds of earthly aims and ambitions, for these selfish desires prevent our lives from being filled as they might otherwise be with the grace of God. True, we may be surrounded on every hand by manifestations of God's favor, yet if we have selfish hearts of unbelief the blessings which the Lord has made so abundantly available will not bring the peace and joy of heart which they otherwise would.

Peter explains that grace and peace are multiplied unto us "through the knowledge of God, and of Jesus our Lord." How strongly this emphasizes the importance of knowledge, not worldly knowledge, but a knowledge of God and of

Jesus our Lord. This knowledge is revealed to us through God's great and loving plan of salvation, which is to be found in his Word. The Prophet Jeremiah wrote that we should glory in the fact that we know God, who delights to exercise loving-kindness in the earth.—Jer. 9:23

We read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Our text explains that God has given us "all things that pertain unto life and godliness," and his beloved Son is one of these gifts. All of God's provisions for "life and godliness" are motivated by his love, and are manifestations of his grace, but they are made available to us by his power.

It was by divine power that the Logos was born of a woman, and thus became flesh, for the suffering of death. It was divine power that sustained the Redeemer throughout the three and one-half years of his ministry, and enabled him at the end to be triumphant in laying down his life. Because of this, life has been provided—provided, that is, upon the basis of our acceptance of this precious gift of God, and faithfulness in doing his will.

Knowledge Through the Word

In order to accept Jesus as the gift of God's love we must know about him, and about the vitally important place he occupies in the divine plan of salvation. This knowledge reaches us through the Scriptures, and the Scriptures were provided by the power of God, or by "divine power," as our text states it. The Bible speaks of divine power as the Holy Spirit of God, and it was the Holy Spirit that gave us the Word of God.

Peter informs us concerning the Old Testament Scriptures that holy men of old wrote as they were moved by the Holy Spirit. (II Pet. 1:21) These Scriptures foretold the coming of Jesus to be the Messiah. They forecast his birth,

his ministry, his suffering, and his death. They also prophesied his resurrection from death, and his exaltation. These messages of the Holy Spirit outlined the Heavenly Father's will for Jesus, and it was by his obedience to this will that his sacrifice as our Redeemer was acceptable to God.

However, as a natural man, Jesus could not understand the full meaning of what had been written concerning him, so there was an outpouring of the Holy Spirit upon him at the time of his baptism, which brought about, figuratively speaking, an opening of the heavens for him. Then there was a miraculous revelation of the divine truth which had already been recorded by the prophets as they were moved by the Holy Spirit.

To the extent that it was possible, Jesus imparted the truth of the divine plan to his apostles. However, being natural men who had not yet received the Holy Spirit themselves, their ability to grasp the great truths of the divine plan was limited. But Jesus promised the Holy Spirit, and this promise was fulfilled by the gift of the Holy Spirit which came upon the waiting believers at Pentecost. This resulted in a miraculous revelation of truth to the apostles, enabling them to understand the many things which Jesus had said to them. Thus we have in their sermons and epistles a further rounding out of the divine plan for the blessing of mankind in general, and of the Heavenly Father's will for us who have now accepted God's precious gift of his beloved Son.

"Thoroughly Fitted"

Altogether, then, through the prophets, the teachings and example of our Lord Jesus, and the teachings of the apostles, divine power has furnished us with all the truth we need to guide us in the way of life and godliness. Writing to Timothy, the Apostle Paul said, "All Scripture, divinely inspired, is indeed profitable for teaching, for con-

viction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work."—II Tim. 3:16, 17, Diaglott

Through the Old Testament Scriptures, the meaning of which was miraculously revealed to him, Jesus was provided with the necessary information to guide him in the doing of the Father's will. Just so, the divinely inspired Scriptures as a whole now furnish the information relative to our association with Jesus in the great plan of salvation.

The Scriptures reveal that by nature we are members of a fallen and condemned race, and that we cannot please God by works of our own righteousness. It is essential always to keep this in mind in order that we may be kept humble before the Lord. The Scriptures also reveal that we can be acceptable to our Heavenly Father through the merit of Jesus' redeeming blood. To obtain this standing before God through the blood of Jesus, it is essential that we repent, and demonstrate our acceptance of God's gift by the consecration of our all to do the divine will, which is to follow in the footsteps of Jesus. We have the assurance of the Word that if we take these necessary steps we will be "accepted in the Beloved."

In His Steps

During the present age God's will for his people is expressed through the invitation extended by Jesus when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This means following Jesus into death. Jesus was a perfect man, and he began his ministry in the prime of his life, yet so zealous was he in doing his Father's will that at the end of three and one-half years he was physically unable to carry his own cross to the place of crucifixion. So, following him

(Continued on page 34)

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into death means more than simply espousing his cause until we die. It calls for a vigorous sacrificing of time and strength and means, until our offering is consumed. This is why the Christian way is narrow and difficult.

In Jesus' teachings we find much information as to what it means to walk in his steps. Concerning our attitude toward others, especially our enemies, Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:44-48

The Greek word here translated "perfect" means "complete." Jesus has reminded us that his Heavenly Father bestows the common blessings of sunshine and rain upon both the good and the evil; that he is complete in the bestowing of his benefactions. And he admonishes us to do the same—not to be partial, but all-comprehensive in the bestowing of our blessings. This is an exacting test of discipleship, but it is one of the facets of godliness concerning which the Holy Spirit has revealed the Father's will.

Heavenly Treasures

Again Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

(Matt. 6:19, 20) Here is another facet of true godliness, one which requires great faith to accept and to put into practice. Paul tells us that faith is the evidence of things unseen. (Heb. 11:1) We cannot see the treasures we are laying up in heaven; but if we can believe that through our faithfulness in following in the Master's footsteps these treasures are being laid up for future use, then the treasures of this world will seem of little value by comparison.

Jesus elaborates upon this viewpoint somewhat. He said: "I bid you put away anxious thoughts about food and drink to keep you alive, and clothes to cover your body. Surely life is more than food, the body more than clothes. Look at the birds of the air; they do not sow and reap and store in barns, yet your Heavenly Father feeds them. You are worth more than the birds! Is there a man of you who by anxious thought can add a foot to his height? And why be anxious about clothes? Consider how the lilies grow in the fields; they do not work, they do not spin; and yet, I tell you, even Solomon in all his splendor was not attired like one of these. But if that is how God clothes the grass in the fields, which is there today, and tomorrow is thrown on the stove, will he not all the more clothe you? How little faith you have! No, do not ask anxiously, 'What are we to eat? What are we to drink? What shall we wear?' All these are things for the heathen to run after, not for you, because your Heavenly Father knows that you need them all. Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well. So do not be anxious about tomorrow; tomorrow will look after itself. Each day has troubles enough of its own."—Matt. 6:25-34, New English Bible

"Set your mind on God's kingdom," Jesus said. The Common Version reads, "Seek ye first the kingdom of God." We rejoice as we look forward to the time when the blessings of human health and life will be flowing out to

mankind through the agencies of the messianic kingdom, but we rejoice even more when we contemplate the share in the rulership of that kingdom which God has promised to us. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

In his vision on the Isle of Patmos, John saw those who had been beheaded for the witness of Jesus and the Word of God. John saw them come up in the first resurrection to live and reign with Christ a thousand years. Those who qualify for this high position are those who are faithful in following in the footsteps of Jesus, suffering and dying with him as his witnesses. The attaining of this high position with Jesus is the first consideration of their lives. Material food and the other necessities of this human life will be given no more consideration by them than is necessary, and should be given no anxious thought at all.

Paul wrote, "Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything, by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passeth all understanding, will keep your hearts and your minds in Christ Jesus." (Phil. 4:5-7, R. S.V.) To-day we can say that the Lord is present, and therefore we appreciate all the more the importance of seeking first the long-promised kingdom which so soon will be established. But the kingdom and its interests will be something less than first in our lives if we permit anxiety over our temporal needs to divert our attention from our true spiritual interests.

"What Manner of Persons"

In Peter's prophecy concerning the end of the age and the time of our Lord's second presence, speaking of the various aspects of this present evil world, he said, "Seeing then that all these things shall be dissolved, what manner

of persons ought ye to be in all holy conversation and godliness." (II Pet. 3:11) The Greek word here translated "conversation" means more than merely the things we say. It comprehends our whole walk in life, our daily conduct, including, of course, the use we make of our tongues.

And what manner of persons should we be? What is holy conduct and godliness? Peter has given us at least a partial answer to the question in the opening chapter of this epistle. After telling us, as in our text, that divine power has given unto us all things which pertain to life and godliness, "through the knowledge of him that hath called us to glory and virtue," he continues, "Whereby"; that is, by divine power, "are given unto us exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust."—vs.4

The inspirational power of the promises of God concerning our glorious hope of exaltation with Christ to live and reign with him, has much to do with preparing us for the divine nature. We have faith in these promises, and we are admonished to add to that faith, and diligently so, "virtue; and to virtue knowledge; and to knowledge temperance [self-control]; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love." What a comprehensive summary this is of a life of godliness, and how diligent we should be in seeking to attain these various virtues, which in reality are the fruits and graces of the Holy Spirit!

Peter explains further, "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." We need the knowledge of Christ, and of his Heavenly Father, but this knowledge is of little value to us unless, through our own diligence in its use, it bears the fruits of godliness.

God does not coerce us. His power has made every provision for the "great salvation" which he has offered us, and guarantees all the necessary help to attain to it, but we must co-operate by doing our part in diligently bringing our every thought into captivity to his will as it is expressed through his Word. We are assured that if we do this we will make our calling and election sure, and that an abundant entrance will be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

Paul's Earnest Desire

Paul knew, as stated by Peter in our text, that all things pertaining to life and godliness are given to us by divine power, and he expressed his willingness that these blessings of his Heavenly Father through his beloved Son should cost him all earthly things, including life itself. He knew by experience what it meant to deny self and to take up his cross and follow his Master. Even while languishing in a Roman prison, not knowing what the morrow might bring, he was still happy that he had made the sacrifice. Paul was interested only in the one thing, which was to finish his course through the complete consummation of that sacrifice.

Speaking of some of the things which he once held as valuable, Paul wrote, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." But, as Paul explains, "what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but

that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:5-9

How highly did Paul esteem the knowledge of God and of Christ Jesus! He knew that this knowledge had reached him by divine power, through the Word of truth. And he knew that to continue growing in grace and knowledge it was essential to keep his sacrifice on the altar. At the beginning of his walk in the narrow way the Lord had made clear to Paul that his course was to be one of suffering, and his experiences had proved true to this forecast. Now in prison at Rome he would perhaps reflect on some of the experiences in which he had had the privilege of proving his worthiness of God's grace through Christ; but this did not deter him in the least from facing the future in which he knew that the sacrifice and suffering would continue.

Yes, Paul was still willing to have the knowledge of God and of Christ cost him everything of earthly advantage—"that I may know him, and the power of his resurrection, and the fellowship [partnership] of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:10, 11) Paul knew that the mighty power of God which had raised Jesus from the dead had been with the Master throughout the entire course of his earthly ministry, to sustain him as a new creature in his every time of need. And Paul wanted to experience the benefits of that power through his own faithfulness as a partner in the suffering and sacrificial death of Jesus. Just as the Heavenly Father, through his promises, had set a great joy before the Master which enabled him to endure the cross and to despise the shame, so Paul was encouraged and sustained by the hope of sharing in the first resurrection and being with Jesus in the heavenly phase of his kingdom.

Paul continued, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those

[earthly] things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." One with less faith and courage might well have wondered, under the circumstances, if it were worthwhile to continue serving the Lord. His whole life as a follower of the Master had been largely one of affliction. Stonings, imprisonments, stripes on his bare back, misrepresentations, trials among false brethren, weariness and other hardships had been his lot. But Paul was not daunted by any of these things.

Instead, he was determined faithfully to press on in the same rugged and narrow way. He was reaching forth unto those things which were before, and he wanted to continue pressing toward the mark, knowing that in doing so there would be further sacrifices, additional hardships. But Paul knew also, even as Peter states in our text, that divine power would continue to provide all the necessary help in order that he might ultimately apprehend that for which he had been apprehended by Christ Jesus. (Phil. 3:12) May this also be our earnest desire and determination, that through divine grace and power we too may attain unto life and godliness, and share with Jesus and all his faithful followers in the future work of blessing all the families of the earth.

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The Cost of Truth

Proverbs 23:23 reads, **"Buy the truth and sell it not; also wisdom, and instruction, and understanding."** What is the truth which we are to "buy," and how do we buy it?

Here, in reality, we have two questions, the first being, "What is truth?" There is, of course, scientific truth, medical truth, mathematical truth, historical truth, and various other fields of truth. However, since the question is based on an expression found in the Bible, we know that here the "truth" referred to pertains to God and his great plan for the blessing of all mankind.

When Jesus told Pilate that he had come into the world to "bear witness unto the truth," Pilate asked him, "What is truth?" (John 18:37, 38) Jesus did not give Pilate a direct answer to this question, but the night before, in the upper room, praying on behalf of his disciples, Jesus said, "Sanctify them through thy truth: thy Word is truth."—John 17:17

Here, then, is the truth which we are admonished to "buy." It is the truth of God's Word—that great and precious message which God gave through his prophets, apostles, and the Lord Jesus concerning his purpose to redeem and restore the sin-cursed and dying race to life. This is the great theme song of the Bible, "the joyful sound" mentioned by the Psalmist when he wrote, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Ps. 89:15

In the Bible there are historical truths, prophetic truths, and devotional truths; and these are related to the great messianic theme song that has gladdened the hearts of God's people throughout the ages. Peter, speaking of what he describes as "times of restitution of all things," asserts that this culminating feature of the divine plan had been declared by God by the mouth of his holy prophets since the world began.

This promised "restitution" was made possible by the fact that Jesus Christ, by the grace of God, tasted death for every man. (Heb. 2:9) It is to share in this future work of restoring the dying race to life that the faithful followers of the present age are being prepared.

How do we "buy this precious truth of the Bible? It is by giving our all, even life itself in devotion to God and his cause. It is one thing simply to know more or less about the divine plan, but quite another thing to make it our own through the surrender of our lives in its service, which is the service of the Lord, who is its Author.

Furthermore, this purchase price of the truth is more than a momentary giving of ourselves to the Lord. The genuineness of our dedication requires a lifetime to demonstrate. It involves willingness to give up our reputation, our time, our strength, our means; in fact, everything which we hold as near and dear.

The "purchase price" of divine truth also includes loyalty to God and to his Word—a loyalty to the Word which might well at times mean the giving up of traditional con-

cepts of truth still held by our friends, perhaps even by some of our brethren in Christ.

We could easily "sell" the truth by adhering to tradition rather than to the plain teachings of the Word of God. We could also "sell" the truth through unfaithfulness to its righteous precepts, and by our failure to make known the glad tidings to others.

Not Then Established

Jesus said to his disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. 16:28) How could this be true, since, as we know, Christ's kingdom was not set up at the beginning of the Christian era?

The verse quoted in the question is the last in chapter 16. Verses 1-9 of the next chapter give an account of the vision in which Jesus appeared transfigured before three of his apostles, Peter, James, and John. This vision occurred six days after Jesus said that there were some among them who would not taste death until they saw the Son of man coming in his kingdom.

Later the Apostle Peter wrote concerning his experience on the Mount of Transfiguration, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Pet. 1: 16-18

Earlier in this chapter Peter assures those who are faithful that they will have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." (vs. 11) Then he presents his confirmation of the kingdom hope by relating his experience with Jesus on the Mount of Transfiguration. Clearly, then, what Peter, James, and John saw on the mount was a vision of the kingdom, and of Jesus in great glory in that kingdom. Thus, we believe, was fulfilled Jesus' statement that some of his apostles would not taste death until

they saw the Son of man coming in his kingdom. What they saw was a marvelous vision of the messianic kingdom.

A Final Test

If the dead are raised and tried while Satan is bound, would there be any real proof of their love for the Lord?

Revelation 20:1-3 informs us that "an angel" comes down from heaven and binds Satan for a thousand years, "that he should deceive the nations no more, till the thousand years should be fulfilled." This is a necessary feature of God's plan for rescuing mankind from the deceptive rulership of Satan; for during that thousand years when Satan is bound the people will be free from his deceptions, and will be able to make unhampered progress in the true knowledge of God.

Besides their progress in the knowledge of God, those who respond favorably to their new understanding will also make progress physically until they reach perfection such as Adam enjoyed before he transgressed the divine law. However, when the thousand years of Satan's binding and the

reign of Christ and his church is finished, Satan will be loosed for a "little season." This will subject restored mankind to a final test. It will be then that the "real proof" of their integrity before God—referred to in the question—will be demonstrated.

Paul's Early Ministry

Please harmonize Acts 9:19-29 with Galatians 1:15-24. The former passage states that Paul went to Jerusalem and saw the apostles; and in the latter Paul declares that he did not confer with the apostles.

These two passages of Scripture need to be considered jointly in order to see their harmony. Taking the passage in Acts literally, one gets the thought that after giving a short witness in Damascus, Paul went directly to Jerusalem. But from his own statement in Galatians 1:17 he first went into Arabia, and returned to Damascus. This is omitted in the account in Acts.

In Galatians 1:16 Paul informs us that he conferred not with flesh and blood,

meaning, we believe, that he did not seek the ordination of the other apostles before commencing his ministry. The record in Acts indicates this. After his conversion, and from his own testimony after his visit to Arabia, Paul preached "certain days" in Damascus. It would seem that these certain days could have been the three years Paul refers to prior to his first visit to Jerusalem, with the exception, perhaps, of the time he spent in Arabia.

In the Acts account we are informed that while in Jerusalem Barnabas took Paul to the apostles, but it does not say all the apostles. In Galatians Paul says that he saw none of the apostles except Peter and James. These might very well be the ones referred to in Acts to whom Barnabas presented Paul. However, the Greek word translated "saw" in the Galatians record means to comprehend. Paul may have been taken before all the apostles, and perhaps assembled with them were other members of the church at Jerusalem, yet the only ones he "saw" or realized to be apostles were Peter and James.

The Christian's Course Outlined in Psalm 1

THIS psalm has very significantly marked out the true Christian's way of life, along with its blessings and outcome. The psalmist here gives a very appropriate picture of one who has become a child of God under the special call of the Gospel Age, described by the Apostle Paul as "the high calling of God in Christ Jesus." (Phil. 3:14) During this Gospel dispensation God is taking out a fully consecrated "people for his name" (Acts 15:14), who, through the begetting of the Holy Spirit and the inspired Word, become "sons" of God; the many sons being brought to glory as joint-heirs with his well-beloved Son, our Lord Jesus. (Heb. 2:10) It is of this class that the psalmist here seems to specially speak.

Verse I: "Blessed is the man that walketh not in the coun-

sel of the ungodly (margin, wicked)." The "wicked" here seems to illustrate those claiming to be God's people but who bring worldly wisdom to bear upon what they accept as truth, and who usually receive only as much of the Lord's message as fits in well with the natural mind. Having been reached by a measure of enlightenment and knowledge of God, they are unfaithful to the light and knowledge received.

In Psalm 50:16, 17 the same class of "ungodly" or "wicked" are again brought to our attention: "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

"Nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "Sinners," it would seem, here refers to a class among the Lord's professed people who are not putting forth their best efforts to walk up to the measure of light and truth which has

come to them; for example, those whom the Apostle James addresses in his 4th chapter, 8th verse: "Cleanse your hands, ye sinners: and purify your hearts, ye double minded."

Regarding the "scornful," these specially represent those who are scornful of the increasing light which has come in our day, and will sometimes say, almost in the language of Scripture, "Where is the promise of his coming?" (II Peter 3:4) Where are the evidences that this promise has been fulfilled?

True blessedness, or happiness, can only be enjoyed by keeping very near to the Lord and his Word; avoiding the way of sinners; the counsel of the wicked; the position of the scornful. Seeking, rather, association with faithful followers of the Master, and at no time endeavoring to be wise above that which is written.

The true Christian who would be pronounced "blessed" of the Lord must not follow the counsel of these erring, impious ones. To fellowship with them might imply treating them as companions, and as entering into their plans and schemes. Surely all who would do this would

be very likely to become partakers of their spirit, careless of their consecration vows, and overcharged with earthly cares and ambitions. On the contrary, the faithful child of God will rejoice to stand firmly in the Lord, and in obedience to his holy Word and Will.

Joy of the Righteous

Verse 2: "His delight is in the law of the Lord; and in his law doth he meditate day and night." This does not mean merely a continual reading of the Ten Commandments, or the Mosaic ritual. To the Christian this implies in a special sense a delight in the law of righteousness, which law can be briefly comprehended in the word "love," also in the "holy will" of our Heavenly Father.

The right-minded Christian who is in the line of heavenly blessings now, and of heavenly glory by and by, has found and will continually find in the great law of love, and the loving divine purpose, something well worthy of his time and attention and study. Here is a course of true happiness and blessedness through taking heed to the divine Word. Daily he delights to meditate

upon God's will and plan, and experiences a joy and peace which the world can neither give nor take away.

He learns that this law of God contains, or is related to, every feature of the divine plan. Hence his meditations and studies of its various ramifications lead his thoughts hither and thither, in contact with all the exceeding great and 'precious promises which God has bestowed upon them that love him, both as respects the life that now is and also that which is to come.

His life is to be proved wholly faithful to the words of Jesus, "If any will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) He delights to meditate upon this narrow way and its requirements so that he, with divine help, might walk as he sees the Master walked—meditating and watching that he keep in this way, and thus bear much fruit.—John 15:8

Prosperity of the Faithful

Such as have reached, and maintain, this degree of development do not wither or become dead. Since the root of his new life is fed by the river of God's grace and truth,

he is fresh, joyous, and fruitful; adding to his faith virtue, knowledge, self-control, patience, godliness, brotherly-kindness, love; and so is neither barren nor unfruitful in either the knowledge or the wisdom which surely comes to all such, having this close communion and fellowship with God.—II Peter 1:3-11

Psalm 1:3 reads: "He shall be like a tree planted by the rivers of water [abundantly refreshed], that bringeth forth his fruit in his season." As recorded in Galatians 5:22, 23, the fruitage of the Holy Spirit includes "love, joy, peace, long-suffering," and it is encouraging to keep in mind that the trials of faith and patience which arise give opportunities for these fruits to manifest themselves in the character. For example, trials and difficulties which may be experienced in our families, or among the brethren, give special opportunities for long-suffering and love for others, and especially for the brethren, to thus manifest themselves.

"His leaf also [his outward professions of faith and faithfulness, resulting from the life-giving sap] shall not wither [the hot sun of persecution,

or the burden and heat of the day will not, by God's grace, cause his people to fade, stumble or grow weary]; and whatsoever he doeth shall prosper."

It may be questioned, what is it that a true child of God doeth and which, as stated here, shall prosper? What is his main objective in life? Is it wealth, worldly fame and honours? No! None of these! As a "new creature" in Christ Jesus his aim is to be a faithful footstep follower of the Master; to glorify the Heavenly Father; and eventually to attain to the glory, honour and immortality which God has promised to them that love and obey him.

True Christians are not controlled by their fallen selfish desires and plans. They desire that God's will shall be done. And since God's plans shall prosper (Isa. 55:11), their plans obviously shall also prosper. Indeed, "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) So, "Rejoice, and be exceeding glad; for great is your reward in heaven." (Matt. 5:12) It is for this heavenly reward that

we have been called, and if we are faithful, the attainment will be "exceeding abundantly above all that we ask or think."—Eph. 3:20

The Reward of the Wicked

Verse 4: "The ungodly are not so; but are like the chaff which the wind driveth away." We can hardly imagine a greater contrast between a flourishing tree full of leaves and fruit and, on the other hand, lifeless and useless chaff; and yet this illustrates only to a small extent the differences between the two classes from God's standpoint. The psalmist here seems to speak not of the ignorantly wicked, but of those who are sinners against a goodly measure of light and knowledge, and who allow the winds of false doctrine to spoil their usefulness, and to blow them away as chaff.

The vast majority of mankind blinded by "the god of this world" (II Cor. 4:4) are today to a large extent quite ignorant of the standards appreciated in a measure by the true people of God, and hence are only to a small extent responsible. These, the Scriptures point out, are not yet on

trial for life. Judgment begins at the house of God (I Pet. 4:17); that is, the church, who during the Gospel Age make a covenant with the Lord by sacrifice (Ps. 50:5), and who are endeavoring, day by day, to measure up to the Master's "new commandment."—John 13:34

"Love one another; as I have loved you." Only faithfulness to the light of truth, and the development of a Christlike character can enable us to pass this judgment successfully. But as the Word of God shows clearly, there is a "day," the Millennial Age, yet future, in which the world will be judged in righteousness (given a just trial for life) by that One whom God has ordained.—Acts 17:31

The psalmist continues in verse 5: "Therefore the ungodly shall not [continue to] stand in the judgment, nor sinners in the congregation of the righteous." Regarding the judgment or trial period of each member of the true church during the Gospel Age, the outcome is eternal spiritual life, or eternal death. This is clearly taught in the Scriptures, (see Hebrews 6:4-9; 10:26, 27, 35-39).

Righteousness to Prevail

Verse 6: "For the Lord knoweth the way of the righteous." How comforting to realize that he knows fully all about those walking in the narrow way to life, and can supply grace sufficient in every time of need! And the consecrated child of God can gladly testify in the words of Job 23:10, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold."

However, the psalmist continues: "But the way of the ungodly shall perish"—come to nought. Not only will all the incorrigibly wicked be destroyed by the time the final test comes at the close of the Millennium, but even the "way" of the wicked will also be caused to disappear. None will ever again walk in a way that is out of harmony with God. Only "the righteous shall inherit the land, and dwell therein forever."—Ps. 37:29

Our Lord's mission at the first advent was not to judge the world (John 12:47), but to redeem the world. During his second advent he will judge the world; and his saints, now being selected from among mankind and proved to be

"faithful unto death" will be his glorified associate judges, kings and priests to reign with him beyond the vail, in that thousand-year day of judgment.—Acts 10:42; John 5:22; Acts 17:31; I Cor. 6: 2, 3

Concerning that thousand-year "trial period" for the whole world of mankind, Satan will be bound (and eventually destroyed). (Rev. 20:1-3; Heb. 2:14) The heavens will be glad, and the earth will rejoice, because the Lord "cometh to judge the earth." (I Chron. 16:31-34) Then the "inhabitants of the world will learn righteousness." (Isa. 26:9) "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

And after a full and fair individual trial and opportu-

ity to obey the requirements of that kingdom, thus to experience perfect human everlasting life, any who may be too depraved to be reformed, and are still wilfully wicked, will be mercifully cut off from life. (Acts 3:20-23) We may reasonably hope that the wilfully wicked will ultimately be proved to be a much smaller number than at present might appear.

Eventually "all the earth shall be filled with the glory of the Lord." (Num. 14:21) Then all will have joined in the grand new song, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? . . . for all nations shall come and worship before thee; for thy judgments [righteous dealings] are made manifest." —Rev. 15:3, 4

BRITISH SPEAKERS' APPOINTMENTS

J. H. MURRAY

Liverpool July 6
Letchford 28

E. T. NADAL

Dewsbury Saturday, July 20
Letchford Saturday, Aug. 24

A. SHEPPELBAUM (U. S. A.)

Londonderry June 30
Dublin July 3
Letchford 4
Aldersbrook 6, 7

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TENPENNY BOOKLETS—Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; When a Man Dies; The Grace of Jehovah; Future of Israel and the World; God Has A Plan; Israel in History and Prophecy; Why God Permits Evil; Science and Creation; When Pastor Russell Died.

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WEEKLY PRAYER MEETING TEXTS

JULY 4—"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isaiah 53:1 (Z. '99-10, 11 Hymn 322)

JULY 11—"Whosoever is begotten of God sinneth not, . . . but keepeth himself, and that wicked one toucheth him not."—1 John 5:18 (Z. '99-58 Hymn 136)

JULY 18—"In the last days perilous times shall come. Men shall be traitors, heady, . . . lovers of pleasures more than lovers of God."—II Timothy 3:1, 4 (Z. '99-102 Hymn 294)

JULY 25—"There is one Law-giver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12 (Z. '99-139 Hymn 89)

General Convention Program

Bloomington, Indiana, August 10-15

THE General Convention program committee has furnished the following schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend 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. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, August 10

Chairman: Brother Albert Sheppelbaum

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother D. J. Morehouse
Chicago, Illinois |
| 10:30 | Welcome by University | Mr. W. N. Wentworth
Director, Educational Conference Bureau |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Harry Passios
Pittsburgh, Pennsylvania |
| 12:00 | Close of Morning Session | |

2:00	Praise Service	
2:15	Discourse	Brother John Baracos Pittsburgh, Pennsylvania
3:00	Intermission	
3:30	Testimony Meeting	Brother Clarence Venzke Parkers Prairie, Minnesota
4:15	Discourse	Brother H. W. Price Pilgrim
5:00	Close of Afternoon Session	
<hr/>		
6:45	Praise Service	
7:00	Discourse	Brother G. M. Wilson St. Petersburg, Florida
7:45	Discourse	Brother Edward E. Fay San Francisco, California
8:30	"Songs in the Night"	

SUNDAY, August 11

Chairman: Brother Charles M. Chupa

9:00	Morning Devotions	
9:15	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
9:45	Discourse	Brother Walter Blicharz Detroit, Michigan
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother G. R. Pollock Los Angeles, California
12:00	Close of Morning Session	

2:00	Praise Service	
2:15	Discourse	Brother Samuel Baker Pilgrim
3:00	Intermission	
3:30	Testimony Meeting	Brother Charles Zubowsky LaSalle, Illinois
4:15	Discourse	Brother W. N. Woodworth New York, N. Y.
5:00	Close of Afternoon Session	
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7:30	Praise Service	
8:00	Public Meeting	"Bible Answers" Film

MONDAY, August 12

Chairman: Brother Lyle Cook

9:00	Morning Devotions	
9:15	Discourse	Brother Pantel Hatgis New York, N. Y.
10:00	Intermission	
10:30	Testimony Meeting	Brother John Bacher Kansas City, Missouri
11:15	Discourse	Brother Adam Miskawitz Chicago, Illinois
12:00	Close of Morning Session	
<hr/>		
2:00	Praise Service	
2:15	Discourse	Brother Mike Balko West Newton, Pennsylvania
2:45	Discourse	Brother Ray Rawson Detroit, Michigan
3:15	Intermission	
3:45	Discourse	Brother Arthur Newell Chicago, Illinois
4:30	Discourse	Brother C. R. Weida Allentown, Pennsylvania
5:00	Close of Afternoon Session	

- 7:00 Symposium Paul—Living for Christ
 Conversion and Early Ministry
 Brother Lloyd Hagensick
 First Missionary Journey Brother Henry Tiemeyer
 Second Missionary Journey Brother Alonzo Jarmon
 Third Missionary Journey Brother Carl Boughton
 Arrest and Court Appearances
 Brother Theodore Trzeciak
 To Rome and Prison Brother Alvin Raffel
- 8:30 "Songs in the Night"

TUESDAY, August 13

Chairman: Brother William Roach

- 9:00 Morning Devotions
- 9:15 Discourse Brother Edward Lorenz
 Los Angeles, California
- 10:00 Intermission
- 10:30 Discourse Brother Louis Zbik
 Detroit, Michigan
- 11:15 Discourse Brother L. Paul Davis
 San Luis Obispo, California
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Symposium "The Teachings of Christ"
- On Character Brother O. D. Deifer
 On Prayer Brother I. N. Comparato
 On the Kingdom Brother Roy E. Poland
 On Prophecy Brother Stanley Koszka
- 3:15 Intermission
- 3:45 Testimony Meeting Brother Ian Cipperley
 Cleveland, Ohio
- 4:30 Discourse Brother E. G. Wylam
 Orlando, Florida
- 5:00 Close of Afternoon Session

7:00	Discourse	Brother W. C. Bertsche Cincinnati, Ohio
7:30	Discourse	Brother A. H. Krumpolt New York, N. Y.
8:00	"Songs in the Night"	
8:30	Elders' Meeting	

WEDNESDAY, August 14

9:00	Morning Devotions	
9:15	Discourse	Brother George O. Jeuck Orlando, Florida
10:00	Intermission	
10:30	Convention Business Meeting	
11:45	Greetings	
12:00	Close of Morning Session	
<hr/>		
2:00	Testimony Meeting	Brother William Molhoek Piqua, Ohio
2:45	Discourse	Brother W. N. Poe Cincinnati, Ohio
3:15	Intermission	
3:45	Panel Discussion "How We Live for Christ"	
	Moderator	Brother W. N. Woodworth
	Panel:	Brother Samuel Baker, Brother Harry Passios, Brother E. K. Penrose, Brother R. J. Krupa
5:00	Close of Afternoon Session	
<hr/>		
7:00	Praise Service	
7:15	Baptismal Discourse	Brother Irving Foss Los Angeles, California
8:00	Immersion Service	

THURSDAY, August 15

Chairman: Brother George M. Jeuck

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother Weston Thornberg
Rockford, Illinois
- 10:00 Discourse Brother R. J. Krupa
New York, N. Y.
- 10:30 Intermission
- 11:00 Discourse Brother J. Y. Mac Aulay
New York, N. Y.
- 11:45 Greetings to the Convention
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Symposium "The Example of Christ"
- | | |
|------------------------|------------------------|
| In Humility | Brother Everett Murray |
| In Faith | Brother Owen Kindig |
| In Zeal | Brother Leonard Jezuit |
| In Trial and Sacrifice | Brother Harry Grable |
- 3:15 Intermission
- 3:45 Discourse Brother E. K. Penrose
Pilgrim
- 4:30 Discourse Brother Kenneth M. Nail
San Francisco, California
- 5:00 Close of Afternoon Session
-
- 7:00 Melodies of Praise
- 7:30 Discourse Brother Leo Post
New York, N. Y.
- 8:15 Love Feast

LETTERS OF APPRECIATION

Understanding Received

My Dear Sirs: Your book, "The Divine Plan of the Ages," is truly a God-sent book. I have received understanding and an entirely new approach to the study of God's Word—a very joyous experience in understanding. I have more than read this book—I have studied it, and am still studying it, together with its Bible references.—Indiana

Enlightened and Comforted

Dear Sirs: I received the booklets, "Life After Death" and "Why God Permits Evil." I also received your tract, "God's Kingdom the Hope of the World," and The Dawn Magazine. Now I can see the fig tree budding, as Jesus foretold, and how this confirms the second presence of Christ. Your booklets do give comfort to the thinkers. I am tired of human philosophy.—Macedonia

Hopes Program Continues

Dear Sir: We watch your program every morning before we go to work, and we enjoy it very much. It is interesting to hear things about God and the Bible discussed. On your pro-

gram it seems very real—just as though it were happening right here in our home. Thank you for keeping the story of God on television. I hope the program continues through the years to come.—West Virginia

Grateful

Dear Friends: Christian greetings! Thank you very much indeed for your most helpful booklets which you have sent to me from time to time. They are really inspiring. Without your publications I would not understand the holy Scriptures. I am very grateful indeed because your literature makes the Bible clear and plain to me. Yours in the name of our Lord Jesus.—South Africa

Truth of Bible Needed

Dear Friends: Many thanks for your booklet, "God and Reason," which I have enjoyed very much. Now I would like you to send me a copy of The Dawn Magazine. I feel that in these days of storm, stress, and distress, the only source of happiness and peace is in the truths of the Bible. Will you please let me know how I may get in close contact with your association.—England

Recognized Truth

The Bible Answers: I heard your program in part and was surprised to hear so much of the exact truth of the Bible discussed. I missed it the next Sunday but hope to be up and listening this coming Sunday. I would appreciate very much your sending me the booklet, "The Kingdom of God."—Iowa

Read and Circulated

Dear Sirs: Thank you very much for The Dawn, which indeed is an "eye-opener" to its readers. I have read and circulated The Dawn among my

reading friends, who now join me to thank you very much for enlightening us. We shall be greatly obliged to be supplied with your booklets, "A Royal Nation" and "The Future of Israel and the World." With Christian greetings.—Ghana

Faith Returning

Dear Sirs: Please send me the booklet, "God and Reason." I am an older woman, a widow since my husband died one and one-half years ago. I have walked in darkness with my faith almost gone—but trying for its return. Your program has truly helped me one step back on the road home.—Utah



PREVIEW OF HISTORY

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AUGUST 18 TOPIC: The topic for the "Frank and Ernest" special topic for August is, "The Old Time Religion." Special circulars are being prepared to announce this discussion, and these will be supplied free in any quantity desired. Send your request for the special free circulars to, The Dawn, East Rutherford, New Jersey 07073

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn.

SAM BAKER			Columbus, Ohio	9
Detroit, Mich.	July 5-7		Nelsonville, Ohio	10
Buffalo, N. Y.	8		Steubenville, Ohio	11
Lockport, N. Y.	9		West Newton, Pa.	12
Rochester, N. Y.	10		Pittsburgh, Pa.	14
Agawam, Mass.	12		Monessen, Pa.	15, 16
Boston, Mass.	14		Connellsville, Pa.	17
New Haven, Conn.	15		Knoxville, Tenn.	19
Hartford, Conn.	16		A. H. KRUMPOLT	
Waterbury, Conn.	17		Soyville, N. Y.	July 7
Flushing, N. Y.	19		York, Pa.	28
New York, N. Y.	21		R. J. KRUPA	
Pittsburgh, Pa.	24		Detroit, Mich.	July 5-7
Akron, Ohio	25		Baltimore, Md.	21
Toledo, Ohio	26		Philadelphia, Pa.	21
Chatham, Ont.	28		LEVI JACOBS	
O. D. DEIFER			Wallingford, Conn.	July 14
Pottstown, Pa.	July 7		J. Y. MAC AULAY	
PANTEL HATGIS			Allentown, Pa.	July 28
Athens, Greece	June 4-6		HARRY PASSIOS	
Thessalonica	8-10		Los Angeles, Calif.	July 4-7
Drama, Macedonia	13, 14		San Luis Obispo, Calif.	8
Cavala (Old Philippi)	15, 16		Fresno, Calif.	9
Corinth	18-20		Bakersfield, Calif.	10
Petrus	22-24		San Diego, Calif.	12
Kerkyro, Corfu	26-28		Phoenix, Ariz.	14
Ioannina	29, 30		Corlsbad, N. Mex.	16
Arta	July 2, 3		Lamesa, Tex.	17
Volos	4-6		San Antonio, Tex.	18
Larisa, Thessali	7, 8		Houston, Tex.	19
Tyrnavos, Thessali	10-12		Lake Charles, La.	21
Karytena, Peloponnesos	14, 15		Shreveport, La.	22
Tripolis, Peloponnesos	16-18		Louisville, Ala.	24
Tropea, Peloponnesos	19-21		Birmingham, Ala.	25
Sparta, Peloponnesos	22-25		Charlotte, N. C.	28
G. M. JEUCK			E. K. PENROSE	
Paterson, N. J.	July 21		Detroit, Mich.	July 5-7
G. O. JEUCK			Piqua, Ohio	9
Louisville, Ala.	July 1, 2		Dayton, Ohio	10, 11
Birmingham, Ala.	3		Cincinnati, Ohio	12, 14
Memphis, Tenn.	4		Lynchburg, Va.	16
Nashville, Tenn.	5		Norfolk, Va.	17
Indianapolis, Ind.	7		Newport, N. C.	18
Columbus, Ind.	8			

Greensboro, N. C.	19	ALBERT SHEPPELBAUM	
Charlotte, N. C.	21	Londonderry, N. Ireland	June 30
Jacksonville, Fla.	23	Dublin, Ireland	July 3
Orlando, Fla.	24	Litchford, England	4
Miami, Fla.	25	Aldersbrook, England	6, 7
St. Petersburg, Fla.	28	Freiburg, Germany	13, 14
Louisville, Ala.	30	Krakow, Poland	19-21
Birmingham, Ala.	31	RICHARD SURACI	
LEO POST		New London, Conn.	July 21
New Haven, Conn.	July 28	STEPHEN SURACI	
Waterbury, Conn.	28	Hartford, Conn.	July 21
H. W. PRICE		F. S. WASSMANN	
Clinton, Iowa	July 1	Los Angeles, Calif.	July 4-7
Rockford, Ill.	2	San Luis Obispo, Calif.	11
Beloit, Wis.	3	San Francisco, Calif.	14
Withee, Wis.	4, 5	Sacramento, Calif.	15
Milwaukee, Wis.	7	Chico, Calif.	16
Chicago, Ill.	8	Portland, Oreg.	18
Gary, Ind.	9	Seattle, Wash.	19
Grand Rapids, Mich.	10, 11	Vancouver, B. C.	21
Jackson, Mich.	12	Victoria, B. C.	22
Detroit, Mich.	14, 15	Seattle, Wash.	24
Toledo, Ohio	16	Wenatchee, Wash.	25
Cleveland, Ohio	17	Spokane, Wash.	26
West Newton, Pa.	19	Sagle, Idaho	27
Pittsburgh, Pa.	21	Hovre, Mont.	31
Allentown, Pa.	22	C. R. WEIDA	
Paterson, N. J.	23	Catawissa, Pa.	July 21
Rutherford, N. J.	24	W. N. WOODWORTH	
Flushing, N. Y.	26	Los Angeles, Calif.	July 4-7
New York, N. Y.	28	Kansas City, Mo.	8, 9
Rochester, N. Y.	30	St. Louis, Mo.	10
Buffalo, N. Y.	31		

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

MIKE BALKO		C. M. CHUPA	
Steubenville, Ohio	July 21	London, Ont.	July 14
WALTER BLICHARZ		FRED J. DARROW	
Pontiac, Mich.	July 14	Hawthorne, Calif.	July 28
CARL BOUGHTON		L. PAUL DAVIS	
Monessen, Pa.	July 14	Tehachapi, Calif.	July 14
J. BURTON BROWN		THOS. C. FAY	
Riverside, Calif.	July 21	Hawthorne, Calif.	July 14
Ontario, Calif.	21		

SPEAKERS' APPOINTMENTS

61

EARL L. FOWLER		MICHAEL R. NEKORA	
San Diego, Calif.	July 14	Antioch, Calif.	July 21
CARL HAGENSICK		FRANK NIEMCZAK	
Beloit, Wis.	July 7	Chatham, Ont.	July 21
JOHN G. HULL, JR.		THOS. T. RYDE	
Covina, Calif.	July 28	Santa Ana, Calif.	July 14
EDMUND JEZUIT		R. S. SEKLEMIAN	
Milwaukee, Wis.	July 7	Chico, Calif.	July 28
Grand Rapids, Mich.	21	GEORGE TABAC	
(Lafayette St.)		Saginaw, Mich.	July 21
GENE JEZUIT		JOHN TRZYNA	
Gary, Ind.	July 21	St. Louis, Mo.	July 21
DANIEL KAZIAK		IRWIN WYSOCKI	
Adrian, Mich.	July 21	Pittsburgh, Pa.	July 28
ADAM MISKAWITZ			
Wausau, Wis.	July 28		

CONVENTIONS

WINNIPEG, MAN., June 29-July 1—Mrs. Sharon Gowryluk, Kirkness, Man.

LOS ANGELES, CALIF., July 4-7—Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207

CANORA, SASK., July 5-7—Mrs. Doris Karutsky, Box 152, Stenen, Sask.

DETROIT, MICH., July 5-7—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Henry Kwolek, 38231 Richland, Livonia, Mich.

NEW BRUNSWICK, N. J., July 6, 7—Douglass College, Hickman Hall, St. George Ave. Mrs. Mark Kandel, 846 Van Buren Ave., Elizabeth, N. J.

MINNEAPOLIS, MINN., July 7-2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PORCUPINE PLAIN, SASK., July 9, 10—Porcupine Plain Community Hall. Mrs. Steve Svab, Box 357.

PRINCE ALBERT, SASK., July 12-14—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 - 13 Street E.

CINCINNATI, OHIO, July 21—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

CLEVELAND, OHIO, July 21—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., July 21—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle.

CHICAGO, ILL., July 28—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

JACKSON, MICH., Aug. 31, Sept. 1, 2

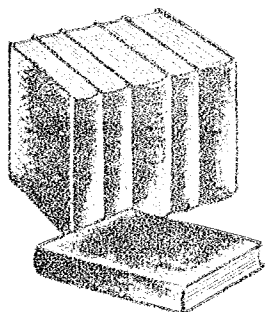
NEW YORK, N. Y., Aug. 31, Sept. 1, 2

SAN DIEGO, CALIF., Aug. 31, Sept. 1, 2

SEATTLE, WASH., Aug. 31, Sept. 1, 2

PITTSBURGH, PA., Sept. 21, 22

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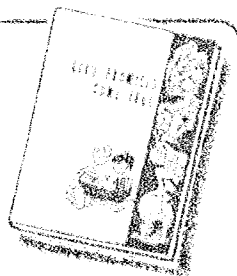
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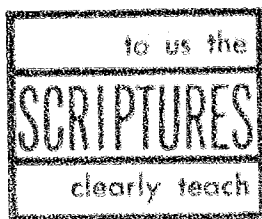
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age; ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which,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

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

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

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

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

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