

a herald of Christ's presence

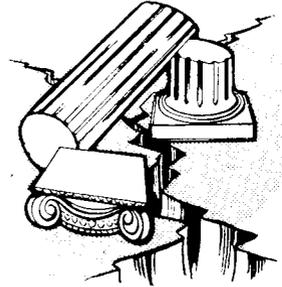
THE DAWN

THE WISDOM OF

THEIR WISE MEN

SHALL PERISH

ISAIAH 29:14



july · 1954

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NEW JERSEY

The Evanston Conference

"For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." —Isaiah 29:14

COMING August, the World Council of Churches will hold its second general conference, in Evanston, Illinois, the first being held in Amsterdam, Holland, in 1948. This will undoubtedly be the most momentous conclave of religionists to be held in America since the Parliament of Religions in the nineties of the last century. There will be a difference in this respect, that then the conference included representatives of practically all the nonchristian religions of the world, whereas in Evanston it will be limited to those who profess to be Christians. Concerning the Chicago Parliament of Religions, **The Chicago Herald** then said:

"Never since the confusion of Babel have so many religions, so many creeds, stood side by side, hand in hand, almost heart to heart, as in that great amphitheater last night. Never since written history began has varied mankind been so bound about with Love's golden chain. The nations of the earth, the creeds of Christendom, Buddhist and Baptist, Mohammedan and Methodist, Catholic and Confucian, Brahman and Unitarian, Shintoist and Episcopalian, Presbyterian and Pantheist, Monotheist and Polytheist, representing all shades of thought and conditions of men, have at last met to-

gether in the common bonds of sympathy, humanity, and respect."

The gathering at Evanston in August will in many ways, be just as imposing as was the Parliament of Religions in Chicago, although it will lack the universal aspect of the latter, and few, either in this country or abroad, will entertain a great deal of hope that any worthwhile degree of unity among Christian denominations will be achieved at Evanston, or that a workable solution for the religious and other problems of the world will be found. Actually, of course, nothing along this line resulted from the Chicago conclave more than a half century ago, although at that time there were high hopes in this direction.

But much has happened in the world since then. Contrary to the expectations and pronouncements of most outstanding churchmen, the world has not advanced toward a higher standard of civilization. The ideology of Jesus' Sermon on the Mount has not been accepted by the nations. Instead, in the short period of half a century, there have been two global wars, with a third threatening, and so terrible

in its potentials of destruction that thinking men and women the world over are freely expressing the possibility that the human race itself might be destroyed.

If, as expressed by the Chicago newspaper, the peoples of the earth, through their religious leaders, were never before so bound by "Love's golden chain," its links of friendship have long since begun to break, until today there is nothing on the horizon, religiously or otherwise, which gives assurance that the worst fears of man will not be translated into that holocaust of destruction which so many are predicting.

Many of the Fundamentalist groups of America will not be represented at Evanston; but representation from European churches will be quite general, and these are more Fundamentalist in viewpoint than most delegates from the United States with whom they will be meeting. Herein lies the basis of what will probably be one of the most vigorously contested points of controversy at the conference.

The Fundamentalist view is that the Bible is inspired; that its story of creation and the fall of man is literally true; that Jesus died for the sins of the world and was resurrected from the dead, and that he returns to earth to consummate the divine plan centered in him. This the Modernists deny, claiming that the Bible's story of creation and the fall is merely intended as an allegory to teach a lesson in moral living. They claim that

while Jesus may have died on the cross, as the Bible relates, it was not as a vicarious atonement for sin; and many of them openly express doubts that he was raised from the dead, as the Bible teaches. And Modernists as a whole deny that Christ will ever return to earth as the Bible teaches.

This difference of viewpoint will be brought into the open at the Evanston Conference. The committee on agenda, consisting mostly of clergymen from Europe, has chosen as a theme for the convention; "Christ, the Hope of the World." In outlining what they mean by this, they make it clear that in their understanding the second coming of Christ is a literal event in the divine plan of salvation, and that he returns to reign for a thousand years, as the Bible says, and that it will be during the "Millennium" of his reign that peace on earth and good will toward men will be achieved.

These European clergymen have not as yet made themselves entirely clear as to what they have in mind when they speak of the reign of Christ and the Millennium, but the Modernists who will attend the conference are already indicating that they will oppose the idea that the hope of the world lies in the return of Christ and the setting up of a literal kingdom on earth by him. So the lines of battle are being drawn, and it will be interesting to see what the outcome will be.

As we have said, the clergymen from Europe are as yet vague in

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their statements concerning Christ being the hope of the world. Perhaps this vagueness is due to their own uncertainty as to just what the return of Christ and the establishment of his kingdom will actually mean. This would not be surprising. There are various Fundamentalist groups in this country who would agree that Christ is the only hope of the world, and that his return will mean the consummation of the divine plan, yet their view as to just what this consummation will involve are quite dissimilar.

Some believe that at his return there will be terrible and frightening convulsions of nature; that the righteous—those who hold to their views, that is—will be snatched away into the air, and that the unrighteous will perish as humans, and then, as immortal souls, be tormented forever.

Others hold that convulsions of nature will occur when Christ returns, that the righteous—meaning themselves—will be caught up into the air, and that the wicked will perish. But they do not believe that the wicked have immortal souls which will be tormented forever. Rather, the wicked, they claim, remain in the sleep of death for a thousand years, while the righteous, in heavenly glory, study the “books” which record their past deeds, discover that none are worthy of everlasting life, so they are resurrected to have the sentence of eternal destruction passed upon them.

Still others believe that when

Christ returns the righteous will be caught up to be with Christ, and will reign with him over the earth for a thousand years; that it will be during that time that the world will be converted. But these hold out no hope at all for those who have died throughout the centuries without accepting Christ, and for the millions who yet will die before, as they allege, he will return and set up his kingdom in which they expect to be joint-heirs.

So this divided viewpoint of the so-called Fundamentalists will attempt to meet the arguments of the Modernists at the Evanston conference. There will probably be but one point of agreement among them all, Fundamentalists and Modernists alike, as to how Christ is the hope of the world, which is that it will be necessary for all to accept and practice the ideological teachings of his Sermon on the Mount in order to have peace, and whatever salvation they might conceive as being in store for the faithful beyond the grave.

And we can agree with this also. It is self-evident, we think, that whatever one's views otherwise may be, the ethical teachings of the Master are of paramount importance, and that those who ignore or flout them could not possibly be pleasing to the Lord. Neither individuals nor communities of individuals can ever hope to have peace unless they learn and practice love for their enemies, and find it in their hearts to pray for those who despitefully use them. No one will ever attain the bless-

ings which Christ provides unless he seeks to become like our Father who is in heaven—our loving Father, who causes the rain to fall and the sun to shine upon both the just and the unjust.

We trust that even the Modernists at the Evanston Conference will agree that in this sense Christ is the hope of the world. But the Fundamentalists will insist, and properly so, that a great deal more than wholesome moral living is necessary to salvation. They will argue, and scripturally so, that belief in the sacrificial work of Christ is also essential, that apart from such a belief Christ offers no hope for the world.

This is the dogmatic teaching of the Word of God! We read concerning Jesus that there is no "other name under heaven given among men, whereby we must be saved." (Acts 4:12) Belief in him includes faith in the fact that according to the Scriptures he "was delivered for our offenses, and was raised again for our justification." (Rom. 4:25) Jesus himself said that he would give his flesh for the life of the world, and certainly no one could have life unless he gratefully, and by faith, accepted this fact, and appropriated to himself the life-giving powers of Christ's sacrificed life.—John 6:51

Sin Atonement Foretold

By pictures and by prophetic utterances, the Old Testament Scriptures point forward to the coming and death of Jesus as the world's Redeemer. This aspect of the divine plan of salvation is shown in

the symbolism of a slain lamb, the first picture of this being Abel's offering of a flesh and blood sacrifice, which the Lord accepted.

The thought is again shown in Israel's sacrifice of the passover lamb. It was the blood of the passover lamb that afforded protection against death for Israel's firstborn that fateful night in Egypt, when the death angel destroyed Egypt's firstborn. It was the next morning that all Israel was delivered from slavery under the cruel taskmaster, Pharaoh. This pointed forward to the deliverance of all mankind from slavery to sin and death in the morning of earth's new day, that day referred to by David, when he foretold that while weeping may endure for a night, "joy cometh in the morning."—Ps. 30:5

In Isaiah 52:10 we read of a glorious time when the Lord will make "bare his holy Arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." The "Arm" of the Lord is Christ, the hope of the world, and we have the blessed assurance that all the ends of the earth shall see his salvation. But first the "Arm" of the Lord, as shown by Isaiah, was to be "despised and rejected of men; a man of sorrows, and acquainted with grief." Isaiah says further that he would be led "as a lamb to the slaughter."—Isa. 53:3, 7

When John the Baptist introduced Jesus to his disciples, he said, "Behold the Lamb of God, which taketh away the sin of the

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world." (John 1:29) In order to take away the sin of the world, this "Lamb" must be slain. This was done, Peter later explained, when by "the determinate counsel and foreknowledge of God," he was taken, and by "wicked hands" was "crucified and slain."—Acts 2:23

The Apostle Paul, speaking of the death of Jesus and of the opportunity of salvation which it guarantees, said, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:3-6) The word "ransom" here used means a price to correspond, a substitute; so Paul is explaining that Jesus became the world's substitute in death.

Death was the penalty for sin, and Jesus "poured out his soul," his being, "unto death." (Isa. 53:12) It was for this purpose that he was "made flesh"; that is, "for the suffering of death." (Heb. 2:14) The condition of death is described in the Old Testament by the Hebrew word *sheol*, which is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. In Psalm 16:10 it is translated "hell," the text indicating that Jesus' soul was in hell from the time of his crucifixion until his resurrection. "Thou wilt

not leave my soul in hell," David wrote prophetically of Jesus.

After Jesus' resurrection and his return to the heavenly courts he said to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death." (Rev. 1:18) Paul expressed a similar thought when he wrote that "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. 14:9

Yes, by virtue of his death as the Redeemer, Jesus now is the "lord," has control over, both the dead and the living. He has the "keys" of "hell and of death." Having humbled himself and become obedient unto death, even the death of the cross, God has highly exalted him "and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:8-11

This is, in part, a quotation from the prophecy of Isaiah as found in the 45th chapter of his book. The context seems very appropriate at the present time, when nations and churches are taking counsel together to find a way of salvation, and when the vast majority of them are looking for help to gods of their own making, rather than to acknowledge that Christ is their only hope, and the hope of the world. We quote:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—vss. 18-23

Who could doubt, when reading a prophecy like this, that Christ is the hope of the world? It emphasizes the fact that God did not create the earth in vain, but formed it to be inhabited, as though it related to a time when it appeared that all the inhabitants of the earth might be destroyed. It speaks also of those "who are escaped of the nations," indicating a widespread destruction in which only a portion would "escape." It indicates also a confusion of religious thought, when those who escape would be looking in vain to gods who cannot save—ideological and ethical gods, as many of the delegates at Evanston will be doing.

But withal there is only one hope for salvation. The Lord declares,

"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." Then follows the Lord's statement that he has confirmed his provision of salvation by his oath. There is only one instance recorded in the Bible in which God confirmed his promise by his oath; that is, when Abraham showed his willingness to offer his son Isaac in sacrifice. Then God confirmed his promise to Abraham that through his seed all the families of the earth would be blessed.

Paul speaks of Isaac as being Abraham's "only begotten son." (Heb. 11:17) Actually, of course, Abraham had other children, but Paul's use of this expression suggests that Isaac was a type of Christ. So far as Abraham was concerned, he actually offered Isaac in sacrifice, and Paul explains that he "received him in a figure from the dead." (Heb. 11:19) In that experience, then, we see the death and resurrection of Jesus illustrated. That God confirmed the covenant with his oath at this juncture would therefore mean that through the death of Jesus the divine purpose to bless all the families of the earth was sealed.

And this blessing will reach the people through the exalted Christ; through him who is raised above angels, principalities, and powers; through him to whom "every knee shall bow, and every tongue confess." (Isa. 45:23; Phil. 2:9-11) Thus far only a comparatively few have had a fair opportunity to hear

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and believe on this only name whereby anyone can be saved. In this connection, it will be interesting to observe how the European and other Fundamentalists at the Evanston Conference will handle the theme, "Christ, the Hope of the World."

Doubtless some will insist that while the sacrificial work of Christ was essential to salvation, they will claim that the opportunity to believe on him is limited to the present short span of life, and that those who die in unbelief are forever lost. This, with many, is understood to mean that they will suffer an eternity of torture. One of the texts used to substantiate this limited view of divine grace is Paul's statement, "Behold now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2

They overlook the fact that Paul is not here referring to the period of one's life, but to an age in the divine plan, an age in which God accepts the sacrifices of his people, and to those who are faithful even unto death he will give the reward of joint-heirship with Christ in his kingdom. In this text (II Cor. 6:2), Paul is quoting from a wonderful promise of God recorded in Isaiah 49:8, which reads, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

There is no other possible meaning in this divine promise than the

fact that during the present age God is preparing the true followers of Jesus to be associated with him in the future blessing of all mankind. The earth was given to man as a heritage, but man forfeited his inheritance through sin. Through Christ and the church it is to be restored to him, and the "desolate heritage" will be made like the Garden of Eden. The people, awakened from death, will be given an opportunity to occupy their restored home forever—"That thou mayest say to the prisoners [of death] Go forth."—Isa. 49:9

This introduces another aspect of the subject, "Christ, the Hope of the World," which will probably be discussed at Evanston in August; namely, the future work of Christ and the bearing it will have on saving the present social order from ruin, and providing individual salvation from death.

The Fundamentalist clergymen from Europe use language which indicates that they believe in the actual return of Christ, and that he will set up a real government in the earth, and reign for a thousand years. Will they clarify their position at the conference? If they do, what will be the reaction of the majority groups who long since have given up their belief in the second coming of Christ, and who claim now that the only way the world can benefit from Christ is to adopt and practice his moral and ethical teachings? It will be interesting to watch.

Next month we will discuss the

prophecies pertaining to the work of Christ during the thousand years of his second presence. Certainly those who have faith in the inspired Word of God can have no

doubt that Christ is the hope of the world in a much more comprehensive manner than many have as yet come to believe.

(To be continued)

Fleeing for Refuge

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”
—Hebrews 6:18

GOD'S arrangements for the nation of Israel provided for cities of refuge to which those could flee who inadvertently had killed a fellow Israelite. If they reached one of these cities before being apprehended, and remained inside its walls, they were safe from punishment. It was evidently this provision which Paul uses as an illustration when he speaks of Christians fleeing for refuge. But with these, their refuge from the condemnation of death which came upon them through Adam, is not a walled city, but the glorious hope of the Gospel of Christ. Paul explains that the promise of God which is the foundation of this hope is the one which he made to Abraham in which he assured the patriarch that through his seed he would bless all the families of the earth. There are two parts to this promise—the development of the “seed,” and the blessing of all the families of the earth by this seed. The “seed” is Christ and his true church of this age. Mankind as a whole will be blessed through this seed in the next age. All concerned find refuge, not only in the hope engendered by the promise, but in the fact that God confirmed the promise by his oath. A beautiful Old Testament prophecy concerning this is found in Isaiah 45:21-23.

LESSON FOR JULY 4

Jesus, Our Example and Lord

GOLDEN TEXT: "And Jesus increased in wisdom and stature, and in favor with God and man."
—Luke 2:52

LUKE 2:40-52

THE Scriptures reveal little concerning the boyhood days of Jesus. We know that at a very early age—probably when he was about two years old—his foster father was warned by God of dangers which surrounded him in Jerusalem, and he was instructed to take the young child to a safe retreat in Egypt. Later when Herod, who sought the boy's life, had himself died, Joseph returned to Nazareth with his wife and the boy Jesus. Aside from this, the incident related in today's lesson is almost all we know of Jesus' life prior to the time he was thirty years of age and came to John the Baptist and asked to be immersed.

It is, of course, a joy and an inspiration to think of the zeal of the boy Jesus in seeking to know and to do his Heavenly Father's will. The words of the boy Jesus, "Wist ye not that I must be about my Father's business?" reflect a consecrated attitude of mind and heart which every true follower of the Master might well seek to emulate. Surely we, also, should be about

our Father's business. Indeed, this should be the chief concern of every consecrated follower of Jesus.

Actually, however, the sacrificial walk of Jesus in which we, as Christians, endeavor to follow, did not begin until he entered upon his ministry at Jordan. There he began to lay down his life, and at this point in his human life we begin to follow his example of sacrifice, endeavoring to be "planted together in the likeness of his death."—Rom. 6:5

It is true, though, that helpful lessons may be drawn from the little we know of Jesus' life previous to the time he entered upon his active ministry. The record of his conversation with the Doctors of the Law in the temple is very incomplete, but since he said to his mother in reference to his purpose in being in the temple, "Wist ye not that I must be about my Father's business?" we may assume that he was endeavoring to learn from them when it would be proper for him to consider entering into the active service of his Heavenly Father.

Under the Law, one was not eligible to do priestly service until he was thirty years of age. (Num. 4:3) Probably Jesus learned this when questioning the religious guides of Israel in the temple. It seems a reasonable conclusion that this is why he was willing to return to Nazareth with his parents and be subject to their wishes until he was thirty years of age.

We are told that when Jesus "began to be about thirty years of age" he came to John to be baptized. (Luke 3:23) This wording seems to suggest that Jesus was alert and ready even a little before that time—when he "began" to be about thirty. Perhaps he left home in time to permit him to reach John on the very day he was thirty years old. There was no tarrying on his part.

This is an example which every Christian might well notice and endeavor to apply in his life. One of the tendencies of the fallen human nature is to put things off; to say, well, I know the Lord wants me to do this, but I will do it tomorrow; today I have temporal matters to take care of. To put the Lord and the Lord's business first in our lives, as Jesus did, is a real test of true Christian discipleship. We constantly need to be on guard lest we find ourselves giving the Lord merely what is left of time or strength, or other talents.

Our Golden Text is very revealing. It informs us that Jesus grew in favor both with "God and man." He continued to grow in favor with God, even after his baptism and

QUESTIONS

- How much do we know about the boyhood days of Jesus?
 - Can we profit by Jesus' example as a boy?
 - At what point in Jesus' life do we begin particularly to follow in his steps?
 - At what age was it proper for Jesus to enter upon his ministry?
 - Did Jesus continue to grow in favor with men after his baptism?
-

entry upon his ministry. But from that time onward he began to lose favor with man. True, there were many who marveled at the gracious words which proceeded out of his mouth. Multitudes followed him for the loaves and the fishes. But sentiment continued to build up against him, especially within the ranks of Israel's religious leaders, and finally they were able to incite the crowd to cry, "Crucify him! crucify him!"

In his maturing years Jesus surely was "holy, harmless, undefiled, and separate from sinners," even though this is said of him as our High Priest. (Heb. 7:26) Certainly he must have been kind and gracious to all with whom he came in contact. It was not his righteousness, therefore, nor his graciousness, nor his kindness, that caused the people to hate him. Rather, it was the fact that when he began his ministry the truths which he taught exposed the errors and hypocrisy of Israel's religious leaders. He let his light shine, and the darkness hated the light. In this his example is most important to us. Are we likewise faithful in our witness for the truth?

Are We Growing As Christians?

GOLDEN TEXT: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."
—II Peter 3:18

I CORINTHIANS 3:1-3; EPHESIANS 4:11-16; II PETER 1:5-8; 3:18

PAUL informs us that one of the evidences of the lack of Christian growth is the desire to be attached to human leaders. It is but natural for the young believer to lean upon those most instrumental in bringing him the "light of the knowledge of the glory of God [as it shines] in the face of Jesus Christ." (II Cor. 4:6) To begin with, his faith is not quite able to lay hold fully upon the things which are "unseen," so he leans for support upon the arm of flesh.

If perchance there is in a community, or in a church, more than one who has been blessed by the Lord as the channel through which the truth reaches others, and if any unchristian spirit of rivalry exists, then factions are sure to develop. It was so in the church at Corinth. Nor is this always the fault of the leaders or teachers; although a true undershepherd of the flock will be quick and firm, as Paul was, in speaking out against this evidence of carnality.

This manifestation of carnality is sometimes very subtle. Paul speaks of those who were saying, "I am of Cephas," or "I am of Apollos,"

or "I am of Paul." That these claims should represent a spirit of carnality is quite understandable. But Paul also labels as carnal the claim being made by some in Corinth who were saying, "I [am] of Christ." (ch. 1:12) What does he mean by this?

It is quite possible that in the Corinthian church there was what one writer has labeled a "spiritual aristocracy," who, noting the tendency of some to attach themselves to one or another of the teachers who had served them, assumed an attitude of superiority and said, "Well, we won't follow human leaders; we'll follow only Christ." This, of course, in itself would be quite proper; but if the claim were made with any thought of being more "spiritual" or more "mature" than the others, it could easily reflect a spirit of pride which would be just as carnal, and just as wrong in the sight of the Lord as the immature claims of the others.

From Paul's lesson in Ephesians 4:11-16 we learn that human instrumentalities are used by the Lord for the building up of the church. In his letter to the Corinthians he was not condemning the service of teachers in the

church, but rather, the wrong attitude of the church toward teachers. The apostles, of course, are the inspired servants of the church; but in addition to these, the Lord throughout the age has provided pastors, teachers, and evangelists, and these also are essential to the spiritual welfare of the Lord's people.

One of the evidences of spiritual pride and of carnality is the attitude sometimes taken that no help outside of the Bible is needed. This is a wrong viewpoint, for the Lord provided for additional help; the help, that is, of uninspired servants such as pastors, teachers, and evangelists. These are among the gifts of God, and we cannot get along well as Christians if we ignore or set aside any of his "gifts."

The Apostle Peter's lesson on Christian growth properly begins with the 4th verse of the first chapter of his second epistle. Our Golden Text speaks of growing in grace and in knowledge. It was God's grace that enabled us to have a knowledge of these "exceeding great and precious promises" which enable us to become "partakers of the divine nature." When our faith lays hold upon these promises we have a foundation upon which to build true Christian character.

Peter describes this building, or growth, as adding to our faith virtue, and to virtue, knowledge, and to knowledge, self-control, and to self-control, patience, and to patience, godliness, and to godliness, brotherly-kindness, and to broth-

QUESTIONS

- What illustration did Paul use of immaturity in Christian development?
 - What is the Christian's proper attitude toward teachers in the church?
 - What is one of the principal evidences of proper Christian growth in the grace and knowledge of the Lord?
-

erly-kindness, love. Peter adds that if these things be in us and abound, we will neither be barren (or idle) or unfruitful in the knowledge of our Lord Jesus Christ.

These Christian graces which properly grow out of our knowledge of the truth will not permit us to be idle. If, for example, love is dominating our lives, we will be impelled to use time and strength in the service of the Lord. Thus the fruitage of the Holy Spirit in our lives will be not only those graces which should adorn every Christian character, but also our self-sacrificing efforts to bless others with the joys of the truth.

Such a disciplined, unselfish Christian character is in pleasing contrast to the immaturity which concerns itself unduly with the carnal issue of human leadership. To know why the Lord gave us the truth, and to be using it unselfishly for the blessing of others, is one of the best evidences of healthy growth in the grace and knowledge of the Lord.

Growing Through Bible Study

GOLDEN TEXT: "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works."

—II Timothy 3:16, 17

**ACTS 17:10, 11; I TIMOTHY 4:13-16;
II TIMOTHY 2:15; 3:14-17;
HEBREWS 4:12**

GROWTH as "new creatures" in Christ Jesus is dependent upon Bible study, for it is through Bible study that we "feed" upon the precious promises of God which nourish and give us strength. Our Golden Text emphasizes that "all scripture given by inspiration of God" is profitable, and indeed is necessary, if all our needs as new creatures are to be supplied. The King James Version translates this text to read, "All scripture is given by inspiration of God." The word "scripture" simply means writing, and it is not true that all writing is inspired by God. But it is true that all writing which is inspired by God is profitable for all the purposes mentioned in our Golden Text.

The inspired apostles encouraged Christians in the Early Church to study the inspired Scriptures. At that time the Old Testament was almost the only scriptures they had, because various books of the New Testament were just being written. However, the Old Testament contained God's promises of the Mes-

siah, and of the kingdom which he would establish. The Old Testament also foretold the sufferings of Christ and the glory that should follow. Although not understood by the ancients, the Old Testament also foretold that the Messiah would have joint-heirs who would live and reign with him in the kingdom. This was the great mystery which was kept hidden for ages but revealed to the Early Church by the apostles.

So these early Christians were encouraged to "search the Scriptures" and prove for themselves that what they were being told by the apostles was really true. Those who heard Paul at Berea, and believed, heeded this admonition, and were complimented for it. The record is that in this respect they were more noble than "they of Thessalonica." The Thessalonian brethren proved to be very zealous in bearing witness to the truth, but apparently they were not such close students of the Scriptures as the believers at Berea.—I Thess. 1:3-9; Acts 17:11

It is a mistaken notion, all too prevalent these days, that zealous study of the Bible in order to know

QUESTIONS

Is "all scripture" given by inspiration of God?

Was the entire Bible available to the Early Church?

Is the study of doctrine essential to Christian growth?

Name three ways in which we need to rightly divide the Word of truth.

and to be thoroughly established in the doctrines of the divine plan is not too important. The apostles did not have this viewpoint. Paul exhorted Timothy that he should give heed to himself and to the doctrines; that by so doing he would save himself as well as those to whom he ministered. This makes salvation itself dependent upon taking proper heed to the doctrines of the Word. This is in harmony with Jesus' words when he prayed, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) The only way to know God is through the doctrines of the divine plan which reveal him.

There is little or no spiritual profit in studying the Bible haphazardly. Paul admonished Timothy that in studying, or striving, as it is in the Greek text, to show himself approved unto God, he should "rightly divide the Word of truth." This admonition precedes a reference to an error which was being preached by some at that time; namely, that the resurrection had already occurred. The Bible emphatically teaches the doctrine of the resurrection, both of the church and the world, but there is a due time in the plan of God for this to take place, and those in the Early Church who rightly divided the Word of truth could not be induced to believe that the promised resurrection had already occurred.

Not only are there time divisions in the plan of God which must be

noted in our study of the Bible, but there is a different reward promised to the faithful of this age from that which will be offered to mankind in general during the coming age, the Millennium. The church is promised "glory and honor and immortality," (Rom. 2:7) while in the next age those who obey will be restored to life as human beings on the earth. (Isa. 35:8, 10; Rev. 21:2-4) If we fail to note this when we study the Bible, it will oftentimes seem to contradict itself.

Much of the language of the Bible is symbolic, while also a great deal of its testimony is presented without symbolic significance. We need to discern the difference between literal and symbolic language in our study of the Word, or else again it will appear as though its testimony is contradictory.

If we rightly divide the Word of truth along these various lines, it will reveal God's wonderful plan to us in a manner which will induce healthy spiritual growth as we yield ourselves to its holy influence.

Growing Through Prayer

GOLDEN TEXT: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

—I Thessalonians 5:16-18

LUKE 11:1-13; PHILIPPIANS 4:6, 7

THERE are two primary aspects of prayer; namely, giving thanks to God for his blessings, and making requests to him for further blessings, of whatever sort they may be. Our Golden Text calls upon us to give thanks "in everything." It is quite natural to lift up our hearts to God to thank him for the good things of life, and for the happy experiences which he permits us to enjoy. We like to thank him also for his love as expressed through the gift of his Son to be our Redeemer, and for his glorious plan of salvation which he has revealed to us through his Word.

But the apostle says that we should give thanks to God for "everything," and this includes our trials, the hardships of life which tend to discourage us and disrupt our peace of heart and mind, but in the overcoming of which we are made strong. We should remember that the Lord permits these experiences, also, because his wisdom sees that they are good for us; that we need them as part of our training to live and reign with Christ. They are among the "all things" which "work together" for our

good, and therefore we should give thanks for these, the "sorrow and the pain," as well as for "the sunshine."

Concerning our requests the Apostle James writes: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) In other words, selfish prayers are not heard by God. If what we request is desired merely in order to pamper self, or to gratify selfish desires—described by James as "lusts"—our prayers will be neither proper nor effective.

Various definitions of prayer have been suggested, an appropriate one being that prayer is the claiming of the promises of God. This is simply another way of saying that God has already promised to give what he desires us to have. This is reasonable, for certainly the Lord does not need us to enlighten him as to our needs. There is a saying that prayer changes things. It can very well change one's attitude toward God, and toward the providences of God, but prayer cannot change God's plan for his people.

One of the comprehensive promises of God to his people is that he will give his Holy Spirit to those

who ask of him. The gift of the Holy Spirit includes all that the Holy Spirit brings into the life of a Christian—enlightenment, comfort, courage, and a fruitage of love, joy, peace, longsuffering, and patience. These are all spiritual blessings which the Lord delights to shower upon his people, and the more so as we petition him earnestly for them.

The prayer which Jesus suggested to his disciples in answer to their request, "Teach us to pray," contains all the elements essential to acceptable Christian prayer. It opens with an expression of reverence and adoration for the Heavenly Father—"Hallowed be thy name." Proper reverence for God will lead us to follow closely the instructions of his Word, and Jesus gave instructions that we should approach the Heavenly Father in his name.

The first request in the model prayer is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) This is an unselfish petition, for it implies blessings for all mankind, and it is certainly within the range of what God has promised. To ask him to fulfil his kingdom promises manifests our enthusiasm for his plans and purposes.

Then follows a personal request—"Give us this day our daily bread." (Matt. 6:11) We might well think of the expression, "daily bread," as symbolic of all our needs as Christians, both temporal and spiritual. And the Lord has promised to supply our needs according to the riches of his grace.

QUESTIONS

What are the two main aspects of prayer?
Why are our prayers sometimes not answered?

Can prayer change God's will?

How can we properly approach God in prayer?

Explain the main points in the Lord's Prayer.

(Phil. 4:19) Perhaps all our physical wants will not be supplied, but what we really need, and what will be for the best interests of the new creature, will be given. And certainly he has promised to supply our spiritual needs.

We also have the privilege of asking for forgiveness, for the Lord has promised to forgive us our sins. The prayer reminds us, however, that the extent of God's forgiveness will be measured by the extent to which we forgive those who trespass against us. This is very heart-searching.

James assures us that God tempteth no man. (James 1:13) We may consider this as a promise and an assurance that God will not lead us into temptation. So we are to claim this assurance and at the same time ask for deliverance from evil, which is again something which God has promised. As individuals we are daily delivered from evil, and the entire church is promised a glorious deliverance into the kingdom.

Paul writes, "Be careful for nothing"—or be not anxious about anything. Prayer is a daily reminder of God's care, and, if we are "instant in prayer" it will contribute greatly to the peace of God ruling in our hearts.

The Resurrection of the Dead

**"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."
—Isaiah 35:10**

CHRISTIANITY is the only religion in the world which holds out a hope that those who have died will be raised to life again—that there will be a resurrection of the dead. The heathen religions do not acknowledge that anyone is dead. There is no death, they insist; so naturally from their standpoint there could be no resurrection of the dead. But the Apostle Paul does not agree with this viewpoint. He wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15:17-19

God's plan to restore the dead to life is emphasized throughout the Old Testament as well as the New. In his defense before Felix, Paul referred to his "hope toward God," which the Jewish religious leaders of his day "also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

The Apostle Peter referred to this hope of a resurrection, using the word "restitution," saying that

there would be "times of restitution of all things," and then added, "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) As one of his proof texts Peter cites the promise God made to Abraham to bless all the families of the earth. (Acts 3:25) Then, in the beginning of the next chapter, we are told that the "captain [margin, ruler] of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection of the dead."—Acts 4:1, 2

This was exactly what Peter meant by "times of restitution of all things." So from his testimony we know that the doctrine of the resurrection is clearly set forth by the prophets of the Old Testament. True, the word resurrection is not used in the Old Testament, but the hope of a restoration to life which it describes is set forth in many and various ways. Jesus told the Sadducees that the fact of a resurrection is set forth in the Lord's word to Moses at the burning bush saying that he was "the God of Abraham, and the God of Isaac,

and the God of Jacob; for he is not a God of the dead, but of the living: for all live unto him."—Luke 20:37, 38

This text is often mistakenly used to prove that the dead are not actually dead. But this is not the argument which Jesus presents. Abraham, and Isaac, and Jacob were dead, but because God intended to raise them from the dead they were not forever out of existence. All live unto God, Jesus said, and the reason is that God has promised to raise all from the dead. Because of this, he looks upon them as being merely asleep, from which there will be an awakening.

A "Returning"

One of the ways by which the idea of resurrection is set forth in the Old Testament is by the use of the word "returning." Thus, for example, in our text the promise is that "the ransomed of the Lord shall return." In the New Testament the Apostle Paul informs us that it is God's will that all men shall be "saved, and come unto the knowledge of the truth." The great truth referred to is that Jesus gave himself a "ransom for all." It is this that is to be made known to all "in due time."—I Tim. 2:3-6

Since Jesus gave himself a "ransom for all," it means that the "ransomed of the Lord" who are to "return" are all mankind, all who have been redeemed by the precious blood of Christ. Their returning is described by Paul in the text just quoted as being "saved" in order that they may

have the truth of the ransom "testified" to them. They cannot acquire a knowledge of the truth while in the sleep of death.

Children to Return

Jeremiah 31:15-17 assures us that children are to "return" from death, described in this passage as a returning from "the land of the enemy." We quote: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; **Refrain** thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

It is interesting to note in this passage how Jeremiah emphasizes the fact that it is the Lord who is promising that children shall "come again from the land of the enemy." No human being could make such a promise and be able to fulfil it. Only by divine power can the dead be restored to life, and in this wonderful promise God assures us of his intention to use his power for this purpose. In the New Testament this promise is referred to and applied to the children who were killed by King Herod in his attempt to destroy the newborn King, Christ Jesus; but we may well apply it to all children who

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have been struck down by the grim reaper, Death.

All to "Return"

In Psalm 90:3, the prayer of Moses also expresses the hope of resurrection. Addressing the Lord he says, "Thou turnest man to destruction; and sayest, Return, ye children of men." It was in the Garden of Eden, and because of original sin, that the Lord turned man to destruction. To Adam he said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) Because Adam's children were born after he sinned, they were imperfect and partook of the death penalty. Paul wrote, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

Paul expresses a similar thought in I Corinthians 15:22, which reads, "As in Adam all die." In this text the apostle adds, "even so in Christ shall all be made alive." Thus he explains the manner in which the Lord will say, "Return, ye children of men." Moses simply states that the Lord turned man to destruction, and will later restore him to life, while Paul explains that death came through Adam, and that life will come through Christ.

Job's Hope of Resurrection

The Prophet Job is one of the outstanding characters of the Old Testament. He was permitted to pass through much suffering, mentally and physically. It reached the point where he could endure

no more, so he asked the Lord to let him die—"O that thou wouldest hide me in the grave, . . . until thy wrath be past," he prayed. Having asked God to let him die, he then asked, "If a man die, shall he live again?"—Job 14:13, 14

Job was simply inquiring as to what his status would be in the event the Lord answered his prayer and allowed him to die. Speaking under the inspiration of the Holy Spirit, Job replied to his own question, saying, "All the days of my appointed time will I wait, till my change come. [Then] thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) The hope expressed by Job that the Lord would "call" him forth from death is in keeping with the assurance given us by Jesus that "all" in death will hear his "voice" and "shall come forth."—John 5:28, 29

Earlier in his experience Job expressed the opinion that it would have been better for him had he died in infancy. He explains that in this event he would have "lain still and been quiet." "I should have slept," he continued, and "been at rest." He also indicates that all classes of the human race, kings, counselors, great, small, the wicked and the weary, all rest together in death—"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor."—Job 3:11-19

Here Job refers to the dead as

being “prisoners”—held captive in death. In a reference to the “kings of the earth upon the earth” who lose their lives in the great Armageddon struggle at this end of the age, the Prophet Isaiah said, “They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison [of death], and after many days shall they be visited.” (Isa. 24:21, 22) The “visiting” of these suggests their awakening from the sleep of death.

Released from Captivity

In keeping with the thought that the dead are as prisoners are many Old Testament references to them as being captives, or in captivity. This seems particularly true of the wicked dead. But we are assured that these captives shall be released. Probably such promises prompted Paul to affirm that there would be a resurrection of the dead, including the “unjust.” “I will bring again the captivity of Moab in the latter days,” the Lord assures us through the Prophet Jeremiah. (Jer. 48:47) The Moabites were a wicked people, yet they will be released from their captivity in death.

The Lord said that this would occur in the “latter days.” When Jesus said to Martha, “Thy brother shall rise again,” she replied, “I know that he shall rise again in the resurrection at the last day.” (John 11:23, 24) From this we learn that the “last day,” or “latter days,” is the time of the general resurrection. This reaffirms the

fact that bringing “again the captivity of Moab in the latter days” will, in reality, be their resurrection from death.

The ancient Ammonites were also a wicked people, yet the Lord’s promise is, “I will bring again the captivity of the children of Ammon.”—Jer. 49:6

The wicked Elamites are also promised an awakening from death. God’s promise concerning them is: “It shall come to pass in the latter days, that I will bring again the captivity of Elam.”—Jer. 49:39

In Ezekiel 16:53 we are assured that the Sodomites, the Samaritans, and the Israelites are to be resurrected. God’s promise is, “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.”

Order of the Resurrection

The hope of the resurrection is clearly set forth in both the Old and New Testaments, but it is only in the New Testament that we are furnished with some of the details concerning its order and the nature of the released prisoners of death. We are indebted to Paul for much of this information, as he outlines it in the 15th chapter of 1st Corinthians. After declaring that as “in Adam all die, even so in Christ shall all be made alive,” he explains, “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”—vss. 22, 23

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In verse 20 of this chapter, Paul speaks of Christ as being the "firstfruits of them that slept." However, his footstep followers are counted in with him as part of the "firstfruits." In James 1:18 and Revelation 14:4 the true church is referred to as "a kind of firstfruits unto God of his creatures." So when Paul, in describing the order of the resurrection, says, "Christ the firstfruits," the body members of Christ are included.

From two standpoints these, together with Jesus, are the firstfruits of the resurrection. In Revelation 20:4, 5 they are described as participating in the "first" resurrection, and from this standpoint are properly called the "firstfruits." But there is another and perhaps more significant thought attached to the term "firstfruits" than merely being first. The word stems from the Lord's arrangement with the people of typical Israel to present the firstfruits of their harvests to him as an offering, or sacrifice.

Exodus 34:26 speaks of the "first of the firstfruits." This might well point forward to the offering of Jesus, who thus would be the "first" of the "firstfruits" to be raised from the dead, having given his life for the sins of the world. Jesus' followers also offer themselves in sacrifice. They follow in his footsteps, and are "planted together in the likeness of his death," and will therefore be in the likeness of his resurrection as the remaining members of the "firstfruits" class.—Rom. 6:5

In Revelation 20:4, 5, where these

are shown to be raised in the "first resurrection," they are also pictured as a sacrificing class—"beheaded for the witness of Jesus and for the Word of God." Not many of these have been literally beheaded. The Apostle Paul was, and probably a few others; but all who participate in the first resurrection to live and reign with Christ, are symbolically beheaded. The thought is of renouncing one's own will and way, and accepting the headship of Christ, thus becoming a part of his mystical body.—I Cor. 12:12-14

Thus the term "Christ" in the larger sense embraces both Jesus and his church, and Paul explains that in the resurrection Jesus is the first to be raised from the dead; then his body members, the remainder of the "firstfruits" class. But this is only the beginning of the resurrection! Paul explains that "afterward" there will be those who become Christ's during his presence—his presence, that is, in the kingdom, which is to last for a thousand years.

It is this "afterward" resurrection that so many have failed to see in the Word of God, and the King James translation somewhat obscures the thought. It reads, "Afterward they that are Christ's at his coming." It is the Greek word **parousia** which is here translated "coming." This word means "presence," and the reference is to the entire thousand years of Christ's presence as the reigning King of earth. This is shown by the next three verses, which read, "Then cometh the end, when he shall

have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power; for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death."—vss. 24-26

Those who are, or become Christ's during his presence will be those of the world of mankind who, during his reign, will be awakened from the sleep of death and accept the opportunity then given of believing on him and obeying the laws of his kingdom. This also is shown in the 20th chapter of Revelation, where we are informed that during the thousand years of Christ's reign, when his church, brought forth in the "first resurrection" will be reigning with him, "the dead, small and great" will stand before God, being enlightened concerning the divine will and purpose for them by the "books" which then will be opened. It will be then that "death" and "hell" will deliver up the dead which are in them.—vss. 11-13

What Kind of Bodies

The question naturally arises as to what people will be like in the resurrection. This has been an age-old question, and Paul brings it into his treatise on the subject—"But some man will say, How are the dead raised up? and with what body do they come?" Paul's answer to this question reads, "Thou fool, that which thou sowest is not quickened [made alive], except it die: and that which thou sowest,

thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."—I Cor. 15:35-38

Even in Paul's day the erroneous theory that "there is no death" was prevalent, to the extent that he thought it necessary to emphasize that there could be no resurrection of the dead if no one is dead—"That which thou sowest [in death] is not quickened, except it die." Then he explains that the body which is sown in death will not be "quickened" in the resurrection. That which is resurrected he describes as "bare grain." He explains, that each bare grain will be given a body in the resurrection as it pleases the Lord—"to every seed his own [appropriate] body."

In verse 40 Paul explains that there "are celestial bodies, and bodies terrestrial"—or spiritual and earthly bodies. Thus, when he says that each "bare grain" will be given its own appropriate body, he simply means that in the resurrection some will have spiritual bodies and some will have earthly bodies, the determining factor being what sort of "bare grain" is sown in death.

What, then, is the "bare grain" that is sown? Obviously Paul's reference is to the mind, the personality, which now finds expression through the body organism, particularly the brain. When the body dies this mind, or personality, is left unclothed. "bare." It ceases to exist except as the Lord is able to, and will, restore it in the resur-

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rection by giving it an appropriate body through which to find expression.

As Paul explains later in this wonderful chapter on the resurrection that Adam, the father of the human race, was of the "earth, earthy." (vs. 47) The earth was his home, and it was natural that his mind and his affections should be centered in the good earthly blessings with which he was surrounded. His entire progeny has likewise been of the earth, "earthy." The natural desires of all mankind are for the good things of this earth. Their affections are centered upon them, and they would be out of place in any other environment.

With the followers of Jesus, however, a change takes place. Through the power of the Holy Spirit, they are begotten to a new and spiritual hope. Jesus promised his disciples that he would prepare a "place" for them, and that they would be with him in that place. (John 14:2) While our finite minds cannot understand the details of a spiritual existence, the Scriptures encourage us to set our "affection on things above," "where Christ sitteth on the right hand of God."—Col. 3:1, 2

The Apostle John wrote, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) Paul wrote, "Holy brethren, partakers of the heavenly calling," (Heb. 3:1) He also wrote of his own determination to attain this

great prize of the heavenly calling, saying, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:10-14) Those who have laid hold upon this heavenly hope are described by Paul as "new creatures."—II Cor. 5:17

So it is that from the time we accept Jesus and devote ourselves to following in his steps of sacrifice, a transformation of mind begins. Paul expresses it, "Be ye transformed by the renewing of your mind." (Rom. 12:2) Although still in the flesh, and surrounded by earthly things, we have been given a hope of a heavenly reward in the resurrection; so we continue to set our affections on things above. This new mind continues to develop, becoming more and more the dominant influence in our lives.

This new, spiritual mind is pre-acclimated to heavenly things under the lifelong influences of the exceeding great and precious promises of God, and is the "bare grain" that is sown in death. While here below, this new mind can but imperfectly express itself, being fettered by natural desires of the flesh, and a corrupt, sin-cursed and dying flesh. But being sown in this corrupt body, it, the "bare grain," the new spiritual mind, is raised in a glorious spiritual body, suitable to its every need. Thus will be the resurrection of the "firstfruits" class. Paul explains:

"So also is THE resurrection of THE dead. It is sown in corrup-

tion; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”—vss. 42-44

This is the resurrection hope of the “firstfruits” class. It is a glorious, heavenly hope. But, as Paul emphasizes, in the resurrection “there is a natural body” as well as “a spiritual body.” Only those, however, who undergo a transformation of mind and character through the influence of the heavenly promises of the Bible, will participate in the spiritual resurrection. Only these would be at home amidst spiritual surroundings.

Every “seed” or “bare grain” will be given its own appropriate body; so those who have not been setting their affections on things above, but on the things of earth, will be restored to life as human beings, just as they were before. These will be awakened from death during the Millennium, and if they obey the laws of Christ’s kingdom, will be restored to full perfection of human nature as Adam enjoyed it before he transgressed the divine command.

“When”—“Then”

In verse 54 Paul again sets forth the divine order of the resurrection. Having told us in verse 23 of the “firstfruits” of the resurrection, and then of the “afterward” awakening of those who will become Christ’s during his presence,

he now confirms this, saying, “When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

The terms “when,” “shall have,” and “then” are most significant in this text. “When” this mortal “shall have” put on immortality. This indicates the first resurrection to be complete, the “firstfruits” class all raised from death and united with their Lord and Head in the heavenly realm. “Then,” that is, “afterward,” after “this mortal shall have put on immortality,” “shall be brought to pass the saying that is written, Death is swallowed up in victory.”

This “saying” is contained in one of the outstanding Old Testament promises of the kingdom, and the blessings it will make available for all mankind. It is one of the “restitution” promises which God caused his prophets to record. The promise describes the kingdom of Christ as a “mountain” in which the Lord of hosts will make unto all people a “feast of fat things.” It is in this kingdom, the prophet affirms, that the Lord will “swallow up death in victory,” and will “wipe away tears from off all faces.”—Isa. 25:6-9

It is a glorious promise of “restitution” for the sin-cursed and dying race. For death to be “swallowed up in victory” means that those who are dead must be restored to life. So, during the thousand years of the kingdom the dead will continue to come forth

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from death, until even Adam himself will be awakened, as well as the remainder of the unjust—the Sodomites, the Moabites, the Elamites, and the Ammonites. Yes, all the ransomed of the Lord shall “return.”

They will not return to be consigned to the “second death,” un-

less they then prove themselves incorrigible sinners. They will not be awakened from death to be sent to eternal torture. No, as our text declares, they shall “return . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Blessed Assurances

DO YOU need a counselor to direct your paths? “Thou shalt guide me with thy counsel, and afterward receive me to glory.”—Ps. 73:24

Do you want a friend? “There is a friend that sticketh closer than a brother.”—Prov. 18:24

Are you discouraged? “Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.”—Ps. 31:24

Have you been wronged? “But I say unto you, 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.”—Matt. 5:44

Do you suffer for well-doing? “But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”—I Pet. 2:20

Are you heavy-laden? “Come unto me, all ye that labor and are heavy-laden, and I will give you rest.”—Matt. 11:28

Are you ignorant? “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.”—James 1:5

Are you tempted to do wrong? “If sinners entice thee, consent thou not.”—Prov. 1:10

Do you hunger after righteousness? “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. 5:6

Are you fearful? “O Israel, trust thou in the Lord: he is their help and their shield.”—Ps. 115:9

Do you want sympathy? “Like as a father pitieth his children, so the Lord pitieth them that reverence him.”—Ps. 103:13

—Selected

Victories of Faith

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." —Hebrews 11:6

PAUL explains that faith is the substance [foundation] of things hoped for, the evidence of things not seen." (Heb. 11:1) If we possessed the things hoped for, and could see the things unseen, we would not need faith. It is because we are surrounded by circumstances and conditions which are adverse to, and hidden from, the view of the glorious things which God has promised, that we need faith—faith to surmount and look beyond them into that spiritual land of promise which is "very far off."—Isa. 33:17

Those who are acquainted with the divine plan know why God has permitted evil to reign for more than six thousand years. They believe that thereby the world of mankind will ultimately learn a valuable lesson regarding the exceeding sinfulness of sin, and its terrible consequences upon the sinner. They realize, however, that the world must yet have an opportunity to experience the favorable conditions of the Millennium before they will be able fully to understand and properly appraise the value of the present reign of sin and death.

The permission of evil is also designed to be of inestimable value to the church of this Gospel age. But we must learn our lessons from this experience now, and the only way we can do it is upon the basis of faith. In this time when evil flourishes, when the wicked prosper, and when the proud are called happy, it requires faith to stand for unpopular truth, and with the unprosperous righteous and the persecuted humble and meek.

Under these circumstances our faith must lay hold upon the promises of God, and believe in his integrity to fulfil them. He has promised us the divine nature—"glory and honor and immortality"—but upon the basis of faith and obedience we must prove ourselves worthy of such high exaltation. Those who walk by faith during this Gospel age are being formed into a new creation. We are even now "new creatures" in Christ Jesus. (II Cor. 5:17) In the past, all of God's intelligent creatures were first created and then tested. But with the new creation it is different. We are being tested before the creative process is complete, because when it

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is finished all those who qualify will have immortality. They will be deathproof, so they must be proved worthy of such a high creation before they attain it.

It is for this reason that the Lord permits his people to be surrounded with evil and evil influences, and it is only their faith in him, and in the rightness of his plan for them and for the world, that gives them the victory over their surroundings. The world, under the leadership of Satan, finds an ally in our fallen flesh; so faith in God, faith in his promises to guide and help, faith in the glory he has promised, is absolutely necessary in order to be victorious over this unholy alliance.

The Works of Faith

After explaining that "faith is the substance of things hoped for, the evidence of things not seen," Paul reminds us of a number of wonderful examples of what faith will accomplish in the lives of the faithful. He draws his illustrations from the experiences of the Old Testament worthies. This makes them the more meaningful, for those ancient men of God had less knowledge of the divine plan than we have been given, nor were they encouraged to run for so great a prize as that during the Gospel age.

Nevertheless the ancient worthies did exercise a marvelous faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." Enoch walked with God; Noah preached righteousness and built an ark; Abraham offered up Isaac as a burnt offering [or showed his

willingness to do so]; Moses chose to suffer with the people of God rather than to enjoy the pleasures of sin for a season; Joseph stood staunchly for righteousness in the land of Egypt; Joshua conquered Canaan; Elijah challenged and defeated the priests of Baal; Daniel stopped the mouths of lions; the three Hebrews risked the flames of the seven-times heated fiery furnace; and Jeremiah endured the horrors of the dungeon. These men of God had the one thing in common that enabled them to go through these experiences. It was their faith in God and his promises.

Their knowledge of God's promises was the basis for their faith. It was because of his knowledge of God's promises that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) All the ancient worthies enjoyed a similar knowledge of God's purpose, not in all its clarity as we are privileged to understand it today, but clear enough to realize that any temporal advantage they might enjoy could not compare in value to the eternal blessings which God had promised.

But the knowledge alone did not give them faith. It was the foundation of their faith only as they were persuaded that God's promises were true, and they could place their heart reliance upon them. By making God's promises their own, they ordered their lives in harmony with them. When, for example, Abraham heard the voice of God calling him to go into an

unknown country, he "obeyed." Anything short of full obedience would have manifested a proportionate lack of faith.

So it was with all the ancient worthies. They did not entangle themselves with the things of this world, nor did they put their trust in man, nor in the false gods of the people with which they were so frequently surrounded. As Paul shows, they walked as pilgrims and strangers in the earth, longing for the kingdom which God had promised. James writes that "faith without works is dead," and by their works the ancient worthies demonstrated the great vitality of their faith. It was a faith that did not shrink, no matter how formidable the foes were that pressed against them. It was a faith that did not tremble on the brink of any earthly woe.

Importance of Knowledge

We, like the ancient worthies, must have knowledge of God and of his plans in order to exercise a living, victorious faith. In Romans 10:14 Paul asks the question, "How shall they believe in him of whom they have not heard?" The Lord wants us to exercise strong faith, a faith that is based upon a verified knowledge, so he has asked us to reason with him—"Come now, and let us reason together, saith the Lord." (Isa. 1:18) Men who are overimpressed with their own importance might ask us to accept their word without question or investigation, but the great God of the universe invites us to reason

with him that we may be satisfied that what he has told us is true. How wonderful is our God!

We reason with God through his Word. "Faith cometh by hearing, and hearing by the Word of God," Paul tells us. (Rom. 10:17) When we study and reason on the Scriptures, God is reasoning with us; that is, he is appealing to our reason upon the basis of the marvelous harmony, beauty, grandeur, and reasonableness of the loving plan of the ages which is set forth in his Word. With this firm foundation of knowledge, our faith will be correspondingly strong.

A victorious faith is more than merely to believe in God and in the fact that he has made promises. James tells us the "devils also believe, and tremble." (James 2:19) Our belief, our faith, if it is to give us victory over the world, the flesh, and the devil, must enable us to do more than tremble. It must become a personal, vital conviction which leads to obedient activity in doing the will of God.

Faith in God and Christ

In addition to having faith in the promises of God and in his loving plan which they outline, we should have faith in God himself. By faith our relationship with our God should ripen into a personal acquaintance in which we appreciate him more and more as our loving Heavenly Father—a Father with whom we can always have sweet fellowship. Our faith should enable us to go to him in our sorrows and pour out the troubles of our

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heart with the assurance that he will always be ready to provide us with the "balm of Gilead" to comfort us in our every time of need.

By faith we should be able to see our Lord Jesus as our tender and loving Shepherd who is caring for all our needs. Isaiah wrote, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." (ch. 40:11) It is said that in olden times shepherds would at times break the leg of a straying sheep, not as punishment, but to make his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." (ch. 40:11) It is said that in olden times shepherds would at times break the leg of a straying sheep, not as punishment, but to make the sheep dependent upon him. He would then care for the sheep, carrying it in his arms until the leg was healed, and thenceforth it would never leave the shepherd's side. The Lord tenderly cares for us. He may even resort to discipline; but this will not be necessary if faith is wholly obedient to his every call, following him in the paths of righteousness wherever he may lead.

Strengthened by Exercise

Faith grows stronger as we step out on the promises of God and thus put them to the test. This principle is beautifully illustrated in the experience of Israel in crossing the River Jordan into the Promised Land. The priests, marching ahead of the Israelites, were to touch the waters of the river with their feet, and the promise was that then the water would separate to make a path through which they could cross to the other side.

The priests, full of faith, took

this step, and the Lord, fulfilling his promise, caused the water to divide. They put God's promise to the test, and saw it verified. Thus their faith was strengthened. Every faithful child of God should enjoy similar evidences of God's love, and of his ability to fulfil all his good promises. And this will be so if we take the steps of obedience as the Lord indicates them to us through his Word.

Our full consecration to the Lord was our first major step of obedience to the faith which was gradually crystalizing in our hearts as our growing knowledge of the truth revealed that we did not belong to ourselves, but to the Lord. Then followed the evidence of the Lord's acceptance and the begetting of the Holy Spirit. Each new step of faith, as we work out the details of the Lord's will throughout our daily walk in life, is rewarded with additional evidence of the Lord's guiding presence, overruling providences, and his sustaining grace.

The "Work of Faith"

In I Thessalonians 1:3 the Apostle Paul speaks of the "work of faith." Faith initiates our every activity in the Lord's service. It enables us to understand and appreciate the "deep things of God" and to teach them to others to whom the Lord has given hearing ears. Through faith in the truths of the Word, we are able to offer acceptable sacrifice to God; to fight the good fight of faith; to remain dead to self and to the world and

to be alive toward God; to be zealous in the service of God; to abound in the graces of the Spirit; to suffer for righteousness' sake; and to thwart the fiery darts of the Adversary. Without faith we could do none of these things acceptably to God.

Faith enables us to do the will of God without questioning his wisdom or considering what the cost to ourselves may be. Faith says, "I'll do what you want me to do, dear Lord; I'll be what you want me to be." Daniel's faith stopped the mouths of lions, and it will enable us to bear witness to the truth to an indifferent and hostile world. Thus will our faith, through our works, overcome the world.

The Trials of Faith

Peter wrote, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:6, 7

The meaning of Peter's illustration is apparent. Our faith and the superstructure of Christian character built upon it contain certain elements of "dross," of impurities, so the Lord refines us by trials—trials which are represented by the refiner's fire. Elsewhere the Scriptures speak of our Lord as the Great Refiner, the purifier of silver and of gold.—Mal. 3:3

It is not literal fire which the

Lord uses to refine and strengthen our faith, but fiery trials. For the most part they consist of the little vexations of life—losses, disappointments, delays, restraints, being "put on the shelf," our own faults or the faults of others, failures, hardships, necessities, oppositions from the brethren, physical pain, weariness, sorrow, danger, and persecution. None of the Lord's people experiences all of these, and with most of us none of them is, as a rule, overpoweringly severe. But they do "hurt," and only as our faith can lay hold upon the promise that all things are working together for our good will we be able to endure them and continue our rejoicing in the Lord.

And at times, the pleasant things of life can also prove to be trials of our faith. Indeed, when our experiences are pleasing to the flesh it is easy to lose sight of the Lord, and of our need to exercise faith in him and in his promises. If to render a service to the Lord means to give up the ease and comforts which we might otherwise enjoy, our faith is tested. Jesus indicated the principle involved here when he said, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23) Not many of the Lord's people today have financial riches, but we may have riches of health and other assets which a strong faith will prompt us to devote more fully to the Lord.

If our faith is strong, we will see in every experience and situation

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*Sprinkled with
Pure Water*

“Every man that hath this hope in him purifieth himself even as He is pure.”
—I John 3:3

AS IT is necessary to a thorough cleansing of our natural bodies that we should wash with “pure water,” so much the more is it necessary for the cleansing of our moral characters that we should have the pure water of divine truth, and not the muddy and polluted teachings of the Adversary, or of those whom he has blinded. As we look about us upon the many streams of Babylon we find that they are sadly befouled, and wholly incapable of cleansing any from filthiness of the flesh and of the spirit—wholly incapable of perfecting any in holiness of the kind which the Lord requires. False ideas of God and of his character and his plan develop in the devotees of such theories a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator. How important, then, is the truth, and how much meaning we find in our dear Redeemer’s prayer to the Father on our behalf: “Sanctify them through thy truth: thy Word is truth.” Let us not attempt to sanctify ourselves through any

other washing than this; let us not be satisfied with anything short of the “pure water,” the pure Word of God, the pure truth.

Fervency Necessary

“Not slothful in business; fervent in spirit; serving the Lord.”
—Romans 12:11

THE great business in life of those who would honor and serve the Lord is to serve the brethren and the truth. Everything that represents the truth these soldiers of the cross are to uphold—everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh, the world, and the Adversary. Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren, and the truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition—to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of his spirit for God and his arrangements consumed his life. So it

must be with all those who serve God—those who walk in the Master's footsteps.

Purifying the "Sons"

"He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. —Malachi 3:3

THOUGH the trying in the fire will separate the dross completely and purify both the gold and the silver—nevertheless he who purifies, who refines, is our Lord and Master, who bought us with his precious blood, who has assured us of his love and sympathy, and has promised with the apostle that he will not suffer us to be tempted above that we are able to bear, but will with the temptation also provide a way of escape; and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose. If we knew in advance just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience, and love be correspondingly less tested. But the Lord wishes to test us along these very lines, hence our trials usually come from unexpected quarters. This makes them more severe and proves better the real sentiments of our hearts. The Lord desires to purge out of us everything in the nature of dross—self-will, personal ambi-

tion, pride; he wishes to cultivate in us loyalty to himself and the principles of righteousness.

Great Privilege of Prayer

"Pray always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance." —Ephesians 6:18

THESE words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be "in the spirit"—earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer—much saying of prayers—which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner. It is a most wonderful privilege to draw near the great Creator and Lord of heaven and earth. We must come only in the name of Christ; he is the only way of approach. Our Lord declared that the Father seeketh such to worship him as worship him in spirit and in truth. We should come in the spirit of reverence and devotion; and we must come thoughtfully and earnestly. True prayer is the language of the heart, therefore the greater our earnestness, the more acceptable the prayer will be.

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of life a challenge to obedience. We will also realize that every trial and every joy which the Lord permits is designed for our greatest good. Or, as one brother has aptly stated it, they are all "tailor made" to suit our individual needs. Do we really believe that no weapon that is formed against us can prosper, and that no joy of the flesh can lure us away from our God, if we lean upon him and trust him for his promised grace? If so, then we have a victorious faith.

Enduring Trials

Jesus said, "Watch ye and pray, lest ye enter into temptation." (Mark 14:38) While these words were addressed to his immediate disciples during those trying hours in Gethsemane, they are a fitting admonition to us also. We are to be watchful. The enemies of the "new creature" are ever on the alert to ensnare us in the meshes of pride, ambition, earthly honor, ease, and worldly pleasure. The flesh falls easy victim to the blandishments of Satan and the world. How well the poet expressed it:

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

It is here that faith will give us victory, a faith, that is, which, fully trusting in the promises of God, will also make us alert to his directives, his warnings, his principles of righteousness, and fully trustful of his assured help

in every time of need. In this the "work of faith" will be our diligent study of the Word, and its zealous application to every detail of our consecrated lives.

And as Jesus said, we are also to pray. Prayer keeps open the vital lines of communication with our Heavenly Father, he who has promised that no good thing will he withhold from those who walk uprightly. Jesus said that our Father would surely give the Holy Spirit to those who asked him. By the Holy Spirit he enlightens and strengthens us. Filled with his Spirit, we have the assurance that greater is he who is for us than all who are against us. Faith assures us of this and thus gives us victory in our trials, of whatever nature they may be. Thus our perplexities are transformed into the peace of God which passeth all understanding.

As faith endures trial, giving assurance that every painful circumstance is essential to our being transformed into the Lord's image, the soul is mellowed to a loving submission to whatever divine providence may permit. As our faith grows stronger, we can finally and calmly say, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) This is not self-assurance, for when we look to self we tremble. But when, by faith, we look to the Lord, believing that not one of his good promises will ever fail, we are strong, and we can say, "Thanks be to God, which giveth us the victory"

through our Lord Jesus Christ.”—
I Cor. 15:57

Each new victory of faith draws us nearer to the Lord and results in a greater determination to know and to do his will. By experience we learn that with each step of obedience the Lord's grace sustains, and his wisdom guides. We may not always know just why certain experiences are permitted, but faith enables us to rest in his will, knowing that he gives his very best to those who leave the choice with him. The victory of faith enables us to know that it is better to walk in the dark with him than to go alone in the light.

Victories of faith will increase our strength to resist the attacks of our enemies, the world, the flesh, and the Devil. The Lord has provided us with a wonderful armor of protection, but we do not know its full value until, by faith, and in obedience to the Captain of our salvation, we become active combatants in the Christian warfare. As we fight the good fight of faith, and learn the value of the armor of truth which the Lord has provided, we become ever stronger in the Lord and in the power of his might. We learn that greater is he who is for us than all they who be against us.

Victories of faith result in increased growth in Christian character. Peter admonishes us to add to our faith virtue, knowledge, fortitude, patience, godliness, brotherly-kindness, and love. Faith is the foundation of all these graces. When faith is weak, character is

unstable, but a strong and ever increasing faith results in the abounding of “these things,” which in turn will lead to an “abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:4-11

Apart from faith, trials often lead, not to mellowness of character, but to irritability of disposition. The disappointed heart becomes resentful and rebellious. But faith, that full conviction of faith by which we are assured of the intrinsic value of all our trials, transforms every stinging, burning experience of life into a mellowing providence of God designed to help produce in us the ripened “fruit” of “goodness and righteousness and truth.”—Eph. 5:9

When by faith we see our joys and sorrows as the providences of God, rather than the mere “happenstances” of life, a trying experience with a neighbor or with a brother does not embitter us against them. Instead, we see each such experience as an opportunity to thank the Lord for permitting further “light afflictions,” which by faith we know are working out in us “a far more exceeding and eternal weight of glory.” Thus each “fiery trial, regardless of who or what might be the immediate cause, instead of being a “stumbling stone,” is a steppingstone to higher planes of grace and truth.

When Jesus was in Gethsemane and knew that his enemies were about to seize and crucify him, he did not think of this bitter cup as one which they had poured for

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him. Instead, to him, as he said to Peter, it was the cup which the Father had given him. (John 18:11) So it should be with us, and will be, in proportion to our faith in the promises and the providences of God.

Faith is essential in every aspect of the Christian life. Our study of the Bible would be meaningless without faith. In the Bible are all the treasures of divine wisdom so essential for our instruction in righteousness and our guidance in the narrow way. We need this wisdom, and James tells us that if we ask God for it, he will give it to us, "liberally," but only if we "ask in faith, nothing wavering." (James 1:5, 6) Without faith, how meaningless indeed would be our prayers!

Faith is the basis of our fellowship with the brethren. Our activity in the Lord's vineyard is the "work of faith." (I Thess. 1:3) The Christian warfare is the "good fight of faith," and the victory over

the world and all our other enemies is the victory of faith. Our journey in the narrow way is the walk of faith.

"The just shall live by faith," wrote the Prophet Habakkuk. (ch. 2:4) Our life as new creatures depends upon an abiding and growing faith in God, in his promises, and in every loving provision he has made for us—faith in the atoning blood of Christ; faith in the work of the Holy Spirit; faith in the "ministering spirits sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14

The more we experience the blessings resulting from these loving provisions of our Heavenly Father, the stronger becomes our faith, and the greater will be our trust in him. Thus, as we take each step of obedience, our prayer for increased faith will be answered by the revealing manner in which our God proves to us that there hath not failed, nor can fail, one word of all his good promises!

WEEKLY PRAYER MEETING TEXTS

JULY 1—"Walk as children of light, . . . proving what is acceptable unto the Lord."—Ephesians 5:8, 10 (Z. '99-4. Hymn 315)

JULY 8—"The church of the living God, the pillar and ground of the truth."—I Timothy 3:15 (Z. '99-37. Hymn 6)

JULY 15—"Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing."—I Corinthians 13:3 (Z. '99-77. Hymn 166)

JULY 22—"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." (Ps. 34:18, 19) "A just man falleth seven times, and riseth up again."—Proverbs 24:16 (Z. '03-217. Hymn 293)

JULY 29—"Our God whom we serve is able to deliver us."—Daniel 3:17. Hymn 161

Are Blood Transfusions Forbidden by God?

**“But flesh with the life thereof, which is the blood thereof,
shall ye not eat.”**
—Genesis 9:4

THIS and other similar texts of Scripture are being used by some in an effort to prove that donating blood to save another's life, or receiving a transfusion of blood, are forbidden by God, and a sin so gross as to result in eternal death. Are we justified in placing such an interpretation upon the divine injunction against eating or drinking the blood of lower animals?

The science of transferring blood from one human being to another in order to save life was not known in ancient times. Obviously, then, there is no direct reference to it in the Word of God; so our conclusions as to whether or not it can properly be placed in the same category, from God's standpoint, as the assimilation of the blood of beasts through the digestive organs must be based wholly upon the principles involved rather than direct statements of the Bible.

What common factors are involved in drinking the blood of lower animals and the medical science of blood transfusion? So far as we are able to see there is only one, which is the word blood. Apart from this, the two practices

have nothing in common whatsoever.

God forbade his ancient people to drink the blood of lower animals. It is human blood that is used in the science of blood transfusion.

Drinking the blood of lower animals necessitates their death. Blood transfusions do not require the death of those who donate their blood.

The life-sustaining vitamins derived from drinking blood reach the system through the digestive organs, the remaining elements being eliminated from the body as waste; thus the blood, as such, is destroyed. In transfusions the blood of the donor is channeled directly into the bloodstream of the patient.

Thus we see that there is no similarity at all between the ancient custom of drinking blood, which was forbidden by the Lord, and the modern science of blood transfusion. Therefore, only by definitely misapplying the Scriptures can they be construed to forbid deriving benefit from this very humane application of medical science. No one should permit such a flagrant misapplication of God's

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commands to deter him from receiving the benefits of blood transfusion through fear of disobeying God and of being sentenced to the "second death."

The Blood of Atonement

In Leviticus 17:10, 11 we read, "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The expression, "any manner of blood," cannot be construed to include human blood," for human blood was not offered on altars by Israel.

The "atonement" made by the blood of animals was of a typical nature only, and pointed forward to the atonement which would be made for Adam and his race by Jesus' blood. "Almost all things are by the Law purged by blood," we read, "and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:22, 23

The "blood of bulls and goats" did not actually take away the sins of the Israelites, but God used those sacrificers to point forward to the shedding of Jesus' blood; so

he attached a great sacredness to animal blood, and for this reason did not want the Israelites to consider it common, or as ordinary food. This viewpoint of the typical blood is used by Paul to teach a lesson. Speaking of those who, having come to a knowledge of the truth and accepted the provisions of God's grace through Christ, and then wilfully turn against the Lord, the apostle said, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing."—Heb. 10:29

Since Jehovah wants his people to consider the blood of Jesus as sacred and holy, it is understandable why he limited the use of animal blood to picture the real blood of atonement. With the Israelites it was part of a school of experience designed to lead them to Christ. But this could not be construed in the remotest sense to be related to the modern medical science of blood transfusion.

Symbolically speaking, it is essential to "drink" the blood which was prefigured by those typical sacrifices; the blood, that is, of Jesus. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) In nonsymbolic language this simply means that in order to have everlasting life, either now by faith, or actually in the age to come, it is essential to accept Christ and his sacrificial

work on our behalf—to recognize that he died for our sins, and for all mankind, including Adam. But this acceptance of Christ is wholly unrelated to blood transfusion as now practiced in the medical world.

Heathen Customs Banned

A problem was presented to Jewish Christians in the Early Church when Gentile converts began to associate with them. These Gentiles were sincere in their acceptance of Christ, but seemingly in many cases their Christian faith was merely super-imposed upon their forms of heathen worship, many of which were repugnant to Jewish believers, and some even licentious. Certain Jewish teachers in the church thought to discipline their Gentile brethren by insisting that they obey the ordinances of the Law, such as circumcision.

The apostles, and others more mature in the faith, met in conference at Jerusalem to decide what should be done about this problem. In view of the circumstances, they agreed on a minimum requirement of Gentile converts—they were to “abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.” (Acts 15:29) Fornication is unequivocally condemned in the Scriptures.

The idolatrous worship of the heathen of that day included feasting on the meats which had been offered to idols, and fornication. Partaking of blood could easily have been associated with these revelries. The immature Gentile Christian would see no wrong in

these things, but to bring them into the church would have been disastrous; so the apostles wisely insisted that they abstain from them. However, these instructions to Gentile believers in the Early Church have no bearing whatever on the present-day medical science of blood transfusion.

The Watchtower of July 1, 1951 endeavors to prove that the divine injunction against drinking blood includes human blood. They cite the case of David, who refused to drink the water secured for him by three men at the risk of their lives. David said, “My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it.”—I Chron. 11:17-19

Here David is speaking symbolically. Instead of drinking the water secured at the risk of life, he poured it “out to the Lord.” As David reasoned it, the water represented the blood of his benefactors, and this, he thought, should be offered to the Lord rather than to accept the sacrifice on his own behalf. There is no relationship here whatever to God’s command not to drink the blood of lower animals, and certainly it is wholly unrelated to blood transfusion.

If you have an opportunity to donate your blood to save the life of a relative or friend, or a brother in Christ, do not hesitate thus to serve. Or if your doctor says that a blood transfusion will save your life, or the life of your child, by all means avail yourself of this modern blessing.

“Watching”

While speaking of his second coming, the Master said, as recorded in Mark 13:32, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” In view of this statement, how can you hold to your views regarding the imminency of his kingdom?

THE Lord has instructed his disciples to watch for his second advent, saying, “Watch therefore: for ye know not what hour your Lord doth come.” This admonition certainly must apply to his followers now, for he said, “And what I say unto you I say unto all, Watch.” We would be unfaithful if we disregarded this counsel.—Matt. 24:42, Mark 13:37

The Early Church lived in joyful anticipation of our Lord’s return. To them this wonderful event meant the consummation of their hopes. The Apostle Paul put into words the common hope, saying in II Timothy 4:8, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

But today it is different from apostolic times. Now many professed Christians have forgotten to

“watch,” believing that their watching will never be rewarded anyway; that no one will ever know the time of his second advent. Others do not watch because they fear the time of his coming, for they believe the erroneous doctrine that the earth is to be destroyed at the time of his return. In the minds of some, error has taken the place of the Bible truths concerning the exaltation of the church, the establishment of the earthly kingdom, and the blessing of all the families of the earth, which come as a result of the Lord’s return. It is never wrong to study the prophecies of God’s Word. Through them we learn of the “times and seasons” which mark the development of the divine purposes.

A change took place at Pentecost. Prior to that event, an understanding of the “times and seasons” of God had not been given, but through the power of the Holy Spirit which was then given to the church, and through the attitude of watchfulness and prayer, came spiritual understanding.

The church was given the commission to take the message of the kingdom to “the uttermost parts of the earth.” This made it incumbent upon his people to know the “times and seasons,” for that was a part of their ministry. Therefore, Jesus said to his disciples, “It is not for you to know the times or

the seasons, which the Father hath put in his own power. But ye **shall receive power**, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:7, 8

It is not wise for anyone to claim to know the “day” or the “hour” of fulfilment of any prophetic event. We would, however, be lacking in spiritual vision if we failed to realize that we are living in the “times and seasons” which immediately precede the establishing of the kingdom of God in power and great glory. See I Thessalonians 5:1-5, which makes it unmistakably clear that our Lord’s followers, the “brethren,” would not be left in uncertainty regarding “the day of the Lord.”

The Holy Spirit

Please explain: Who is the Holy Ghost?

THE Holy Ghost is not a person. There is not the slightest authority to translate the original Greek words, **hagios pneuma**, by the English words “Holy Ghost.” The word “ghost” is identified in the minds of many with a personality. It is possible that the translators of the Authorized Version, which uses this expression most freely, believed in the unscriptural doctrine that the Holy Spirit is a person. The American Revised Version and most modern translations of the Bible properly translate

hagios pneuma by the words, “Holy Spirit.”

Jehovah, our Heavenly Father, is indeed a personal God, who is entirely separate in person from his “only begotten Son.” (John 3:16) This is clearly taught in the Bible. I Corinthians 8:5, 6 reads, “For though there be, that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” This agrees with the statement of Ephesians 4:6: “One God and Father of all.” In recognition of God’s supremacy, the Master honored him by saying, “I go unto the Father: for my Father is greater than I.”—John 14:28

We would like to re-word your question to read, “What is the Holy Spirit?” The Holy Spirit is the power of God, the energy of God which is exercised everywhere for the purpose of accomplishing the things which are in harmony with his will. It is the energy of God’s own executive power. When the power of God was accomplishing the works of creation the record is, “The Spirit of God moved upon the face of the waters.”—Gen. 1:2

At Pentecost the time came for those who had been called to a spiritual nature to receive the begetting and transforming power of the truth. It was the Holy Spirit which was sent to accomplish this, and this divine power has been

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with the true followers of Christ from then until this day.

When its work of this Gospel age of developing the Christian Church has been completed, the Holy Spirit, the holy power of God, will play an important part in causing mankind to partake of the benefits of Christ's death, and thus receive the blessings of reconciliation with God.

For a complete discussion of this subject send to The Dawn for the booklet entitled, "Father, Son, and Holy Spirit." Price 5 cents.

Truth Makes Free

Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." I want to know the truth. Please explain how I can know the truth, and in what way will the truth make me free?

IN JOHN 17:17, the Master explains that the source of our knowledge of the truth is the Bible. His words are: "Sanctify them through thy truth: thy Word is truth." This statement is in harmony with his words in the verse which precedes the text of your question, where he says, "If ye continue in my Word, then are ye my disciples indeed." Divine truth is never found outside the appointed channel, which is the Word of God. Through a study of the Word of God we are "established in the present truth." (II Pet. 1:12) If we choose, instead, to study creedal or human philosophy we will never know the truth. II Timothy 3:7

describes such as "ever learning, and never able to come to the knowledge of the truth."

Psalm 119:130 says, "The entrance of thy words giveth light." Truth has one effect upon those who are in an attitude of mind to receive his words, and another effect upon all others. Truth is described as light, error as darkness. Where one of these elements is, the other is correspondingly absent. Ignorance, error, and superstition all vanish before the light of truth. The sanctifying power of the truth, as it is acquired through the study of God's Word and Christian living, brings to maturity the "fruit of the Spirit," which is the result of righteousness in our lives. —Gal. 5:22, 23

The truth of God's Word not only frees us from error, but, as we learn the truth concerning God's kingdom and the blessings that it will bring to man, we are made free from the fear which now causes the hearts of so many to fail as they look into the future with its perils of destruction on every hand. One who knows of God's love does not fear the future. I John 4:18 says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

But far more important than the freedoms already mentioned is the privilege of being made free from the bondage of sin and death. This freedom was the burden of our Lord's message in the text of our question, for, continuing in verses 34 and 36 he said, "Verily, verily,

I say unto you, Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed."

We are all born in slavery to sin and death, for we are all born under the condemnation which came to man through Adam's transgression of God's law. But the truth revealed to us in God's Word assures us that Christ is our Savior and Deliverer. I Corinthians 15:22 tells us, "For as in Adam all die, even so in Christ shall all be made alive." Let us rejoice in our knowledge of the truth for through it we have found the way of life as disclosed by Christ Jesus our Lord, who died that we might be freed from adamic condemnation, and enjoy the blessings of the everlasting life to come.

The Sabbath

Please let me quote Exodus 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Could there be a plainer statement from God's Word? Why deny that the earth was created in six days?

WE DO not deny that the earth was made ready to sustain human life in six creative days. But we do not believe those creative days were twenty-four hours in length, nor do we believe that the text of our question proves that they were.

In our common speech a day is

often more than twenty-four hours long. The expression, "We are living in the day of the hydrogen bomb," is true, but surely it doesn't refer to a single twenty-four hour day: and the Bible often uses the word "day" in the same sense. Psalms 95:8-10, is an example of this fact. Six creative "days," or epochs, brought the history of the world to the time when God ceased from his creative works.

The sabbath was given to Israel for a sign, as it is written in Exodus 31:12, 13. The sabbath of Israel was a sign of the Christian's sabbath, the true rest of faith in the finished work of Christ, which sustains him, not one day in seven, but always, as explained in Hebrews 4:10 which reads, "For he that is entered into his rest [God's rest], he also hath ceased from his own works, as God did from his."

The Ferrar Fenton translation of our text helps to show how the six creative epochs, followed by the time that God rested, and the six days of toil in Israel, followed by their sabbath, picture the Christian's rest of faith in the knowledge that not through works, but through Christ is his salvation assured. The text reads, "Six days you may labor, and do all thy business, but the seventh day is a rest to your Ever-Living God. . . . For in six **ages** the Ever-Living made the heavens and the earth, the sea and all that is in them, but he rested at the seventh **age**; therefore the Ever-Living blessed the seventh **day** and hallowed it."

An Evangelist

DO THE work of an evangelist." This exhortation is recorded in II Timothy 4:5, and the Greek word translated "evangelist" actually means, "one who announces good tidings." The whole verse, according to the **Diaglott**, exhorts: "Be thou sober in all things; suffer bad treatment [as a good soldier of Christ Jesus]; perform an evangelist's work; fully accomplish thy service."

This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isa. 61:1-3) Here the church is brought to our attention, through the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. We read: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the

planting of the Lord, that he might be glorified."

Here the commission of the Holy Spirit to Messiah (Anointed) was prophetically announced long in advance. The body members of the Messiah, who have received the same anointing through him, have also received this commission to preach the Gospel (good tidings). If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a sorrowful experience indeed for him if he could not proclaim the good tidings to the extent of his ability and opportunity.

"Woe Is Unto Me"

"For necessity is laid upon me, yea, woe is unto me, if I preach [tell, or announce] not the Gospel." (I Cor. 9:16) Woe is a word not so often used today as formerly. It was a common word in the Old English; but there is a meaning attached to it at present by some people that was not in the original word. Countless numbers who read the parable where the Lord speaks of "weeping and gnashing of teeth" seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same, to some minds. So these construe this scripture to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions,

and customs, that have come down from the Dark Ages, when the people were forbidden the Bible.

According to the Greek word here translated "woe," the better rendering would be "sorrow." In effect the apostle is saying: "I should be very unhappy if I could not preach the Gospel; indeed it would be a cause of great distress to me. In view of my former course of persecuting the Christians, and the Lord's great mercy to me, it would mean a loss of his favour and blessing should I refrain from proclaiming his message." So it should be of great distress to all those today to whom the Lord has graciously granted the illumination of his truth, if the opportunity of preaching this glorious Gospel were taken from them.

Divine Mercies

Concerning our Heavenly Father's gracious tender mercies toward us, we note that the Psalmist has defined some of these, saying: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. 40:2) If we can truly apply these words heartily to ourselves, what a cause it is for thankfulness!

As we look about us and see the whole world lying in the wicked one, without God, and having no real hope—merely vague impressions—and when we look back and see how the Lord has delivered us from the horrible pit of condemnation and sin, how he has had mercy upon us and delivered us, and es-

tablished our feet of faith upon the rock, Christ Jesus and his redemptive work, well may we give thanks, and tell his mercies abroad!

Looking back we may see that happy experience that fixed our choice upon our Saviour, and our God, as being the time from which our goings have been "established"—our course no longer wavering, fluctuating. It was there that we obtained a fixed purpose, and as we have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ, there has been an ever-increasing determination not to be blown about by all the varying winds of philosophy and human speculation.

Praise God for this, which he already has done for us! No wonder, as the Psalmist proceeds to say, we each realize that "He hath put a new song in my mouth, even praise unto our God." The new song is not one of doubt or of fear, nor concerning anguish of sinners; but a song of God's justice and mercy and love—reasonable and harmonious in its every phrase and modulation.

Thank God! It has brought a new life to us; a new pleasure in life, as well as new aspirations and new hopes for others as well as for ourselves. We can never thank the Lord enough for the blessings which we have already received at his hands, for all the things which he has already done for us. And we joyfully proclaim this glorious "good news" to others as we have opportunity.

Respecting this wondrous serv-

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ice, there are some who have thought that there is no way to preach except by a public discourse from the platform. But this is not the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way. Sometimes he sat upon the edge of the well and preached the message of salvation. He preached to his disciples up in the mountain; sometimes he journeyed with them and talked. And so with us. Whatever means or time we may have for the preaching (or announcing) of the "good tidings," we should use.

Today, we have marvelous facilities for announcing the Gospel message which were undreamed of a few generations ago. We, in the British Isles, are exceedingly glad and grateful because our dear brethren in America have, through their self-denial and self-sacrifice, made it possible for "Frank and Ernest" to "beam" world-wide the "good tidings" from approximately 350 radio outlets every week. Then there is the free issue of booklets which also deal with the Gospel truths. These publications are being supplied in ever-growing numbers to all listeners who respond to the radio invitation and apply for the literature. There is an abundance of most encouraging evidence that the Lord is very richly blessing this work. We count it a very joyous privilege to co-operate with our brethren in this glorious work for the Master.

While the radio is a wonderful medium for proclaiming the Gospel, we can, individually, also have

the joy of announcing these good tidings in the daily walk of our life, as we meet the butcher, the baker, and the grocer; also our neighbours and friends. It may be done in conversation, or by handing out suitable literature which is available today in abundance; or by speaking from the platform. All this is preaching the Gospel, making known the good tidings; for preaching means merely to tell or announce, and does not relate to the manner in which the knowledge is imparted.

Our Lord Jesus especially identified the "Gospel" with the kingdom; therefore we are to preach the good tidings of the kingdom. This has been God's method for gathering the church; also for giving a witness to the world. Other important features clearly taught in the Scriptures are referred to on the outside of this magazine's back cover; and whoever understands this true Gospel and appreciates his own "anointing" to preach it must necessarily feel very unhappy if he should be hindered from proclaiming it.

Some can preach in several ways. Others can preach in nearly every way; some in but very few ways, but most of us can announce the good tidings in some way. So we are very grateful to our Heavenly Father that we have so many helps in our day—radio, books (including those advertised in *The Dawn*); free literature; Bible Concordances, etc. We very greatly appreciate all these and are seeking to make good use of them to the

blessing of others, as well as for
 our own upbuilding.

Shall I, for fear of feeble man
 Refrain from preaching God's
 great plan?
 Under a cover hide my light,
 While thousands grope in cheer-
 less night?

No! This path, I will bravely tread
 In footprints of our living Head,
 In hope rejoicing as I go
 In Him who leads and loves me so.



"He Giveth Quietness"

WHEN He giveth quietness, who
 then can make trouble?" (Job
 34:29) And who but he, the 'God
 of all comfort,' can give quietness
 in the midst of tumults which rise
 upon the soul like sudden storms
 upon the sea? (II Cor. 1:3) Like
 ocean mariners in peril, we cry
 unto him, and he bringeth us to
 the desired haven of quietness and
 peace in God.

"What is the cry which brings
 this answer of peace? It is not a
 prayer that all occasion for dis-
 turbance shall be removed, for it
 is not always the divine will to
 bring peace to the human spirit in
 that way; it is not always the best
 way. But there is a cry which
 never fails to bring the quietness
 in which none can 'make trouble.'
 It is a prayer for sweet, trustful,

loving acquiescence in the will of
 God.

'May Thy will, not mine, be done:
 May Thy will and mine be one;
 Peace I ask—but peace must be,
 Lord, in being one with Thee.'

"What is it that disturbs my
 spirit? Is it anxiety about my
 work, my finances, my reputation,
 my friends? Suppose that my Fa-
 ther in heaven should hear my
 prayer and remove every apparent
 cause for unrest in regard to one or
 all of these matters today? That
 would not give settled peace, for
 in a life so full of uncertainties as
 this, new occasions of anxiety
 would probably arise tomorrow.

"But if I say, 'Lord, let each one
 of these matters which concern my
 peace of mind so closely be under
 thy control: order all entirely ac-
 cording to thy will, for thou art
 my Father and my Friend: thy
 will is that thy children should
 have the very best in all things:
 and thou knowest what is best for
 me,' what a place of rest is that!
 How the sense of too heavy re-
 sponsibility rolls off: how the dis-
 tracting care is shifted from the
 heart too weak to bear it to the
 strong shoulder upon which the
 government of all things rightfully
 and easily rests.

"If this experience of a meek and
 quiet spirit, which is in the sight
 of God of great price, is not real-
 ized at once, we must not be dis-
 couraged. It is not only of a great
 price as to value, but it often costs
 a great price to gain it.

"It follows successive battles,

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often repeated self-surrender, and multiplied trials in which the un-failing care and love of God have been clearly manifested. We were watching the sea waves under the northeast wind: how disturbed and dark they were! Suddenly, with a fierceness which seemed cruel, the rain fell in torrents, and the un-resisting waters grew perfectly calm as under an overwhelming surprise. When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful in colours of rose and gold.

"Nature has its spiritual correspondencies. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that even in the storm God was, and at last his conscious love, his abiding presence, his unvarying peace—the beauty of godlikeness—glorify the character and life."

—Selected



Encouraging Radio Letters

Praising God

"Dear Sirs: After having listened to your broadcast last evening, I am asking if you will please send me your booklet: 'Does God Answer Prayer?' I did praise God to hear you both so fearlessly speaking the truth of God's Holy Word. May he indeed bless you

richly in all your work for him. I have loaned the book you so kindly sent, 'God and Reason,' and it has been much appreciated. Praying that God may still guide you on in your ministry in these perilous times. Yours in his service, B. W., England."

Wonderful

"Would you kindly send me the book, 'God and Reason.' I am sure it will help us to understand the Bible more. We listen to your wonderful programme every Monday night. We only wish it were on much longer. It is wonderful following you. Yours truly, J. W., England."

Wonderful Truth

"Dear 'Frank and Ernest': God bless you and keep you on the radio, so that many more will hear this wonderful truth. I must write again and let you know how eagerly I look forward to the arrival of *The Dawn Magazine* each month. To me it is like a ray of light from heaven, revealing the plan of our Heavenly Father in all its truth and simplicity. I pray that the people to whom I pass it on get as much joy out of its pages as I do. And how grateful and humble I feel that God has shown me his wonderful plan for the world! I have been joyfully distributing the 'Frank and Ernest' radio announcement cards which you sent me, and now that I have given the last one away I shall be pleased to receive and pass on some more, as I know there are many (like I was) who have never been given the truth, and who would be so happy to know of it—especially in these darkening times. I am still reading the 'Studies in the Scriptures.' Yours very sincerely, A. M., Scotland."

From South Africa

"Dear Sirs: Great is the pleasure that I have the privilege to listen to your Bible questions and answers, and I can assure you that I have enjoyed the quarter hour. It teaches me more about the Bible, and I thank you from the depths of my heart. Yours in His service, Rev. S. A. L., Africa."

THE BRITISH SECTION

W. F. READER

Ipswich July 11

W. N. WOODWORTH

Ilford July 1
London (Denison Hall) 25

SPEAKERS' APPOINTMENTS

W. CLARKE

Welling July 18
Anerley August 29

C. A. CORNELL

Eastleigh July 18
London (Denison Hall) 25

C. E. DICKINSON

Swansea July 23
Llanelli (Afternoon) 25
Swansea (Evening) 25
Yeovil 26

J. LESLIE McKEOWN

Clonelly July 4

J. H. MURRAY

Lincoln July 4
Luton July 18

W. E. PAMPLING

Ossett July 3/4
Anerley 11
Oxford 18
Guildford August 15

CONVENTION: LONDON, July 25. Denison House Hall, 296, Vauxhall Bridge Road, S. W. 1 (close to Victoria Station). Brother Woodworth will speak afternoon and evening.

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MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

The General Convention

Bloomington, Indiana, July 31-August 6

THE program for the 1954 General Convention has been arranged, and in co-operation with the General Convention Committee, we are happy to publish it. This year again the brethren will utilize the facilities of the Indiana State University, Bloomington, Indiana. Those in attendance last year will recall with pleasure the comfortable, air-conditioned auditorium in which all the sessions of the convention were held, as well as the commodious rooms, the spacious dining room, and the excellent food served by the university. All these will be available again this year.

It is always a problem to serve meals to such a large group, especially when, as at the convention, all go to the cafeteria immediately upon the conclusion of the morning and afternoon sessions. Arrangements have been worked out to reduce to a minimum the necessity of standing in line for meals. The details of this plan will be explained to the friends upon arrival.

All who attend will have rooms assigned to them in what is known as the Men's Quadrangle, and the large dining room is also located in this building. As the name implies, the Quadrangle is really four buildings in one, and none except the conventioners will occupy rooms in this building during the days of the assembly. Rates for rooms and meals will be found on the coupon in the back of this issue of *The Dawn*.

If you have not yet been planning to attend the General Convention this year, there is still time to decide, and to send in your application for rooms. The application coupon is to be mailed direct to the university. However, if for some reason you are unable to make a reservation, you may be assured there will be room for you upon your arrival. For the benefit of those who were not in attendance last year we wish to state that all bedding and towels are supplied by the university.

TALKING THINGS OVER

For convention information other than that pertaining to room reservations write to the convention secretary, Mr. Wilbur N. Poe, 1 West Ridge Place, Newport, Kentucky.

From reports of previous years we know that brethren in many parts of the world receive a blessing from noting the program from day to day as published in *The Dawn*. In their thoughts and prayers these are at the convention even though they are unable to be there "in the flesh." We are confident, on the other hand, that all who can possibly arrange to be present will want to avail themselves of this wonderful opportunity to fellowship with their brethren who will assemble at Bloomington from such widely scattered areas. Let us all pray that the Lord will richly bless this assembly of his people in harmony with his wisdom and the abundance of his grace.

One of the special features of the program will be the public meeting. This will be held on Sunday evening, August 1. The house-to-house distribution of cards advertising this meeting will be done on Saturday, July 31. Brother Arthur Cook will have charge of this work, and will be on hand to assign territory beginning at 10:00 a. m. that day. Between this hour and 1:45 p. m. when the convention opens, and between the afternoon and evening sessions, should afford ample time for this volunteer service. We mention it here, believing that those who can will plan to arrive early in order to participate in this work.

It will also be noted from the program that a period has been allotted Sunday afternoon for a report of the radio work. The convention committee feels that since the radio witness work is so widespread, the General Convention is a most appropriate occasion for the presentation of a report and for the consideration of future opportunities in this field of service. We believe that the radio report this year will be of unusual interest, especially as it relates to the proclamation of the message in overseas countries.

As mentioned in the June issue of *The Dawn*, we are now nearing the end of another network contract year, and it is therefore time to begin considering what the Lord's will may be for another year. We suggest that the brethren everywhere give this careful and prayerful thought. The expression of those who attend the convention will, as in past years, help greatly to indicate what future arrangements may be undertaken.

GENERAL CONVENTION

PRaise DAY

SATURDAY, JULY 31

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness."

—Psalm 150:1, 2

	Chairman— ALBERT SHEPPELBAUM	6:45	Discourses
10:00-1:30	Tract Distribution for Public Meeting		"PRAISE GOD IN HIS SANCTUARY" LUDLOW P. LOOMIS New York, New York
1:45	Opening Rally		"PRAISE HIM IN THE FIRMAMENT OF HIS POWER" S. C. DE GROOT Grand Rapids, Michigan
2:00	Address of Welcome LEO B. POST Chicago, Illinois		"PRAISE HIM FOR HIS MIGHTY ACTS" ANDREW H. HORWOOD St. John's, Newfoundland
2:30	Discourse EVERETT MURRAY Columbus, Indiana		"PRAISE HIM ACCORDING TO HIS EXCELLENT GREATNESS" CHARLES W. JANKE Buffalo, New York
3:30	Intermission		
4:00	Discourse JOHN Y. MAC AULAY Pilgrim	8:15	Intermission
5:00	Supper and Fellowship	8:30	"Songs in the Night" RUSSELL DEAN New York, New York

HARVESTERS' DAY

SUNDAY, AUGUST 1

"The harvest is the end of the world, and the reapers are the angels." —Matthew 13:39

	Chairman— DON H. COPELAND	1:45	Vineyard Echoes Testimony Meeting LYLE COOK Kansas City, Missouri
9:00	Morning Devotions	2:45	Intermission
9:15	Discourse CHRISTIAN W. ZAHNOW Pilgrim	3:15	Discourse G. RUSSELL POLLOCK Los Angeles, California
10:15	Intermission	4:15	Radio Report
10:45	Theme Address W. N. WOODWORTH New York, New York	5:15	Supper and Fellowship
11:45	"FRANK AND ERNEST"	7:30	Praise Service
12:00	Luncheon and Fellowship	7:45	Intermission
		8:00	Public Lecture GEORGE M. WILSON Pittsburgh, Pennsylvania

DOCTRINE DAY

TALKING THINGS OVER MONDAY, AUGUST 2

"One Lord, one faith, one baptism, one God and Father of all."

—Ephesians 4:5, 6

	Chairman— MARTIN C. MITCHELL	5:00	Supper and Fellowship
9:00	Morning Devotions	6:45	Praise Service
9:15	"RANSOM AND SIN-OFFERING" WILBUR N. POE Cincinnati, Ohio	7:00	Discourses
10:15	Intermission		"ONE LORD" ADAM MISKAWITZ Chicago, Illinois
11:00	"GOD'S THREE GREAT COVENANTS" JULIUS BEDNARZ Chicago, Illinois		"ONE FAITH" A. L. SMITH Washington, D. C.
12:00	Luncheon and Fellowship		"ONE BAPTISM" KENNETH RAWSON New Brunswick, New Jersey
1:45	"OUR LORD'S SECOND PRESENCE" E. K. PENROSE Columbus, Ohio		"ONE GOD" S. E. RANGER Portland, Oregon
2:45	Testimony Meeting	8:30	Intermission
3:30	Intermission	9:00	"Songs in the Night" C. STUART LIVERMORE Paterson, New Jersey
4:00	"RESURRECTION HOPES" D. J. MOREHOUSE Chicago, Illinois		

FRUITAGE DAY

TUESDAY, AUGUST 3

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."
—Galatians 5:22, 23

	Chairman— FELIX S. WASSMANN	5:00	Supper and Fellowship
9:00	Morning Devotions	6:45	Praise Service
9:15	Discourse ORLANDO D. DEIFER Allentown, Pennsylvania	7:00	Symposium
10:15	Intermission		"LOVE" G. RUSSELL POLLOCK
11:00	Testimony Meeting—"HOW I CAME INTO THE TRUTH" HORACE K. BLINN Cincinnati, Ohio		"JOY" D. J. MOREHOUSE
12:00	Luncheon and Fellowship		"PEACE" C. W. ZAHNOW
1:45	Praise Service		"GENTLENESS" W. N. POE
2:00	Discourse BERTRAM COOPER Pilgrim		"LONG-SUFFERING" J. COPELAND
3:00	Intermission		"GOODNESS" W. J. HOLLISTER
3:30	Foreign Reports		"FAITH" W. N. WOODWORTH
	GREAT BRITAIN · DENMARK	8:45	Intermission
	SWITZERLAND · GERMANY	9:15	Elders' Meeting
	FRANCE · ITALY · INDIA		

**THE DAWN
LOVE DAY**

WEDNESDAY, AUGUST 4

"Above all these things put on love, which is the bond of perfectness."—Colossians 3:14

	Chairman— LEON H. NORBY	1:45 Discourse	VICTOR E. SAMUELS Philadelphia, Pennsylvania
9:00	Morning Devotions	2:45	Greetings from Abroad
9:15	Discourse	FRANK E. FRENCH Seattle, Washington	3:15 Intermission
10:15	Intermission	4:00	Discourse
11:00	Round Table Discussion	SAMUEL BAKER Pilgrim	5:00 Supper and Fellowship
	EXTENSION MEETINGS	6:45	Praise Service
	Moderator— G. RUSSELL POLLOCK	7:00	Convention Business Meeting
	ARTHUR H. KRUMPOLT	8:30	Intermission
	JOHN Y. MAC AULAY	9:00	"Songs in the Night"
	LEON H. NORBY	CHARLES ZUBOWSKY LaSalle, Illinois	
	LEO B. POST		
	W. W. RYBA		
	C. W. ZAHNOW		
12:00	Luncheon and Fellowship		

CONSECRATION DAY

THURSDAY, AUGUST 5

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

	Chairman— ERNEST G. WYLAM	5:00	Supper and Fellowship
9:00	Morning Devotions	6:45	Praise Service
9:15	Baptismal Discourse	R. J. KRUPA New York, New York	7:00 Discourses
10:15	Intermission	"BURNING OUTSIDE THE CAMP"	GUSTIN P. OSTRANDER Pilgrim
10:45	Immersion Service	"BURNING ON THE BRAZEN ALTAR"	JENS COPELAND Chicago, Illinois
12:00	Luncheon and Fellowship	"BURNING ON THE GOLDEN ALTAR"	WILLIAM J. HOLLISTER New York, New York
1:45	Discourse	ADOLPH OBENLAND Miami, Florida	8:45 Intermission
2:45	Testimony Meeting		9:00 "Sangs in the Night"
3:30	Intermission		
4:00	Discourse	CLAUDE R. WEIDA Allentown, Pennsylvania	

THANKSGIVING DAY

TALKING THINGS OVER
FRIDAY, AUGUST 6

"Giving thanks always for all things."

--Ephesians 5:20

Chairman--THOMAS FAY

9:00 Morning Devotions

9:15 Discourses

"ALWAYS"

CHARLES CHUPA
Detroit, Michigan

"IN ALL THINGS"

EUGENE BURNS
New Brunswick, New Jersey

10:15 "THE LORD WATCH BETWEEN ME AND THEE"

EDMUND JEZUIT
Chicago, Illinois

10:45 Love Feast and Adjournment

11:30 Farewell Luncheon

CHILDREN'S BIBLE CLASSES: Two sessions a day for juvenile group (ages five to seven): mornings at 11 o'clock, and immediately after supper. For intermediate group (eight years and older): three sessions—two as above, and the third immediately after luncheon.

MALACHI 3:16, 17

"Then they that feared the Lord spake often one to another:
and the Lord hearkened, and heard it,
and a book of remembrance was written before him
for them that feared the Lord,
and that thought upon his name.
And they shall be mine saith the Lord of hosts,
in that day when I make up my jewels;
and I will spare them,
as a man spareth his own son that serveth him."

REVEALING THE CREATOR'S LOVE

The Grace of Jehovah

A 64-PAGE BOOKLET OF FUNDAMENTAL TRUTHS

It has been truthfully said that men make God's love too narrow by false limits of their own. But how comprehensive is the love of God? Few realize how many of the teeming millions of the human race will be saved by God's grace as expressed through the gift of his Son. The Bible teaches that the wicked dead of the ancient past will be resurrected, and that those who rejected and crucified Jesus will have a future opportunity to be saved.

Will those who reject the witness of the truth at the present time have an opportunity to be saved?

What is a theocratic government, and has such a government ever existed on the earth?

What did Peter mean when he said that "no scripture is of private interpretation"?

What is God's organization, and who are in that organization today?

Who will pass through Armageddon alive, and will those who die in Armageddon be resurrected?

Will those who receive blood transfusions die the "second death"?

These questions suggest the subject matter and purpose of the booklet, "The Grace of Jehovah." It is a timely publication, and should have a wide field of usefulness.

SINGLE COPIES, 10 CENTS; TWELVE COPIES, \$1.00; ONE HUNDRED COPIES, \$7.50

DAWN PUBLICATIONS EAST RUTHERFORD NEW JERSEY

Received Help

Gentlemen: Would you kindly send me your new booklet, "The Grace of Jehovah." Its subject matter is of great interest to me, and I am anxious to hear your answers to the questions it suggests. For several years I have enjoyed reading *The Dawn Magazine*, *Studies in the Scriptures*, and your many booklets. They are all so well written and easily understood and have helped me immeasurably in preaching the news of the kingdom to others. Sincerely, D. R. C., Va.

Now Understands

Dear "Frank and Ernest": Please send me your booklets entitled "The Truth About Hell" and "The Atonement." I have read several of your booklets and also the larger book, "The Divine Plan of the Ages." I cannot tell you how much these books have helped me to understand the Bible better. For the first time I understand things that used to seem contradictory to me. The Bible used to seem hard to understand, but thanks to the new light which your books have given me, I can really understand the Bible and what God is saying to us. I have tried to talk to others about it, but many professing Christians are so steeped in the old beliefs of eternal torment, etc., that they get angry, or scoff at me. It seems as if some of them actually enjoy the idea that some would be in eternal

torment. You are right that is the devil's work to make people think that way. There are so many discrepancies in the different creeds and I am seeking the pure truth, and your books have helped me to find it. Thank you, and may God bless you in your work. Yours very truly, E. J., Neb.

A Glorious Message

Dear Christian Friends: We have been listening to your Sunday morning radio programs for some time and rejoice that such a message is able to go out over the air in these days of confusion, fear, and despair. The truths that you propound have been believed by me for many years. We rejoice with you in the wonderful message of hope that the Bible gives us. What a needed message for this day! God bless you and continue to honor your great ministry is our sincere prayer. Yours in Christian fellowship, P. N. M., Calif.

Wants to Serve

Dear Brethren: I was led by the hand of God to tune in on a "Frank and Ernest" radio program a little over a year ago, and through a booklet they sent me on request, "Hope Beyond the Grave," and other books, also *The Dawn Magazine*, I was convinced that the truth which you so faithfully hold forth was what my very soul had been seeking for a long time. Later on you put me in touch with a won-

THE DAWN

derful group of Christian people where I am very happy to join each Lord's Day. While I am seventy-six years old and I cannot expect to accomplish very much for God, yet I believe he has something for me to do, even though the hour is late. Yours in Christ, J. E. R., Mich.

Appreciates the Light

Gentlemen: I have been a subscriber to The Dawn Magazine for the past three months, and surely have gained some valuable religious information from its pages. I read and study the Bible quite extensively, but I still was in the dark until I heard your messages over the radio. Also reading The Dawn Magazine started the light to shine through. I was very interested in your radio broadcast today, and I wish you would send me a copy of "When a Man Dies." I would like this for a friend. Thanking you, I am, Yours very truly, W. E. S., Ont., Canada

Understands Much Better

Dear "Frank and Ernest": I will be very pleased if you will send me the booklet called "Atonement." I did enjoy very much listening to your broadcast this forenoon on my radio. I listen every week. All the years of my life I thought I knew my Bible, but I can say now since I have received The Dawn Magazine and these little booklets, I do know it very much better. While I was going to church every week it seemed to me that the minister talked every Sunday on

the same subject. Now I listen and get more good and enjoyment. I surely hope that every one who hears your broadcast gets as much good from them as I do. I loan all of my booklets to some of my friends who enjoy them as I do, and listen in if they are near the radio. Thanking you for the booklets again, Sincerely in our blessed Savior, Jesus Christ, C. R. C., Maine

Now Wants to Help

Dear Brothers: Your letter and the booklet, "What Can a Man Believe?" were duly received. Sometime in the latter part of last year I first came in contact with your broadcasts. In November I subscribed to The Dawn Magazine, and also sent for other literature such as "The Divine Plan of the Ages," "Behold Your King," "God's Plan," and "The Church." By studying the Scriptures in connection with these books, and by God's grace through the leading of the Holy Spirit, I have been changed from a nominal Christian to a zealous follower of Jesus Christ. By honestly complying with the three steps mentioned in the booklet, "The Church," I have the assurance that I am now a member of Christ's church, and as such I want to help spread the Gospel so that others of my friends may have the same experience that I have enjoyed. If you know of anyone in this immediate vicinity who is interested in the truth, I would like to get in touch with them. Sincerely, C. G., Michigan.

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON
 Paterson, N. J. July 11

SAMUEL BAKER
 Minneapolis, Minn. July 1-5, 14
 Duluth, Minn. 6-8
 Porkers Prairie, Minn. 9, 11
 St. Cloud, Minn. 12
 Ostrander, Minn. 15
 Elkader, Iowa 16, 18
 Clinton, Iowa 19, 20
 Aurora, Ill. 21
 Batavia, Ill. 22
 La Salle, Ill. 23
 Champaign, Ill. 26
 Mattoon, Ill. 27
 West Frankfort, Ill. 28, 29
 Bloomington, Ind. July 31-Aug. 6

JULIUS BEDNARZ
 La Salle, Ill. July 11
 Gory, Ind. 18

FRED A. BRIGHT
 Allentown, Pa. July 11

BURTON BROWN
 Riverside, Calif. (Morning) July 18
 Pomona, Calif. (Afternoon) 18

ALFRED BURNS
 Moline, Ill. July 4

GEORGE B. CLARK
 Lancaster, Pa. July 18

IGNAZIO COMPARATO
 Rome, Italy July 2, 3
 Pescara, Italy 4
 Foggia, Italy 11
 Naples, Italy 23-25

L. PAUL DAVIS
 Los Angeles, Calif. July 3-5

ORLANDO D. DEIFER
 Los Angeles, Calif. July 3-5, 11
 San Diego, Calif. 7
 Santa Ana, Calif. 8
 Whittier, Calif. 9
 Pomona, Calif. 13

Riverside, Calif. 14
 Los Angeles, Calif. (SW) 15
 Glendale, Calif. 16
 Fresno, Calif. 17
 Stockton, Calif. 18
 Son Francisco, Calif. 19, 20
 Sacramento, Calif. 21
 Salt Lake City, Utah 23
 Denver, Colo. 25
 Topeka, Kans. 27
 Kansas City, Mo. 28
 St. Louis, Mo. 29
 Bloomington, Ind. July 31-Aug. 8

TED HACK
 Covert, Mich. July 18

E. HARRY HERRSCHER
 Los Angeles, Calif. July 3-5

WILLIAM J. HOLLISTER
 Cincinnati, Ohio July 4, 5

JOHN G. HULL, JR.
 San Diego, Calif. July 11

CHARLES W. JANKE
 Detroit, Mich. July 3-5

GEORGE O. JEUCK
 Los Angeles, Calif. July 3-5
 San Diego, Calif. 6-12
 Phoenix, Ariz. 13, 14
 Bowie, Tex. 18
 Ft. Worth, Tex. 19
 Dallas, Tex. 20
 Shreveport, La. 21, 22
 Meridan, Miss. 23
 Birmingham, Ala. 24, 25

DANIEL KAZIAK
 Adrian, Mich. July 18

ARTHUR H. KRUMPOLT
 New Haven, Conn. (Morning) . July 18
 Waterbury, Conn. (Afternoon) 18
 Mahanoy City, Pa. 25

RAYMOND J. KRUPA
 Detroit, Mich. July 3-5
 New Bedford, Mass. 18

THE DAWN

LUDLOW P. LOOMIS		GILBERT RICE	
New Brunswick, N. J.	July 11	Los Angeles, Calif.	July 3-5
Baltimore, Md.	18	GEORGE P. RIPPER	
EDWARD G. LORENZ		Santa Ana, Calif.	July 25
Whittier, Calif.	July 18	BERT ROSE	
JOHN Y. MAC AULAY		London, Ont., Can.	July 11
Toledo, Ohio	July 1	ALFRED L. SMITH	
Detroit, Mich.	3-5, 25	Pottstown, Pa.	July 11
Flint, Mich.	7	MICHAEL A. STAMULAS	
Saginaw, Mich.	9-11	Detroit, Mich.	July 3-5
Grand Rapids, Mich.	18	Chicago, Ill. (Greek Ecclesia)	11
Covert, Mich.	20	W. STROMBERG	
Jackson, Mich.	23	Aurora, Ill.	July 11
Adrian, Mich.	26	CHESTER A. SUNDBOM	
Bloomington, Ind.	July 31-Aug. 6	Cincinnati, Ohio	July 4, 5
JOHN A. MEGGISON		J. I. VAN HORNE	
Detroit, Mich.	July 3-5	Duquesne, Pa.	11
ADAM MISKAWITZ		East Liverpool, Ohio	11
Beloit, Wis.	July 4	Monessen, Pa.	25
MARTIN C. MITCHELL		FELIX S. WASSMANN	
Wilmington, Del. (Morning)	July 11	Groton-New London, Conn.	July 17, 18
Philadelphia, Pa. (Afternoon)	11	E. R. WILCOX	
Easton, Pa.	18	Los Angeles, Calif.	July 3-5
DANIEL J. MOREHOUSE		GEORGE M. WILSON	
Los Angeles, Calif.	July 3-5	Los Angeles, Calif.	July 3-5
Milwaukee, Wis. (Morning)	11	Phoenix, Ariz.	11
Plymouth, Wis. (Afternoon)	11	St. Petersburg, Fla.	18
ARTHUR B. NEWELL		Bloomington, Ind.	July 31-Aug. 6
Luneburg, Germany	July 6	W. NORMAN WOODWORTH	
Celle, Germany	7	Copenhagen, Denmark	July 4
Osterholz-Scharmbeck, Germany	8	Kiel, Germany	5
Berlin, Germany	10, 11	Hamburg, Germany	6
Romford, England	31	Kassel, Germany	7
Bloomington, Ind.	August 2-6	Ruhrgebiet, Germany	8
LEON H. NORBY		Hanover, Germany	9
Cincinnati, Ohio	July 4, 5	Berlin, Germany (Convention)	10, 11
Albany, N. Y.	11	Lille, France	13
HOWARD W. OSTRANDER		Oltten, Switzerland (Convention)	18
Los Angeles, Calif.	July 3-5	Naples, Italy	23, 24
HARRY PASSIOS		Bloomington, Ind.	July 31-Aug. 6
Detroit, Mich.	July 3-5	CHRISTIAN W. ZAHNOW	
ERNEST K. PENROSE		Winnipeg, Man., Can.	July 1, 23-26
Detroit, Mich.	July 3-5	Kirkness, Man., Can.	3, 4
ROY E. POLAND		Porcupine Plain, Sask., Ont.	6
Cincinnati, Ohio	July 4, 5	Chelan, Sask., Can.	7
KENNETH RAWSON		Star City, Sask., Can.	8
Wallingford, Conn. (Morning) ..	25	Tarnopol, Sask., Can.	9-11
Bridgeport, Conn. (Afternoon)	25	St. Brieux, Sask., Can.	12
RAYMOND RAWSON		Saskatoon, Sask., Can.	15
Cincinnati, Ohio	July 4, 5	Luseland, Sask., Can.,	16-18
London, Ont., Can.	25	Moose Jaw, Sask., Can.	20
		Regina, Sask., Can.	21
		Portage La Prairie, Man., Can.	22
		Parkers Prairie, Minn.	28
		Bloomington, Ind.	July 31-Aug. 6

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"CHRIST, THE HOPE OF THE WORLD"

KHJ

SUNDAY, JULY 18, 1954

930 kc.—10:15 A. M.

This and other timely subjects are discussed in the July Dawn Magazine. Send for a free copy—no obligation.

"FRANK AND ERNEST"

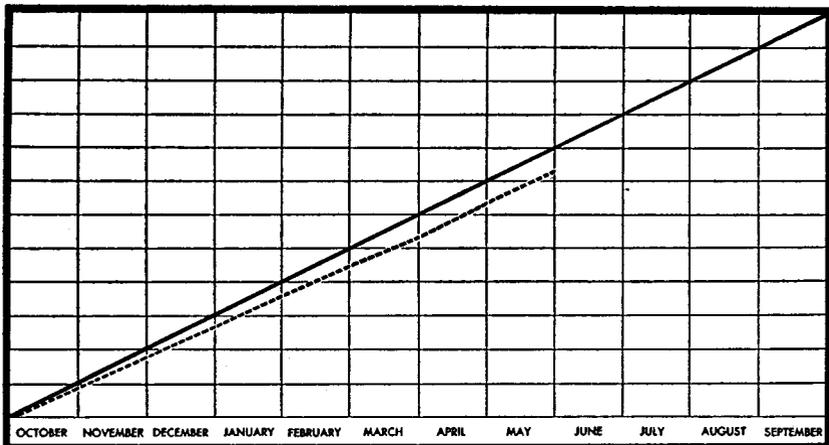
Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

The small advertisement shown above is a suggestion for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear is Saturday, July 17. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

SURVIVAL

On Sunday, August 15, the "Frank and Ernest" topic will be, "God's Assurance of Survival." With world tensions increasing, the fears of the people continue to mount—fear of becoming engulfed in a global struggle in which civilization, and perhaps the human race itself, might be destroyed. The "Frank and Ernest" topic for August 15, therefore, should be timely. Special circulars for announcing this broadcast will be available, and you are invited to order as many as you can use. They are excellent for general house-to-house distribution, or for handing to friends and neighbors. You may order your supply direct, or through your class secretary. Please place your order as early as possible. The circulars are free.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through May.

For Mutual Fellowship, Edification, and Service

KIRKNESS, MAN., CAN., July 3, 4—The friends in Kirkness are planning a two-day gathering. Any friends desiring further information and room reservations should address the secretary, Mr. M. J. Gowryluk, Kirkness, Man., Can.

DETROIT, MICH., July 3-5—Convention will be held in the Y. W. C. A. Building, 2230 Witherell. A Baptismal service is being arranged and any desiring to be immersed, will please notify the secretary in advance. The Detroit friends will accommodate as many visiting friends as possible. For further information and room reservations, write the secretary, Mr. W. Ryba, 543 Coplin Street, Detroit 15.

LOS ANGELES, CALIF., July 3-5—All sessions will be held in the Unitarian Community Center, 2936 West 8th Street, near Vermont Avenue. An immersion service is planned for those who wish to symbolize their consecration. Advance room reservations are desirable and should specify length of stay, type of beds, as well as time and mode of arrival, and any other information that will be helpful in providing the kind of accommodations desired. All reservation requests should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, California.

CINCINNATI, OHIO, July 4, 5—The Cincinnati Ecclesia is planning for a two-day convention for the July 4th weekend. Friends desiring further information and room reservations, should address the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Ky.

BOWIE, TEX., July 8—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

TARNOPOL, SASK., CAN., July 9-11—Convention sessions will be held in English, Ukrainian, and Polish languages on the farm of Igac Stocki, half a mile east of Tarnopol, Sask., telephone Yellow Creek 8 Ring 2-2.

ALBANY, N. Y., July 11—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., July 11—Convention opens 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, July 18—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE, July 18—Third Sunday in the month gathering. Will open 11:00 a. m., 2339 State Street.

CHICAGO, ILL., July 25—All day gathering in the Masonic Temple, 912 N. LaSalle St.

DETROIT, MICH., July 25—Maccabees Building, Woodward and Putnam Avenues.

GENERAL CONVENTION, BLOOMINGTON, IND., July 31-August 6.

GUSTIE, TEX., August 6-9—The meetings of this three-day convention will be held in Siloam Schoolhouse. For reservations and other information, write the secretary, Mrs. C. R. Westmoreland, R. F. D. 1, Box 36, Gustine, Texas.

LABOR DAY GATHERINGS: Brooklyn, N. Y., Minneapolis, Minn., Saginaw, Mich., San Diego, Calif., Seattle, Wash.

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

**Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.**

This should be mailed not later than July 15, 1954.

RATES

ADULTS: \$5.00 per day (two in a room). \$5.50 per day (one in a room).

CHILDREN: Two through eleven, \$2.00 per day.

Twelve through eighteen, \$3.25 per day.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

**(A one dollar Registration charge will be made for all persons
for either all or part time.)**

There will be no refund given on any meals missed during
period of reservation.

A deposit is not required—payment should be made on arrival.

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—32 pages, 10 cents.
 God and Reason—96 pages, 10 cents.
 "Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
 Chosen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cents.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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