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The Dawn

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Highlights of **Dawn**

"New Heavens and a New Earth"

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

—II Peter 3:13

THERE is a depth of meaning in Peter's word "nevertheless," as used in the above text, and in his blessed assurance that there is to be a "new heavens and a new earth, wherein dwelleth righteousness." Through the chapter preceding this text, the apostle has been both positive and graphic in his explanation that among the signs of the presence of Christ as a new King of earth would be the dissolution of man's selfish social order described as "the heavens and the earth, which are now." (II Pet. 3:7) These, he declares, "shall pass away with a great noise, and the elements shall melt with fervent heat," all of which occurs in "the day of the Lord [Jehovah]."—II Pet. 3:10

It is a dark picture of trouble and distress through which the nations were to pass, and little wonder that some might be inclined to doubt that such events could in any manner be evidences of the presence of a righteous King. Peter anticipates this objection and tells us that in the "last

days" some would say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—II Pet. 3:4

The true thought of Peter's words in this text is lost through mistranslation. According to the Greek text, what he really said was, "Where is the evidence of his presence, for since the fathers fell asleep all things continue as they were." To the "fathers" of Israel, through the holy prophets, God had made wonderful promises concerning the blessings which would come to the world through the King and Messiah whom he would send. It was Peter himself who, in summing up the glorious meaning of the prophetic testimony to the fathers, explained that following the return of Christ, during his second presence, there would be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Yes, since the world began, or "the beginning of the creation," (II Pet. 3:4) the fathers had been given to understand that the coming of the Messiah to establish a kingdom would mean joy and health and everlasting life. "Of the increase of his government and peace there shall be no end," the Prophet Isaiah had written. (Isa. 9:6, 7) Again, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8) The Prophet Isaiah and the Prophet Micah both foretold that the nations would "beat their swords into plowshares, and their spears into pruninghooks," and that "nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4; Mic. 4:1-4

From one standpoint or another, each of the prophets of old had described the life-giving blessings which would be showered upon the people when Christ, the righteous King of earth, returned to "have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8)

But Peter, who had the privilege of sitting at Jesus' feet and learning from him, and who in addition was inspired by the Holy Spirit as a prophet and thus able to set these great truths forth in their proper sequence, recognized that before the blessings of Christ's kingdom could flow out to the people the "kingdoms of this world" must be destroyed.—Rev. 11:15

With this thought in mind, and in answering the question, "Where is the evidence of his presence?" Peter first reminds us of an illustration which he heard Jesus use when he answered the disciples' question, "What shall be the sign of thy coming [presence], and of the end of the world?" In answering this question Jesus compared his day at the end of the age with "the days of Noah." (Matt. 24:37-39) In the days of Noah the people were not aware of the impending catastrophe of the Flood; but it came, and wrought destruction upon the symbolic heavens and earth which existed at that time. Thus that world, or *kosmos*, was brought to an end.

Now, in a very similar manner, as explained by Peter, the present evil world comes to an end in a relatively brief period of time referred to in the Scriptures as "the day of the Lord [Jehovah]." Just as the days of Noah began prior to the Flood, and he was present preparing for the impending catastrophe, so the first years of Christ's presence precede the destruction of "the heavens and earth, which are now." (II Pet. 3:7) It is within the day of the Lord [Jehovah]—not prior thereto—that the foretold distress upon the nations, leading to their complete and final overthrow, comes upon them. They pass away "with a great noise," the elements "melt with fervent heat," and "the works that are therein" are "burned up," in "the day of the Lord." (II Pet. 3:10) With the selfish institutions of this present evil world out of the way, then will come the establishment of Christ's kingdom evidenced by the bless-

ings which will flow out from it for the enlightenment and healing of the people.

And it is in keeping with the purpose of Christ's kingdom that first of all his power be used for the destruction of this present evil world, for while his kingdom will be an instrument of blessing to mankind his presence first results in the destruction of the enemies of God and of righteousness. The Apostle Paul wrote that the last enemy to be destroyed by Christ's reign is death, and evidently among the first enemies destroyed are the kingdoms of this world. (I Cor. 15:25, 26; Ps. 2:8, 9) Because of this, his presence now causes all the tribes of the earth to mourn rather than to rejoice, as they will do later on. (Matt. 24:30) Thus Peter confirms the correct sequence of events associated with Christ's presence in his explanation that it causes the passing away of the heavens and the earth which are now.

Having explained this point, making it as definite as possible, Peter then seemingly reverts to the question, "Where is the evidence of his presence?" and gives assurance that he has not at all overlooked the ultimate purpose of the Lord's return; that is, the restoration of the human race to life. We quote, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter looked for this, and we look for it, because it is one of the things which God promised to the fathers through his holy prophets. While we look for the new heavens and new earth we realize, as explained by Peter, that before they can be established the work of the new King of earth is to set aside the wicked heavens and earth which compose this present evil world.—Gal. 1:4

The symbolic heavens and earth over which Satan is the supreme ruler are rapidly passing away; and to the thoughtful mind this focuses interest more than ever on the hope centered in God's promise to create new heavens

and a new earth. When Peter referred to this promise of God he evidently had in mind the one which is recorded in Isaiah 65:17-25. Turning to this wonderful chapter we read:

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord.”

No amount of explaining could make this wonderful promise of God concerning blessings which will come to the people under the rulership of the new heavens and new earth more complete or realistic. In keeping with the figurative language of the East, the hope of blessing to come is set forth in word pictures, but there is no escaping the glorious meaning of the symbols used. In plain phrase Isaiah is telling us that when Christ is King there will be

health and everlasting life for all the obedient; that all will be given at least a hundred years of trial, and if then they die because they are incorrigible sinners they will be but babes in comparison to the lasting life which they might have enjoyed. There is building and planting, and an economic security attached to the labor of the people that is dreamed of today, but seldom if ever experienced. There is peace and tranquillity among all.

These are the evidences which just beyond the present time of distress will convince the whole world that Christ is indeed reigning; and acclaiming him as the mighty ruler of that time, they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." It will be then that Christ, as the "Arm of the Lord," will be revealed "in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 25:6-9; 52:10) What a prospect!

And what are the new heavens and new earth which the Lord has thus promised to create? They are the governmental arrangements of Christ's kingdom. In the prophecy concerning their creation another name is given; namely, "Jerusalem"—"Behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. 65:17, 18) The Apostle John, on the Isle of Patmos, was given various visions of the new kingdom arrangements, and says, "I saw a new heaven and a new earth," and also that he "saw the holy city, new Jerusalem, coming down from God out of heaven."—Rev. 21:1, 2

In verses 9 and 10 of this chapter, John identifies the "new Jerusalem" as "the bride, the Lamb's wife." This is the key to the understanding of the symbol. Jesus is to be the great King in that kingdom of blessing; and he is to reign with and through his church who, in "the first resurrection," becomes his bride. Jerusalem of old was the capital of Israel, where kings had their headquarters, their

“throne.” So the Lord uses these circumstances as a picture of the kingdom of Christ, and calls it the “new Jerusalem.” And this new Jerusalem is also, as we have seen, the new heaven and the new earth which God has promised; in other words, the kingdom of Christ and his associates, his “bride.”

The combined symbol of heaven and earth indicates what is otherwise plainly taught in the Scriptures; namely, that the kingdom of Christ will be of two parts, the spiritual and the human—the invisible and the visible. Jesus, the divine King, and his church together with him, will be the spiritual part of that kingdom of blessing, and the resurrected Old Testament Worthies will be their human representatives. The Scriptures also speak of “a great multitude” who will stand before the throne, and “serve Him day and night in His temple.” (Ps. 45:14; Rev. 7:9, 13-15) This, briefly, is the organizational arrangement of the symbolic new heavens and new earth. And it is because God has promised to complete the creation of this arrangement for the blessing of all nations that we can now rejoice to realize that Satan’s empire is crumbling.

All the promises of God which reflect his good will toward the dying race will be fulfilled as a result of his creation of the new heaven and new earth. His promises of a heavenly inheritance for the faithful followers of the Master will have their fruition in the exaltation of the church to “glory, and honor, and immortality,” to “live and reign with Christ a thousand years.” (Rev. 20:4, 6) And how much better is this true conception of God’s purpose in the church than the idea so long entertained by many that God is taking Christians to heaven when they die merely that they might be “saved”! Now we see that he calls all true Christians for a purpose, the blessed purpose of being associated with Jesus in his kingdom, through which the people of earth are to be given life, health, and enduring peace and happiness.

God's promises to the Ancients will also then be fulfilled. Abraham and his natural descendants will have their portion in the Land of Promise. The Worthies of those past ages will be associated with the kingdom as its human representatives. They did not expect more than this. They understood nothing concerning the divine plan for a spiritual phase of the messianic kingdom. Even the prophets did not foresee this. Jesus said of the last of the prophets, John the Baptist, that although among those born of women there had not risen a greater than John, yet the least in the kingdom of heaven (that is, in the spiritual phase of the kingdom) would be greater than he. John will be one of the princes in the human phase of the kingdom, but he will not have a heavenly reward, and he will not reign with Jesus as a king.

In the new heavens and new earth God's promises to Abraham will have their fulfilment—those promises that all the families of the earth were to be blessed. Jesus and his church constitute the faith seed of Abraham, which will be the channel of blessing to mankind in the kingdom, and how rich and far-reaching those blessings will be! They are beautifully illustrated in Revelation 22:1, 2, under the symbol of a "river of water of life" which emanates from "the throne of God and of the Lamb." On either side of this symbolic river are the trees of life with their abundant supply of lifegiving fruit, "and the leaves of the tree were for the healing of the nations." How glad we should be that the people of all nations—starving, oppressed, bleeding, and dying—are to be healed. Verily this will be the "blessing of all the families of the earth"!

The promise of God through Jacob that out of Judah would come one called "Shiloh"—peacemaker—and that unto him would the gathering of the people be, will find its glorious fulfilment in the messianic kingdom, for King Jesus will be that Shiloh, and unto him, and under his

banner of love and peace, the people will be gathered and blessed. "Of the increase of his government and peace there shall be no end." "He shall come down like rain upon the mown grass: as showers that water the earth. In his day shall the righteous flourish." "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." "Yea, all kings shall fall down before him: all nations shall serve him." All of these heart-cheering promises will be fulfilled in the new "heaven" and new "earth."—Ps. 72:6, 7, 9, 11

Then, too, will be the time when every man will dwell under his vine and fig tree; and when swords shall be made into plowshares and spears into pruninghooks. It will be then that the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then also will come the awakening of all the dead by the same infinite power of the Creator who gave them life in the first place. No one, either of the living or of the dead, will be left out of the world-wide circle of people who will then have an opportunity of being blessed with everlasting life in keeping with the promises God gave through the prophets, made clear through Christ and the apostles, and ratified by the blood of the Redeemer.

But it will be necessary to obey divine law in order to live forever. The Apostle Peter emphasizes this. After telling us that with the return of Christ there will be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he adds, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."—Acts 3:19-23

But there are assurances that the majority of people of all nations will probably be glad to accept the provisions of divine love as they will then be proffered, and obey the laws of earth's new King. Jesus indicated that the nation

of Israel, although they rejected him at his first advent, will yet say, "Blessed is he that cometh in the name of the Lord." The Prophet Micah wrote that "many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Micah 4:2

What could be more appropriate for any of us, even now, than to hail our King, the King of the new age—King Jesus? If we are endeavoring to walk in his footsteps of sacrifice, inspired by the hope of reigning with him, let us give the greater diligence to make our calling and election sure. If we are being drawn by divine love and are impelled to give ourselves to the Lord in full devotion to do his will, we should not tarry. There is still time to run for the prize of the high calling of God in Christ Jesus!

In any event, if the beauties of the divine plan, and the fact that the kingdom of Christ is near, have inspired us to love the Lord more than we have in the past, let us show our love by an earnest endeavor to do his will, to walk humbly before him, and to sound forth his praises. Knowing, as we should, that we are living in the time of his presence, let us be among the first to welcome the new King, and be ready to yield ourselves in full obedience to his kingdom laws of justice and righteousness. □

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Farmington KREI 800 9:00 a.m.

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Baker KFLN 960 8:00 a.m.

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17—"The Days of Creation"

10—"The River of Life"

24—"Freedom from Fear"

Bible Study

LESSON FOR SEPTEMBER 3

The Bible in Our Changing World

MEMORY VERSE: "The grass withereth, the flowers fadeth: but the word of our God shall stand forever."—Isaiah 40:8

JOSHUA 1:1-9

OUR memory verse, in symbolic language, presents a meaningful lesson to us in connection with the divine plan. It speaks of the grass withering and the flower fading, and in the preceding verse we read, "Surely the people is grass." While grass does wither, the lesson here concerns people—the whole world of mankind—who "wither" and go down into death.

This symbolism is used by Moses concerning men. Psalm 90:3-6 reads, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are . . . asleep; in the morning they are like grass which groweth up. In the morning it flourisheth . . . in the evening it is cut down, and withereth."

The "morning" here referred to by Moses could be the closing era of the sixth creative day. (Gen. 1:31) It was then that man was created, and for a time he flourished, but in the "evening" of the seventh day he became like the grass that withereth. How thankful we are, though, that while man was turned to destruction by reason of sin, he will, in God's due time, be summoned forth from death, "when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5:25

The word "Joshua" is the Hebrew form of Jesus. Following the death of Moses the people of Israel obeyed Joshua, who was "full of the spirit of wisdom," as the successor to Moses. Moses delivered the Israelites from their bondage in Egypt, but they got no farther than the wilderness. Joshua took them across the River Jordan and into the Promised Land

and supervised the division of the land among the various tribes.

God promised to be with Joshua as he was with Moses. Like Moses, Joshua was exalted before Israel. (Josh. 3:7) Like Moses, Joshua was to be of good courage, and thus a wholesome example to his people, the Israelites.

Moses gave the Law to God's people, and Joshua was commissioned to be its guardian. (vs. 8) Joshua was to meditate upon the Law day and night. He was assured that by being faithful to the Law he would enjoy the Lord's blessing, or have "good success." These assurances applied to Joshua and the Israelites under the Law in a very literal sense, and from a spiritual standpoint we can apply them to ourselves at the present time. We have the assurance of spiritual prosperity if we are faithful; although this is a prosperity we can and do enjoy, even though, if it is the Lord's will, we may dwell in poverty along material lines.

ISAIAH 40:6-8

See comments on memory verse at the beginning of the lesson.

JOHN 8:12

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but

shall have the light of life." Through the Law, Moses brought a measure of light to the Israelites; and by encouraging obedience to that law Joshua did the same. But Jesus is the real light of the world, not only of Israel but of all mankind.

The nonfollowers of Jesus are not blessed with this "light of life" at the present time, their opportunity awaiting the Millennial Age. But those who are drawn to the Lord during the present age are presented with the conditions whereby they might even now, upon the basis of faith, be blessed by "the light of life."

Those conditions consist of repentance from sin, and the full dedication of oneself to know and do the Heavenly Father's will. This means that their walk in life becomes a sacrificial one.

QUESTIONS

What is represented by the withering grass of our memory verse?

What were some of the similarities between the service of Moses and the service of Joshua?

When will Jesus be that true light which will enlighten every man that cometh into the world?

Man's Dominion in God's World

MEMORY VERSE: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psalm 8:6

GENESIS 1:26-28

MAN was created to live on the earth, and all his attributes are earthly. He was not designed, as the vast majority in the professed Christian world believe, to remain on the earth temporarily, and then shuffle off to some other place of abode through the so-called portal of death. The earth was designed to be man's home forever.

Man was the highest order of God's earthly creatures—the only one, indeed, created in the divine image. This is not a bodily image, but an image which has to do with the qualities of the mind. As the Creator is able to reason, so man was given this ability. Man is not able to reason on so high a plane as the Creator. The Creator, for instance, would not need to send representatives to the moon to collect samples of rock from which to glean some information as to how and when this heavenly body was created; but man's ability to reason on

a limited scale prompted him to desire this information even though he did have to go about in a crude manner to obtain it.

Man has the ability to know good from evil when properly informed, and to act upon this knowledge. In other ways man was created in the image of God. The record adds, "After our likeness." God is the Ruler of the universe, and man was commissioned to have dominion over the earth. He was also commanded to "subdue the earth," but he has made a very poor job thus far of both his kingship and assignment to subdue the earth.

Man has murdered millions of his fellows in order to have dominion over the remainder; and instead of subduing the earth he has corrupted it, so that today the earth is fast becoming polluted to the point where it is feared it will lead to the death of the human race itself.

These failures of man are due to original sin, and to the cor-

rupting influence that sin still has upon the human race. God's design toward man and his home on earth has not been changed by human failure. God loved his human creatures, and sent his beloved Son to die for Adam and through Adam for the entire race. Jesus became a substitute in death for the world of mankind, and the plan of God reveals that in the Lord's due time the redeemed world of mankind will be restored to life and given an opportunity to make good by obedience to the laws of the messianic kingdom; and those who do will live forever on the planet just as the Creator originally intended.

PSALM 8

David was a man of meditation, much of which he based upon the creative works of God. Psalm 19:1,2 reads, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

It is in this vein that we read in our lesson, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" David found the answer to this question, saying, "Thou hast made

him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

God was "mindful" of man and intended, through his beloved Son, to "visit" him because he had created him in his own image and had given him dominion over the works of his hands. In other words, man was important to God because he had made him king of earth, and his design was to restore that dominion.—Matt. 25:34

As we noted, man does not now exercise dominion over the earth—not in the way that the Creator intended. Paul agrees with this. After quoting from the 8th Psalm he observes, "But now we see not yet all things put under" man, "but we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." Thank God for this loving provision whereby man can be restored to his lost inheritance!

QUESTIONS

Where is man's eternal home?
By what means will he be restored to his lost inheritance?

Does Science Threaten Faith?

MEMORY VERSE: "Prove all things; hold fast that which is good."—1 Thessalonians 5:21

I CORINTHIANS 2:6-16

THERE is no disharmony between true science and the true teachings of the Bible, therefore scientific knowledge does not threaten one's faith in the Word of God and the Creator's design which is set forth therein. There is, however, much that erroneously passes for science which consists merely of speculation by those who call themselves scientists. These guesswork views are often contrary to the Bible, but we should not permit this to disturb our faith in the inspired Word.

There is also much that is proclaimed as the truth of the Bible which is not taught in the Bible at all, much of which is out of harmony with science. For example: there is the erroneous teaching concerning the immortality of the soul. This false teaching claims that there is a separate entity of life within each human which escapes when the body dies and is transferred without dying to another sphere of life. The Bible does not teach this, nor is it supported by true science.

The Bible record is that God "formed man out of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7) Many translations read, "living being." In other words, when man was created he was not given an immortal something within him which could not die, called a soul. But, through the union of the breath of life with the newly formed organism, man "became" a living soul, or living being. This is in harmony with the findings of true science. Medical science knows that there is nothing within the human organism such as that described by untrue theology.

Charles M. Lamon, writing in the "International Lesson Annual," says:

"Science has accomplished so much in recent decades that the very word science has an almost magical tone to it. Yet scientific knowledge is not absolute; scientists disagree among themselves as much as theologians. For instance, at present there are two leading views

concerning the origin of the universe. One is the 'Big Bang' theory that the universe came into being by the explosion of a fireball some ten billion years ago. A rival theory is called the 'Steady State' concept of continuous creation. It holds that although the universe has always been in a steady state, matter is continuously being fed into it, possibly one atom at a time. Thus the universe continues to expand. Which view is correct?"

Many of the great truths of the Bible go far beyond the concepts of the scientists, and naturally to many of them seem foolish. The Bible says that "in the beginning God created the heaven and the earth." (Gen. 1:1) This is inconceivable to many scientists; yet from the standpoint of faith it is the only true explanation of how the universe came into existence. Scientists themselves do not agree on the subject, and even now are spending billions of dollars to gather information from the moon to further enlighten them. Meanwhile, it is unreasonable for any to criticize those who in simple faith, and because it is their reasonable conclusion, choose to accept the information furnished in the Bible.

The Bible says that God created man in his own image. But many scientists claim that

he is a product of evolution, although there is no real evidence to support this theory. The information given to us in the Bible carries us through God's dealings with man—his fall into sin; his redemption from death, and finally his restoration to life through a resurrection of the dead. Most scientists ridicule this great truth of the Bible, but the Christian takes Paul's view when he said, "Why should it be thought a thing incredible . . . that God should raise the dead?" (Acts 26:8) Certainly the One who created life in the first place is abundantly able to restore life!

As our lesson points out, the dedicated believer reasons on a higher plane than do the scientists. Scientists claim to test all their views by facts. So do Christians, but our facts are the plain statements of the Word of God. By these we test all things which we believe, and hold fast only to those things found in the Word of God and brought to our minds by the Holy Spirit.

QUESTIONS

Do scientists agree among themselves?

What are the facts upon which we base our beliefs?

Social Changes: Work and Leisure

MEMORY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

—I Corinthians 10:31

EXODUS 20:8-11

THE purpose of the Bible is not to regulate social changes in the world, but to reveal to the dedicated people of God what his will for them is as they lay down their lives in his service. They are co-laborers with God in the outworking of his plan, and the Bible reveals that plan to them in order that they might co-operate intelligently with the Master Workman.

It is true, of course, that vast social changes are taking place in the world, and this is clearly manifested in the attitude of the professed Christian world toward God's law of the Sabbath. The time was when even local civil laws prohibited all work on the Sabbath, and play as well.

Now all that is changed. The Sabbath is one of the most popular days in the week for sports; many types of businesses carry on as usual.

The original Sabbath of the Lord as given to Israel by

Moses shortly after the Hebrew people were freed from their bondage in Egypt was simply a day of rest. Both in the Jewish faith and in the professed Christian world the Sabbath has been utilized as a time for religious worship; but this was no part of the original arrangement. It was designed as a day of rest from toil in the ordinary tasks of "making a living."

The Bible associates the law of the Sabbath with God's rest from his work of creation: "For in six days the Lord made heaven and earth, the sea, . . . and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exod. 20:11) It may be well, that this is used by some as a reason for observing religious rites and ceremonies on the Sabbath. However, this is not the application made for us in the inspired Word of God.

Hebrews 4:10 reads, "For he that is entered into rest, he also hath ceased from his own

works, as God did from his." So far as developments up to that point were concerned God finished his work of creation, and rested from further efforts along this line; and Paul explains that in antitype the Christian rests by faith in Christ. He ceases trying to gain life by his own efforts. This is the New Testament explanation of what the Law of the Sabbath should mean to us.

Although he has never succeeded more than temporarily, under normal circumstances, man's efforts to live involve him in a recurring schedule which he would like to continue. That way he has a more satisfying sense of "making a living." On the higher plane of faith and devotion to God there may well be this disposition, through lack of faith, to work out our salvation by our own efforts. Those who do this, however, are failing to enter into that rest in Christ which has been provided for all the true people of God during the present age, the faith age. These should learn that in their service of the Lord, whatever the Lord permits their assignment to be, they should do all to his glory. This is their rest.

ECCLESIASTES 2:4-11, 24, 25

From this lesson by Solomon we find the opposite to peace of heart and joy in the Lord.

Solomon, by virtue of his kingly authority and the exorbitant taxation of his subjects, had the ability to surround himself with all the supposed pleasures of life which his carnal soul could imagine.

But even this pleasure-seeking king of Israel found as he grew older that all this was vanity, and he explains, "Then I looked on all the works that my hands had wrought, and on the labor that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

This was the best that Solomon could make of his life. And although it was all vanity he concluded, "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God." God does want his human creatures to be happy; and in due time, when his glory fills the earth, those who obey his laws and honor him will enjoy all the bountiful fruits of paradise.

QUESTIONS

For what purpose was the law of the Sabbath given to Israel?

What is its antitype today for Christians?

Christian Life and Doctrine

Baptized for the Dead

**"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?"
I Corinthians 15:29, 30**

THE Apostle Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Few will deny the fact that the entire human race is either dead or dying, and Paul explains that this began with the first man, Adam. This was due to Adam's disobedience of divine law. Essentially the entire 15th chapter of I Corinthians presents the assurance that the dead will be restored to life by means of a resurrection.

Just as all in Adam die, "even so in Christ shall all be made alive." Paul explains why this is so: "For since by man came death, by man . . . also the resurrection of the dead." (vs. 21) Here we are reminded that it was the man Christ Jesus who redeemed the world from death; which is in keeping with Jesus' own words when he said that he would give his flesh "for the life of the world."—John 6:51

The apostle used the word ransom to describe this feature of the divine plan for the recovery of man from the condemnation of death. He wrote, "This is good and ac-

ceptable 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 Greek word in the New Testament which is translated ransom signifies “a price to correspond.” The man Christ Jesus being, as the Scriptures declare, “holy, harmless, undefiled, separate from sinners” (Heb. 7:26), corresponded with the perfect Adam, who was created in the divine image. It was this perfect man Adam who brought death upon himself and upon his entire progeny by his transgression of divine law; the perfect man Jesus gave himself in sacrificial death, and in so doing he was a price to correspond which provided redemption for the entire adamic race. This opened the way for all to return to life.

Paul wrote, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23) A similar thought is expressed in John 3:16, 17: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Jesus further explained, “He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:18) These texts reveal that the whole world, by heredity, is under condemnation to death, and that escape from this condemnation has been provided through Christ; and further, that this escape depends upon the faith and acceptance by the individual of this provision which has been made for him.

During this present age those who, on learning about this provision of God’s grace, accept it upon the conditions

of obedience and full dedication to do God's will, are said to be "justified." Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Those who have not come to Christ in full faith, supported by the complete dedication of their lives to do the will of God by following in the footsteps of Jesus, do not enjoy this "peace with God." These are still alienated from him through sin—still under condemnation to death.

There is no other way of salvation from death than through Christ. Speaking of Jesus, Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) The reason there is no salvation from death except through Jesus is that he is the only One who shed his perfect human blood on behalf of the sin-cursed and dying race. Shed blood is, in the Scriptures, a symbol of life poured out, and Jesus poured out his soul unto death, that all of Adam's children might have an opportunity to live.—Isa. 53:12

When we accept by faith the provisions of Christ's shed blood, and devote ourselves to the divine will, we find that there is more to it than merely believing. Paul wrote, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) There are many scriptures to indicate that it is the privilege of believers to suffer for, or with Jesus. In his letter to Timothy, Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."—II Tim. 2:11, 12

"For the Dead"

Appropriately Paul mentions this aspect of the divine will for all believers in connection with his discussion of the resurrection of the dead. There were apparently some in the church at Corinth who did not believe in the resur-

rection of Jesus, and he points out that if Christ be not raised from the dead then there is no hope that any of the dead will be restored to life. He shows, on the other hand, not only that Jesus has been raised from the dead, but that all through him will be restored to life.

The apostle shows clearly that this will be accomplished by Christ's rulership, and that he will reign until all enemies are put under his feet, and that even death itself will be destroyed. When that glorious kingdom work is complete the kingdom will be turned over to the Father, that he "may be all in all." (I Cor. 15:22-27) To this he adds the words of our text, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

To this the apostle adds, "And why stand we in jeopardy every hour . . . if the dead rise not?" "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die."—vss. 30-32

Here we are reminded that true believers in Christ—those who are actually following in his footsteps—suffer and die with him. And this, Paul explains, is on behalf of the dead world of mankind, indicating that in some manner the dead will benefit from the sufferings and death of the followers of Jesus. And this, indeed, is one of the important features of God's grand design for giving life to the world of mankind. It is brought to our attention in a number of ways in the Scriptures, and one of those ways is through the promise which God made to Abraham—the promise that through his seed all the families of the earth would be blessed.—Gen. 12:3

Paul identifies this promised seed of Abraham as being Jesus, and adds, "As many of you as have been baptized

into Christ have put on Christ, . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:16, 27-29) Here it is clearly shown that those who are baptized into Christ and who are faithful, will inherit with him the promise of blessing the families of the earth. Since these families of the earth which are to be blessed are either dead or dying, it is logical to think of those who are thus baptized into Jesus Christ as being baptized for the dead. It is through this death baptism that they prove worthy of and are prepared for that great future work of blessing all the families of the earth.

Baptism Further Explained

The water immersion authorized in the Scriptures for believers is merely a symbol, or picture, of the true baptism, which is not into water, but into Christ. Paul explains, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Again, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."—vs. 5

What was the likeness of Jesus' death? Paul explains, "For in that he died, he died unto sin once, . . . likewise reckon ye also yourselves to be dead indeed unto sin." (Rom. 6:10, 11) Jesus never had been a sinner. His death "unto sin" was therefore a sacrificial death on behalf of the world of mankind. Our being planted with him by baptism into death is likewise a sacrificial death, and on behalf of the dead human race. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Jesus' sacrificial death unto sin provided for the cancellation of the sentence of death resting against the adamic race; no other sacrifice is needed for this. But the world,

made free from condemnation, needs to be enlightened concerning the sacrificial work of Christ; and upon acceptance of this provision it also needs to be lifted up out of degradation, sickness, and death in order to be restored to the perfection lost in Adam. And the followers of Jesus who are planted together in the likeness of his death participate in this work of enlightenment and restoration.

Reconciling the World

Paul wrote, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:18-20

It is clear from this passage that the sacrificing followers of the Master do participate with him in the reconciliation of the world. This work originates with God. He is the great Author of the plan of salvation of the lost race, and this plan was put into operation through Jesus: "God was in Christ, reconciling the world unto himself." And then we, the followers of Christ, are brought into the picture as Christ's representatives in the work of reconciliation for which he made provision. We are given the "word" of reconciliation.

Verse 21 reads, "For He had made Him to be sin [a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in Him." Here we have the explanation of the basis upon which we, who are by inheritance members of the sin-cursed and dying race, can be used by God in the work of reconciliation. It is because Christ, first of all, made provision for our reconciliation, and upon the acceptance of this provision we are "made

the righteousness of God in him." We add nothing to the merit of the blood by which we are reconciled, but the power of that blood effects our reconciliation, and God reckons us as perfect, and gives us the privilege of participating with Christ in the work of reconciliation for others.

The following verse, which is the first verse of II Corinthians 6, reads, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." How marvelous is "the grace of God" which Paul urges us not to receive in vain! This privilege of being workers together with God is a work which embraces two ages in the divine plan of salvation—the Gospel Age and the Millennial Age. Christ commissioned his church to go into all the world and preach the Gospel—the word of reconciliation. This work requires sacrifice, the laying down of our lives. It is this that is involved in our death baptism with Christ, our suffering and dying with him. We "fill up that which is behind of the afflictions of Christ . . . for his body's sake."—Col. 1:24

And then, as we have seen, the work of the approaching Millennial Age, when the body members have all been gathered and prepared, will be to reconcile and restore mankind to life. Verse 2 of chapter 6 reads, "(For he said, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)"

The expression, "Now is the accepted time," does not apply to the lifetime of individuals, but to an age in the plan of God—the Gospel Age—when God accepts the sacrifice of his people and assigns them a role in his plan as workers together with him. In this text Paul is quoting in part from Isaiah 49:8, 9: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee

for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

Two Salvations

During the Gospel Age those who, through faith, partake of the provision of life made for them by God through Christ, will, if faithful unto death, be exalted to glory, honor, and immortality. (Rom. 2:7) They are spoken of in Hebrews 3:1 as being "partakers of the heavenly calling." In II Peter 1:4 they are described as being given promises by which they might become partakers of the "divine nature," which is the nature of God. In Romans 5:2 these are depicted as rejoicing "in the hope of the glory of God."

The divine nature is not only immortality, but also the source of life. That is why, as in Isaiah 49:8, 9, quoted above, those who are referred to as being preserved by God through all their trials, as they suffer together with Christ in his death baptism, are represented as saying to the prisoners, "Go forth," and "to them that are in darkness, Show yourselves." These are the prisoners of death who, through Christ and his faithful followers during the Gospel Age, will be awakened from death. But these will not be exalted to the divine nature, as will be the church; but will be caused "to inherit the desolate heritages."—vs. 8

This is the heritage of life on earth, and the dominion of earth that was given to Adam, but which he lost through sin. This heritage of earthly life was purchased by the blood of Christ, and the church will join with him in restoring this purchased heritage to all who will obey the laws of that thousand-year kingdom of blessing—that kingdom during which the dead for whom we are now being

(Continued on page 34)

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BAPTIZED FOR THE DEAD

(Continued from page 31)

baptized will be enlightened, and given an opportunity to return to perfection of human life.

How thankful we are that our loving and eternal God has been an ever present help for his sacrificing people throughout this entire "day of salvation" which we believe is now nearing an end! We are glad that, through the merit of Christ's blood, our Heavenly Father accepts the sacrifices of his people, and thus makes possible the test of their faithfulness to him, looking to their ultimate exaltation to the divine nature.

As we have seen, even during the time when their death baptism has been going on the Lord has been using them as co-workers in the great plan of salvation. And as we have seen, these will continue to be used as ministers of reconciliation during the Millennial Age, for it will be these who will convey the message of reconciliation to all mankind, until eventually this knowledge of the Lord will fill the earth as the waters cover the sea.

It will be through the church, as ambassadors for Christ, and using the word of reconciliation, that the knowledge of the "ransom for all" provided by Jesus will, in due time, be testified, or made known to all.—I Tim. 2:3-6

The Bride

In symbolic language the Bible speaks of the church as a whole—all those, that is, who, during the Gospel Age are planted together in the likeness of Jesus death, as the "bride" of Christ. In Revelation 19:7 Jesus is mentioned as the "Lamb," because of the sacrificial nature of his work of redemption, and we read, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

This making ready of those who will be united with Jesus in glory, and share with him in the restitution work of the Millennial Age, has entailed much sacrifice and suffering. Jesus' own ministry was predominantly one of sacrifice; a sacrifice that ended in death. The Scriptures urge us to be like him, symbolically to be buried with him by baptism into death.

The adornment of the bride-to-be, in addition to being unselfish love which leads to sacrifice for others, is also an adornment of humility and obedience in doing God's will. It is, in fact, a rich combination of all the fruits and graces of the Holy Spirit. And it is only when each prospective member of Christ's future bride is thus adorned, and the whole brought forth in the first resurrection, that the marriage of the Lamb will take place.

And it will be then that Revelation 22:17 will be fulfilled, for not until then will there be a bride. The text reads, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here we are informed that "the Spirit and the bride" will constitute the vanguard of those who invite mankind to partake of the water of life, again revealing the unique position in the plan of salvation which is occupied by those who are planted together in the likeness of Jesus' death.

No wonder Paul points out how futile would be Christian suffering and death, how empty of meaning our baptism for the dead, if there is to be no resurrection of the dead! But we know that there is to be a resurrection of the dead, because Christ the firstfruits has already been raised from the dead and exalted to heavenly glory. The first resurrection will embrace all who have suffered and died with him that they might live and reign with him, but this glorious hope can be realized only through faithfulness in death baptism.

We rejoice in the assurance of divine help for those who are laying down their lives in sacrifice, and one of the greatest incentives to faithfulness is the clearly set forth truth of the Scriptures that our death baptism is to accrue to the benefit of the world; that if faithful we will have a share in the great future work of restoring the dead world to life, enlightening them, and giving them the opportunity to live forever. □

GOD'S BLESSINGS TO COME

The Covenant of Restoration

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jeremiah 31:31-34

THE Apostle Paul wrote, “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” (Rom. 5:14) Adam’s transgression was individual and wilful, and it brought upon

him the penalty of death. Because Adam had fallen from perfection prior to the birth of his children they were born imperfect, and from him therefore they inherited the death penalty, and Paul reminds us that this situation continued from Adam to Moses. Adam's descendants were not necessarily as individuals wilful sinners, but in any case they were under condemnation to death.

When Moses became the leader of the Hebrew people and delivered them from Egyptian bondage he mediated a covenant between them and the Lord which gave the people an opportunity to be released from adamic condemnation. This is often referred to as the Law Covenant. The epitome of that covenant so far as God's law was concerned was the Ten Commandments. God's promise was that those who would obey that law would live, and the Apostle Paul wrote that it was "ordained to life."—Rom. 7:10

When the rich young ruler asked Jesus what he could do to have eternal life, Jesus referred the young man to the Law, for he knew that according to the promise anyone who could and would keep those commandments would have life. The young man indicated that he had kept the Law—and probably he had kept it as well as he could—but he realized that just like everyone else, he was dying. The fact is, as discovered by the most earnest of the Israelites, by the rich young ruler, and by Paul, the standards of righteousness set forth in the Law were beyond the ability of any imperfect human to meet, so no one gained life under that arrangement. But the Israelites were given an opportunity, and it was this that made the change in status of the Israelites who died after Moses.

Paul wrote that the Law was a "schoolmaster" to bring us to Christ. (Gal. 3:24) In other words, the Law demonstrated the need of a Redeemer in order for members of the adamic race to obtain life, and of course that Redeemer

was and is Jesus. Paul wrote that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Through the Prophet Jeremiah the Lord reminds us of the principle involved in the matter of all mankind's dying because of Adam's transgression. He speaks of it as the fathers eating the sour grape and the children's teeth being set on edge. (Jer. 31:29, 30) In this scripture the Lord promises that it will not always be this way; that "in those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

This wonderful passage of Scripture immediately precedes our text concerning the New Covenant which the Lord promised to make "with the house of Israel, and with the house of Judah." The complete lesson is that through the instrumentality of the promised New Covenant people will no longer die because of Adam's transgression, but if they die at all it will be because of their own individual transgression of divine law, having thus eaten the "sour grape" of sin.

Interesting Differences

In his promise of the New Covenant the Lord said that it would be "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake." In connection with the giving of the Law Covenant there was the sacrifice of animals to provide blood for sprinkling the people. Moses went up into the mount, and there received from Jehovah the tables of stone on which were written the Ten Commandments. After returning, the Law was read to the assembled people, and they shouted, "All these things will we do." Then there was the sprinkling of the people with the blood of the covenant.

Altogether this was an impressive and glorious inauguration of a most solemn covenant, or agreement, between God and his people Israel. And it has many valuable lessons for us today. The blood of that covenant pointed forward to the blood of Christ, which is the blood which will seal the New Covenant. That covenant had a mediator, who was Moses, and the New Covenant will have a Mediator; namely, Jesus, and associated with him in this mediatorial work will be his true church. That covenant offered life; and those coming under the New Covenant will receive life.

On the other hand, there are other aspects of the New Covenant which will be "not according" to the old Law Covenant, and it is perhaps in the examination of these "not according" features that we obtain our clearest understanding of what the New Covenant will really mean to those who come under it. The principal "not according" feature of the New Covenant lies in the fact that its law will not be written on tables of stone, but in the hearts of the people: "I will put my law in their inward parts, and write it in their hearts."

Moses was in the mount with Jehovah for forty days, while the Law was being etched on tables of stone. There will be no such literal procedure as this in connection with the making of the New Covenant. The Apostle Paul gives us the antitype of this phase of making the New Covenant. We quote:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves; . . . but our sufficiency is of God; who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the Spirit: for the letter killeth, but

the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth, For if that which is done away is glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech.”
—II Cor. 3:3-12

There should be no misunderstanding of the meaning of this beautiful and straightforward presentation by the Apostle Paul, which is that the relationship of Jesus' followers to the New Covenant, as “ministers,” is like the relationship of the tables of stone to Moses in connection with the ministry of the Law Covenant. But the “not according” aspect of this comparison is striking. Moses was in the mount forty days receiving those typical tables of stone, and it requires the entire Gospel Age in the plan of God to prepare the antitypical tables of stone.

But when this “ministers of the new covenant” class is complete they will appear with Christ in glory, which will be the antitype of Moses appearing with glory on his countenance, bearing the tables of stone. This is the “hope of glory” which so inspires us as we are being prepared for the future ministry of the New Covenant. It is the fulfilment of the promise referred to by Paul: “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:4

There is always a vast difference between any type and its antitype. The bullock and the goat slain on Israel's day of atonement typified the sacrifice of Christ and the

church. That typical sacrifice was accomplished in one day, while its antitype requires the entire Gospel Age. The Most Holy of the tabernacle, a room fifteen feet square and fifteen feet high, typified heaven itself. And while we are unable to approximate the grandeur of any antitype until it at least begins to be fulfilled, we can be sure that it will be on a much larger and grander scale than the type; that its "not according" aspect is usually much more far-reaching than we can possibly visualize before it actually takes place.

To Teach the People

In Exodus 24:1, 2 we are informed that the typical tables of stone were given to Moses that he might teach the people; and the teaching of the people in connection with the making of the New Covenant will be the work of the entire next age in the plan of God. It will involve the enlightenment of the whole world of mankind concerning the truth of God's provision of life through Christ. Paul touches on this, saying, "For 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 church, as the antitypical tables of stone, will be associated with Jesus in the work of testifying to all mankind the truth concerning the ransom and, through Jesus, offering the opportunity of life to all. The church, as the "bride" of Christ, will be associated with him in saying to the people, "Come . . . and take the water of life freely.—Rev. 22:17

What a wonderful provision the Lord has made for writing the law of the New Covenant in the hearts of the people, and of giving them a heart of flesh! This, indeed, as we have seen, is another of the "not according" features

of the New Covenant—its law will not be written on tables of stone, but in the inward parts of the people themselves—in their hearts. Of necessity this will begin with their being made acquainted with the great truth of the ransom, and the high standards of righteousness which will then be enforced through the agencies of the messianic kingdom. Then also the Lord's Spirit will be poured out upon all flesh, and under its influence, through the teachings of the "able ministers of the New Covenant" the people will, with different degrees of progress, gradually be restored to perfection, not only of body, but also of heart and mind. Upon the basis of this restoration they will then be in covenant relationship with the Lord.

The Dead Awakened

In the study of this aspect of the plan of God it is important to keep in mind that the great majority of those who will be reconciled to God through the New Covenant arrangements, and receive everlasting life will, at the beginning of that age of restoration, be asleep in death. This means that these will need to be raised from the dead in order to enter into the blessings of the New Covenant. While it might not require the entire age to reconcile a single generation under the New Covenant, when we take into consideration the many generations who at the start will be in their graves, we can readily see that the making of the New Covenant with all the people will indeed require the entire messianic age.

But how wonderful it will be when that covenant is fully made! Note the Lord's description of what it will mean: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34

Here is another difference between the New Covenant and the old Law Covenant. While the people back there said, "All these things will we do," the precepts of the Law had not reached their "inward parts." It is only when this is accomplished that the people will be truly in full relationship with the Lord under the New Covenant. And when this is accomplished in the lives of all the willing and obedient, and the wilful opposers "cut off from among the people," all will know him, and the work of teaching the people concerning the Lord will have been finished, for all will then know him from the least unto the greatest.

And there will be still another "not according to" in connection with the New Covenant. Concerning those who are reconciled to God through its agencies, the Lord says, "I will forgive their iniquity, and I will remember their sin no more." (vs. 34) There was a typical forgiveness of sins in connection with the Law Covenant, based upon the year by year atonement day sacrifices of bulls and goats. This pointed forward to the "better sacrifices" of the Gospel Age, whereby, through the blood of Jesus, permanent forgiveness is provided for those who accept and whose lives become transformed through obedience. Then it will be true that the Lord will remember their sins no more.

How Accomplished

How will this blessed work of reformation and restoration be accomplished? Basically, it will be through the power of the Holy Spirit, for then, as we have noted, the Lord will pour out his Spirit upon all flesh. To start with it has been the power of the Holy Spirit which has so mightily worked in preparing the ministers of the new covenant for their future ministry. These will be the invisible servants of the covenant, but they will have human representatives who will be brought forth from death perfect, having received testimony that they pleased God. (Heb. 11:2, 5, 40)

They passed their test, and will be ready to serve as representatives of the divine Christ.

In Psalm 45:16 these are referred to as "princes in all the earth." Isaiah 32:1 reads, "Behold, a King [Jesus] shall reign in righteousness, and princes shall rule in judgment." These princes will be the Ancient Worthies, and will be recognized by the people as representatives of the Lord. Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11) Again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God."—Luke 13:28

These Ancient Worthies, of whom Jesus, and Paul (in Hebrews 11), mention a few, will be qualified to be the visible teachers of the people concerning the kingdom's high standards of righteousness, and to encourage them to obedience. As pointed out in "Tabernacle Shadows" the sacrifices and sufferings of this class seem to be well represented by the sacrifice of the red heifer, as related in Numbers, chapter 19, This heifer, or cow, was burned, and its ashes were used for purifying purposes, particularly when mingled with water and hyssop.

Ashes are a token of something having been burned. So the sacrifices and sufferings of the Ancient Worthy class, and God's blessing upon them because of their faithfulness, will serve as an incentive for righteousness on behalf of the whole world. In other words, the people will not only recognize the wisdom of their princes, but will look up to them because of their past faithfulness under trial, and will be inspired themselves to copy their example.

As Individuals

As we have already noted, the period spanned by the making of the New Covenant will be one in which every man will suffer for his own iniquity, and not for the sins

of another. Each individual will then need to accept the provisions of God's love through Christ in order to be fully released from the effects of adamic condemnation. Each one, as an individual, will need to obey the messianic kingdom laws in order to make progress toward perfection, and toward having the law of God written in his "inward parts."

In the promise of the New Covenant it is said to be made "with the house of Israel and the house of Judah." This emphasizes the fact that the natural descendants of Abraham who have been regathered to the Promised Land will predominantly be among the first who will be given the opportunity to come, through belief, under the blood of the New Covenant, and to start over the "highway" which will lead to perfection.

However, the blood of the New Covenant is the blood of Jesus, and that was shed for all mankind; for he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And this reminds us of another sense in which the making of the New Covenant will be different, and on a much grander scale than the making of the typical Law Covenant. Then, as we have noted, the blood of animals was sprinkled literally upon the people; but in the case of the New Covenant it will be a symbolic sprinkling of the blood of Jesus Christ, upon the Jewish people, and upon the people of all nations. (Isa. 52:15) The Apostle Paul admonished the church, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22

How different is this from the sprinkling of literal blood upon the heads of the people! And while, as we noted, Paul is here speaking of consecrated believers in this age, the principle will be the same in the next age. Then also the antitypical sprinkling will be associated with the heart

cleansing of the people. Paul again speaks of this in his preview of the wonderful prospect which is set before us as followers of the Master, when he talks of "the blood of sprinkling," which speaks better things than the blood of Abel.—Heb. 12:24

The Apostle Peter also mentions this blood of sprinkling. He says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (I Pet. 1:2) Peter does not say that we are sanctified by obedience, or by the blood of sprinkling, but "unto" these. Sanctification is our setting apart to the holy service of God, and that setting apart is to be so complete that we will be wholly obedient to the divine will. This is the great objective of our Christian lives so far as the present is concerned. And we are also set apart unto the great future work of sprinkling the blood of Jesus Christ in connection with our service of the New Covenant.

In II Corinthians 5:14-21, and 6:1 Paul enlarges upon the fact that we are co-workers with God as ministers of reconciliation. Then he speaks of the Lord's having heard us in "the day of salvation," identifying the present age as this day of salvation. This is a quotation, in part, from 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."

It will be through reconciliation to God, and a restoration to human perfection of body, mind, and heart, that the Israelites and all people will become worthy to "inherit the desolate heritages." This, in reality, is descriptive of complete restitution. It is that which Jesus said of the sheep class in the parable, "Come, ye blessed of my Fa-

ther, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

It will be then that the knowledge of the Lord will fill the whole earth as the waters cover the sea, and when nothing will "hurt nor destroy" in all God's holy kingdom. (Isa. 11:9) What a blessed prospect it is to contemplate the human race restored, and reconciled to God, delighting to do his will! It is for this glorious consummation of the divine plan that we continue earnestly to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." —Matt. 6:10 □

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Discipleship Put To the Test

Luke 9:57-62

THE incidents recorded in these verses took place when our Lord was going in a southerly direction from Galilee to Judea, for the last time. Previously, Jesus had, after meeting with the woman of Samaria, been gladly received by the Samaritans when he visited the town of Sychar. (John 4:39-42) But on this later occasion, "because his face was as though he were going to Jerusalem," they did not receive him.—Luke 9:53, R. V.

They would doubtless argue: Why go up to Jerusalem, the religious center of Jewish worship? Has not Gerizim with its natural sanctuary and altar where Joshua uttered the blessings upon the tribes as much claim to be the cen-

ter of religious worship as Jerusalem? (Deut. 27:1-12; Joshua 8:30-35) The Samaritans did not now receive Jesus, therefore he and his company "went to another village."

An Offer of Service

The account tells us that after they had resumed their journey toward Jerusalem, presumably the following morning, one of the company said to Jesus, "I will follow thee whithersoever thou goest." From the Master's reply it seems that he saw that this would-be disciple was promising more than he would be able to perform. He therefore, in substance, said to the man:

"Do you realize that in becoming my disciple it will mean the denying of yourself of many earthly rights and privileges and comforts; many things that tend to make one feel 'at home in the body'; satisfied and contented with the present life and its arrangements? The foxes and

the birds of the air have a settled dwelling place, a home they can call their own; but the Master has nowhere that he can call his home, to which at any time he could retire for rest and recuperation." None but the very sincere would likely be attracted to follow a leader under such circumstances. Among those who have recognized Jesus as the Redeemer, sent from God, and who have had the words of eternal life, how many **more** would have been willing to devote themselves to his service if the provision for their earthly comforts, including a very good income, and home, could be guaranteed, together with a goodly measure of honor and respect from their fellows!

But the course our Master trod did not bring him these blessings—not even a very small increase of earthly wealth or earthly honor. His was indeed a path of suffering and sacrifice; of misunderstanding, and opposition; and Jesus would make this position quite clear to those who would consecrate their lives to God through him. "If any will come after me, let him deny himself, and take up his

cross daily, and follow me." (Luke 9:23) How important, therefore, before we decide to become disciples of the Lord Jesus, that we seek to take into consideration the trials and difficulties of the way—to sit down first and count the cost.

Invitation to Discipleship

Jesus said to another, who quite possibly had just heard the Master tell of some of the self-denials involved in walking the narrow way, "Follow me." This one replied: "Sir, permit me first to go and bury my father." (vs. 59, Diaglott) Of course, we could not think our Lord would, in an indiscriminate way, quickly extend, in a few words, such an invitation to one who had just drawn near and heard a little of our Lord's preaching.

The worldly are not called to follow Jesus in the way of sacrifice, until a change of heart and mind has taken place. First they are called to repentance. (Acts 17:30) Those who repent of their past life of disharmony with God, and seek to know the will of the Lord more clearly, are, through the Word of truth, being drawn to the Lord. They

realize that in their own righteousness they cannot be acceptable to the Lord. But they know that the righteousness of Christ has been provided to cover their imperfection, so they present themselves to God in full consecration, in faith believing that through Christ their offering will be holy and acceptable to God.

Instead of this man being a casual hearer, we see from what is recorded that he understood much of what our Lord had been teaching, for he is invited: "Go thou and preach the kingdom of God." And if we would preach the glad tidings to others, we surely need to have a good grasp of the message of salvation ourselves.

This one, it would appear, was more ready to be useful in the service of the Master than the man who had previously made an offer of discipleship. He had some understanding, and was a little nearer to a condition of full consecration. There was a willingness to devote himself to the Lord's service, whatever the cost. However, something stood in his way, and he replied: "Suffer me first

to go and bury my father."—
A. V.

Various commentators have concluded that the father in question was not yet dead, and that his son, the would-be disciple, desired to postpone casting in his lot with the Savior until after the father had died, and he had come into the property. We could not for a moment think that our Lord would be unwilling, or suggesting that his prospective follower should not stop for the funeral. Jesus was undoubtedly asking him to do something that would be to him a real act of self-denial.

In all probability our Lord knew something of this would-be disciple's earthly relations, and that there were other members of the family well able to look after the interests of the elderly father, who were not appreciative of the great truth that Messiah had come, and that he was inviting some to forsake all to follow him, and that as a reward they were to be with him in his heavenly kingdom. The reply Jesus gave to this one shows us the importance he attaches to every service we can render to God's great

cause, for he said. "Leave the dead ones [unbelievers, who have no union with the Life-giver] to inter their own dead; but go thou and publish the kingdom of God."—Luke 9:60, Diaglott

Is It Not Time to Awake?

The whole world is already dead, from the divine standpoint. The sentence of death that was passed upon Adam involved all of his children. The only ones the Scriptures recognize as possessed of any life at the present time are those who become related to Jesus the Life-giver. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the kingdom, and gathering the kingdom class.

The Lord, at his first advent, was energetic in proclaiming the good news of the kingdom. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." (Matt. 9:35; Isa. 61:1) He had

been anointed to do this very work, and he sets before his would-be followers the privilege of engaging in the same work he himself was carrying forward.

A Further Offer of Service

Another—who had been listening and evidently drinking in the wonderful words of life, and was prompted to throw in his lot with the Master—made one stipulation: "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house."—R. V.

Again it should be noted that the Master surely would not be so unreasonable as to suggest that this man must not say good-bye and to tell the family what he intended to do. Jesus probably knew how they would emphasize the unpopularity of the message, and question whether it were true. They would doubtless also want to know by what means his expenses would be met, and stress the great pity of giving up his present calling in life, as well as the domestic happiness which was his.

The Master's warning to him, "No man, having put his

hand to the plough, and looking back, is fit for the kingdom of God," seems to suggest that he apprehended the weight some of the family's arguments would have upon the prospective disciple, and how he would be in danger of looking back to some of the pleasant things he would be leaving behind; and not only so, but perhaps turning back to them.

Similarly, in running a race, any looking back of necessity slackens the speed of the runner. This would be true, also, in the race set before us in the Gospel. If we sigh for some of the things left behind—fleshly hopes and ambitions, with the many comforts of the present life which often can only be secured at the sacrifice of heavenly privileges and blessings—it will certainly mean a slackening of our pace in running for the heavenly prize.

Ploughing requires that the eye be continually on the furrow and the energies bent to the work we have begun to do. Only in this way can the work of grace in ourselves continue to go forward, that in due time we may be fit for the kingdom, fitted "for the

portion of the saints' inheritance in the light."—Colossians 1:12, Diaglott

We must be thoroughly imbued with a zeal for God and for righteousness; must gain some reasonable conceptions of the good things which God has in reservation for the faithful; must have some appreciation of the kingdom privileges, else we will not be persevering enough or zealous enough to "fight the good fight of faith" and overcome the spirit of the world, with the Lord's assisting grace. It will require these qualities of heart, in addition to the grace, mercy, and strength which the Lord has promised, to enable us to take up our cross daily, and follow the Lord in the narrow way of self-sacrifice.

It was not only a kindness on the Lord's part to make clear and definite the terms of the sacrifice, but it was reasonable also that he should not entice any into taking such a course contrary to the true zeal of their hearts. It was eminently proper that he should put the matter just as he did; and that we, as his followers and mouthpieces, should present the matter to

each other, and to all who principles, in the same straight-
purpose to become his dis- forward manner. □

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Your Questions

Our Captain

Made Perfect

We read in Hebrews 2:10 that the "Captain" of our salvation was "made perfect through sufferings." I believe that the "Captain" referred to is Jesus. Since Jesus was perfect, how could he be "made" perfect? Is this not a contradiction?

No, this is not a contradiction. Paul explains that it was as the "Captain of our salvation" that Jesus was made perfect. The Greek word here translated "perfect" means "complete." Jesus was morally perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) But through his sufferings he was prepared, or trained, to be the Captain of our salvation.

The thought is similar to the case of a man in training to be a physician. From the standpoint of human standards he might be an exemplary character, but only through training could he qualify to be a physician. So Jesus, by virtue of the train-

ing he received through suffering, was perfected or made complete as the Captain of our salvation, a "new creature" to be raised from the dead to the divine nature.

Not Inspired

John 21:25 reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that would be written." Certainly this is not literally true, but how do you explain it?

This statement is not a part of the inspired Word. It does not appear in the earlier manuscripts available today. It was evidently added to the manuscripts from which the King James Version of the Bible was translated by some overzealous copyist. Since this grossly exaggerated statement is not properly a part of the Bible, it does not need to be explained.

Talking Things Over

Shining Lights

THE prophet said that a time would come when "darkness shall cover the earth and gross darkness the people." (Isa. 60:2) We are living in dark and evil days, when few are genuinely interested in the truth of God's Word. Many churches are becoming more interested in the social aspects of life, minimizing the doctrines of the Scriptures. Church attendance continues to drop, and in some churches arrangements are made so that services may be attended on Saturday in order that Sunday can be free.

To all of this the Lord's true followers are to be notable exceptions. The Lord, speaking of them said, "Ye are the light of the world. A city that is set on a hill cannot be hid." (Matt. 5:14) Those who are lights in this dark world have a great responsibility. They must not only endeavor to hold forth and spread the truth in all of its purity, but they themselves must be "examples of the believers."

In Philippians 2:15 and 16 the apostle says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life . . ." Because the Lord's people are conspicuous in this evil world, they are encouraged to be "blameless and harmless," which means to be devoid of

any disposition to do evil. We are not to be controlled by the passions of our fallen nature, such as anger, malice, hatred, or strife. We should be blameless and harmless so that others may realize that we are reflecting the light of the Gospel.

Naturally, our first concern is to be blameless in the sight of God. We can do this by striving to keep the intentions of our heart pure, just, loving, and kind. This does not mean that it will always be possible for us to do this, nor does it mean that the world will always approve our course in life. To the contrary, we should expect, as we endeavor to shine as lights, to receive opposition from the world. If we always have the friendship and approval of worldly friends and neighbors, then we should seriously question our standing before the Lord. Our Master did not please the world, so the world hated him, and he said it would hate us too.—John 15:19

Our concern should be that no just cause for blame should be given through our wrongdoing. Second Corinthians 6:3 speaks of “giving no offense in anything, that the ministry be not blamed.” Paul then outlines the manner in which this may be done, saying, “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”

Holding Forth the Truth

The Apostle Paul also urges us to “hold forth the Word of life” amidst a crooked and perverse people. This means that we should let our light shine even though the majority of those with whom we come in contact are not Christians. It will not mar the purity of the truth to let it shine in a wicked world. We should, however, keep ourselves unspotted from the world, and guard well the purity of the message we proclaim, making sure that it is not mixed with worldly philosophy. Each Christian who does this becomes a shining light in a dark world of sin and sorrow.

As we spread the glad tidings we should not compromise the truth in order to please the world, nor should there be anything in our conduct or character to which the world can point as being evil. Our position should be like that of Daniel, of whom it was said by his enemies, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”—Dan. 6:5

As we let our light shine we do not expect to convert the world, for this is not God’s time for that work. Not until God’s kingdom is here will the world have an opportunity, on a global scale, to hearken unto the voice of that prophet. (Acts 3:22, 23) During that time the Lord will “turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” (Zeph. 3:9) In the meantime the Lord’s people are to work diligently, spreading the good news so that those hearing it may be comforted.

Guardians of the Truth

The true church has been given the privilege of guarding the truth to the best of their ability. God could have made the holy angels the guardians, but he did not do so. As a matter of fact, the angels were not given to under-

stand the mysteries of the divine plan, but the followers of the Lord can, with his help.

The truth was not given to us to keep, but to send forth with all the strength, vigor, and means that we possess. It does have a sanctifying effect on each individual member of the church, for we are set apart for the doing of God's will. Part of our commission is to contend earnestly for the faith that was once delivered unto the saints. This wonderful faith includes living a Christlike life, but it also includes holding fast to the fundamental truths of God's Word.

The wondrous teachings of the Bible which we proclaim include the call and development of the church. Unless we serve as "shining lights" how would others know about the great opportunity we have of following Jesus in the pathway of sacrifice? This privilege will not go on indefinitely; therefore we must work while the door to the high calling is still open.

Another great fundamental is that the God of heaven will establish a kingdom on earth which will bless all the families of the earth. This knowledge the shining lights delight to talk about, and endeavor to dispense by any means available. The nominal church, not guarding the truth, does not know of this great blessing that God has in store for the world of mankind.

It is important that the true Christian be established in the truth, and that he contend earnestly for the faith. It does matter what we believe, and the Lord wants us, as members of his church on earth, to cherish and guard the truth.

A Partnership

A responsibility rests upon each of us to let the light shine forth in our life. If there are others in our area with whom we can work, so much the better, for we can do

more that we could alone. Local congregations have found that there is a way of working together on an even larger scale, and this has resulted in a blessed partnership in the Lord's service. What a blessed fellowship is thus provided for all the consecrated! The brethren of The Dawn appreciate greatly the privileges they enjoy in this partnership, and are desirous of increasing their service to the friends generally as much as possible.

There is much for all of us to do as we endeavor to be shining lights. God's great plan offers us an opportunity of spreading worthwhile information to a troubled world. Let us "fight the good fight of faith," let us continue to struggle against our threefold enemy, the world, the flesh, and the Devil, and let us help our partners do the same. Let us never forget that one of the greatest privileges now available to the Lord's people is to be shining lights. □



THE DAYS OF CREATION

To be discussed by

'FRANK and ERNEST'

WIBC—1070 kc.—8:00 A.M.

SUNDAY, SEPTEMBER 17

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

OCTOBER SPECIAL: On Sunday, October 15, "Frank and Ernest" will discuss a subject that should be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

From Bremerton, Washington, Ecclesia

Beloved Brethren at The Dawn: Christian greetings! Your brethren of the Bremerton, Washington, class want you to know how we appreciate and how grateful we are to each one of you for all your many services on our behalf—for The Dawn Magazine, the tape recorded lecture service, the pilgrim service, the "Frank and Ernest" radio programs, the Bible Answers TV programs, the TV film service, and especially the many topical booklets, tracts, and books. We especially appreciate your labors of love as we all strive to honor and glorify and serve our blessed Lord Jesus and our beloved Father in heaven. Seeking never to dictate, but to serve as you continually send out inspiring words of truth, words of faith, and words of encouragement, what a blessing you are to each one of us. Your great courage when some may oppose, and the able manner in which you have met it is truly an example to us. And to each one of you who has cast aside all thoughts of worldly treasure, and who are faithfully and loyally laying down

your lives in the service of our Father and our Master, the truth, and the brethren, we want to tell you that you are daily in our hearts and in our prayers. Thank you so much. With deepest love. By vote of your brethren of the Bremerton, Washington, Ecclesia, Louise FitzPatrick, secretary.

From the Los Angeles Ecclesia

Dear Brethren: Loving greetings in the name of our beloved Master! As we review the experiences of the past few years, we give thanks for the bountiful provisions which a loving Heavenly Father has made for our spiritual welfare. We feel that it is appropriate as we reflect on current events, to express our thanks for the spirit of co-operation and encouragement that the brethren of The Dawn have always manifested, and their constant efforts to serve the Lord and the brethren in every possible way. Over the years we have noted with great pleasure the expansion of their services, particularly in the fields of proclaiming the kingdom by the spoken word, the printed word and the radio and television broadcasts in many parts of the world. Al-

so, nonbroadcast showings of the splendid films produced for television, as well as the inspiring tape recordings of many discourses must indeed fill a void for the isolated. We are happy that The Dawn has consistently complied with their frequently proclaimed intentions and desires; that is, to serve the brethren freely and without obligation, that The Dawn shall not, and is not, an organization to which any group of brethren should belong, and that all should stand free in the Lord, yet united in the bonds of Christian love and mutual helpfulness. The Lord has blessed this stand of The Dawn, and has surely provided many opportunities for it to serve his people and to unite

them in holding high the banner of truth as so aptly and clearly taught by our dear Pastor Russell. Not only do we greatly appreciate The Dawn's organizational activities, but also, we very much appreciate the sacrificial efforts of each of the truly consecrated brothers and sisters who are daily giving their all to this wonderful work, as members of The Dawn staff. It is our prayer that they too may receive especially rich blessings from the Lord. May his blessing continue to be with you brethren in this splendid consecrated Christian effort. Yours in the beloved, BIBLE STUDENTS of Los Angeles: secretary, A. W. Abrahamsen.

Weekly Prayer Meeting Texts

SEPTEMBER 7—"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—II Corinthians 5:17 (Z. '03-333 Hymn 246)

SEPTEMBER 14—"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For this is thankworthy, if a man for conscience toward God

endure grief, suffering wrongfully."—I Peter 2:12, 19 (Z. '03-365 Hymn 44)

SEPTEMBER 21—"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23:4 (Z. '03-413 Hymn 284)

SEPTEMBER 28—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."—I Peter 5:8, 9 (Z. '04-11; Z. '03-32 Hymn 230)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

BURTON BROWN		Chatham, Ont.	18
Beloit, Wisc. (aft.)	Sept. 26	Detroit, Mich.	19
Milwaukee, Wisc.	27	Grand Rapids, Mich.	20
Wausau, Wisc.	28	Toledo, Ohio	21
Withee, Wisc.	30	Indianapolis, Ind.	22
		Gary, Ind.	24
DAVID BRUCE		Rockford, Ill.	25
Seattle, Wash.	Sept. 2-4	Beloit, Wisc.	26
Bremerton, Wash.	7-8	Milwaukee, Wisc. (oft.)	26
Vancouver, B. C.	10	Wausau, Wisc.	28
Kalispell, Mont.	14	Withee, Wisc.	30
Havre, Mont.	16-17		
Ranchester, Wyo.	18	GEORGE PASSIOS	
Casper, Wyo.	19	New Haven, Conn.	Sept. 10
Laramie, Wyo.	20		
Denver, Colo.	23-24	HARRY PASSIOS	
		New York, N. Y.	Sept. 2-4
G. M. JEUCK		Agawam, Mass.	5
Philadelphia, Pa.	Sept. 24	Hartford, Conn.	6
		Somersworth, N. H.	7-9
A. H. KRUMPOLT		Boston, Mass.	10
Catawissa, Pa.	Sept. 24	Providence, R. I.	11
Buffalo, N. Y.	Sept. 30-Oct. 1	New Haven, Conn.	13
		Ozone Park, N. Y.	14
M. C. MITCHELL		West Newton, Pa.	16-17
Sayville, N. Y.	Sept. 10	Toledo, Ohio	20
		Jackson, Mich.	21
K. M. NAIL		Pontiac, Mich.	22
Rochester, N. Y.	Sept. 12	Detroit, Mich.	24
Buffalo, N. Y.	13	Chatham, Ont.	25
Tonawanda, N. Y.	14	London, Ont.	26
Toronto, Ont.	17		

Bay City, Mich.	27	H. J. TIEMEYER	
Grand Rapids, Mich.	28	Allentown, Pa.	Sept. 17
Grand Rapids, Mich.	29		

E. K. PENROSE		F. S. WASSMANN	
New York, N. Y.	Sept. 2-4	Baltimore, Md.	Sept. 17



TWO PILGRIMAGES ENDED

On Wednesday, July 19, Brother L. Paul Davis of Buena Park, Calif., formerly of San Luis Obispo, Calif., finished his earthly course. Brother Davis was well known among the brethren, having labored part time in the pilgrim service, and served at many of our General Conventions. Brother Davis had also served the brethren in the British Isles, as well as in Germany and France. He was a staunch defender of the fundamental doctrines of present truth. His last appearance among the brethren was at the recent Los Angeles Convention, where, because of weakness, he was limited to two sessions. We believe that Brother Davis was faithful unto death. He is survived by his wife, Beth, his son Larry and wife Martha, and their two sons, Jeffrey and Mark. Our sympathy and prayers go out to these at this time of their great loss.



On August 2, Pilgrim Brother J. Y. Mac Aulay finished his earthly course. Brother Mac Aulay engaged in The Dawn Pilgrim service for nearly thirty years. Physically unable to serve any longer in this field he has lived at The Dawn, and faithfully served in whatever way was possible. Brother Mac Aulay loved the truth, and was a zealous defender of the faith once delivered to the saints. His pilgrim service took him throughout the United States, Canada, and the British Isles. He is survived by a daughter, Mrs. Elsi Tedford, Regina, Sask., Canada. Our sympathy goes out to her.



Conventions

An asterisk (*) indicates an immersion service is being planned.

JACKSON, MICH., Sept. 2-4—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

***NEW YORK, N. Y., Sept. 2-4**—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Rd. Nanuet, N. Y. 10954

SAN DIEGO, CALIF., Sept. 2-4—Mrs. Gilbert L. Rice, 4005 Olympic St. 92115

SEATTLE, WASH., Sept. 2-4—Norway Center, 300 Third Ave. West. Miss Mary Stevens, 6525 24th N. W. 98107

MINNEAPOLIS, MINN., Sept. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418

CINCINNATI, OHIO, Sept. 17—2850 Dunaway, Mr. John Slavich, 126 S. 22nd St. Richmond, Ind. 47374

DENVER, COLO., Sept. 23, 24—Mrs. Alfred Dickey, 1545 So. St., Paul St. 80210

CHICAGO, ILL., Sept. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

DETROIT, MICH., Sept. 24—Northwest Branch YWCA, 25940 Grand River. Mr. Daniel Kaziak, 17559 Annchester Rd. 48219

BUFFALO, N. Y., Sept. 30-Oct. 1—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

GRAND RAPIDS, MICH., Sept. 30-Oct. 1—Walker Junior High School, 4252 3 Mile Road, N. W., Mrs. Bernard Fuerst, 804 Conger N. E., 49505

PIQUA, OHIO, Oct. 1—YWCA Building, 418 N. Wayne. Mrs. I. J. Peddemors, 222 Walker St., 45356

POTTSTOWN, PA., Oct. 1—YWCA Building, 315 King St. Mr. Byron S. Van Horn, 1101 North Evans St., 19464

SPRINGFIELD, MASS., Oct. 1—Eastfield Mall, Boston Road, Route 20. Mrs. Gladys Zielinski, 232 Shoemaker Lane, Agawam, Mass. 01001

CINCINNATI, OHIO, Oct. 14, 15

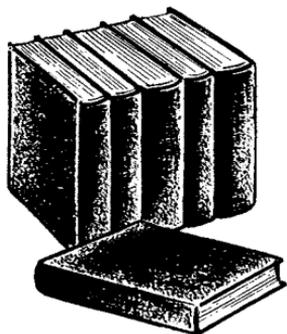
SAN LUIS OBISPO, CALIF., Oct. 14, 15

NEW LONDON, CONN., Oct. 15

MILWAUKEE, WISC., Oct. 21, 22

ORLANDO, FLA., Oct. 29

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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