

The Dawn

VOLUME XLIII

NUMBER 6

JUNE 1975

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, Triangle, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 40 Newpence. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F Winnipeg.

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England.

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

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i. Br., Sachsenstr. 12.

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

New Zealand: P.O. Box 1358. C.P.O. Auckland.

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Highlights of DAWN

GOD'S REMEDY For a World Gone Mad

TODAY, we do not need to labor the point that the world has gone mad. This madness of the selfish world manifests itself in essentially every activity of life—national and international. Because of this, the world is filled with suffering. In large areas of the earth people are starving to death by the millions, and fear of even worse things to come fills the hearts of mankind from continent to continent. And there seems to be no way to escape the blighting effect of what is taking place, despite the best efforts of our most talented statesmen and rulers to turn the situation around.

This is the time foretold by Jesus when he said that there would be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:25, 26) As the world sees it, there is good reason for fear. Jesus said that with this fear there would be perplexity; and the Greek word here translated perplexity literally means “no way out.” This is why the world is filled with fear. They see no way out of the dilemma, no way out of the madness of human behavior in this time which Jesus described as one of “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21) In this statement Jesus is quoting substantially from the prophecy of Daniel, chapter 12, verse 1, where Daniel describes the same period as “a time of trouble such as never was since there was a nation.”

To emphasize how serious this time of trouble would be, Jesus adds, "And except those days should be shortened, there should no flesh be saved." (vs. 22) However, Jesus assures us that these days would be shortened by divine power operating through his church, "the elect." In other words, Jesus agrees with the human viewpoint that there is no way out of this dilemma of human madness, but comforts us with the thought that God has provided a way out, a way of salvation for the human race from its own evil course of sin and selfishness. It is this way out which God has provided that we refer to in our title as his remedy for a world gone mad.

The Kingdom

In a word, God's remedy for the ills of fallen mankind is the kingdom, or government, which throughout his entire Word he has promised would be established. One of these promises concerns the coming of the great Messiah and King in the kingdom: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

The Lord has recorded numerous prophecies to give us assurance that his kingdom will be established in the earth, and in many instances this kingdom is referred to as a mountain—"the mountain of the Lord." In Daniel, the 2nd chapter, this mountain, according to Daniel's prophecy, first appears as a stone which smites the unholy kingdoms and governments of this world and becomes a great mountain to fill the whole earth. Verse 45 of this chapter gives us a wonderful assurance concerning the kingdom of God. We quote, "Forasmuch as thou sawest that the stone was cut out of the

mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." In Isaiah, chapter 25 the kingdom of God is again likened to a mountain. "And in this mountain," we read, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6

Blessings of the Kingdom

Blessings of the kingdom are set forth with some detail in Micah 4:1-4. Verse 1 reads, "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." It is fitting that the Lord should liken his coming kingdom to a mountain. These prophecies were addressed in the first instance to the nation of Israel, and the nation of Israel was accustomed to being ruled from a mountain. Mount Zion of Jerusalem was the national headquarters of the government which ruled over Israel. It was here in this mountain that David exercised his governmental control over the affairs of Israel, the chosen people of God. So when in this and other prophecies God spoke of his mountain being established in the top of the mountains it would be easy for the devoted Israelite to realize that his God, Jehovah, was promising to set up a more powerful kingdom on earth than had ever been known before. And this is what it will truly be.

In Micah's prophecy of the establishment of the mountain of the Lord, an additional point of explanation and interest is introduced. Here we read that this mountain of the Lord is the "mountain of the house of the Lord." This also was familiar language to the Israelites. The Lord's ruling house in Israel was headed by David and his successors. But David and his fleshly successors will not be the ruling house of the future kingdom of God on earth. In many instances in the

past, ruling houses over nations and empires consisted of a family arrangement in which the right to rule passed on at the death of the king to another member of the same family.

And this is the manner in which the prophetic house of the Lord functions. This house of the Lord is composed of his sons, Jesus being supreme among them. We read that when Jesus came at his first advent "he came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) Under Jesus, these were the first members of God's ruling house. But in all Israel there were not enough who received Jesus to have this high honor bestowed upon them; so in God's due time he turned to the Gentiles, through the preaching of the Gospel, to find those worthy of completing the foreordained number that would make up his ruling house. Much is written in the New Testament about those who have become believers since the first advent of Jesus, and who through the power of the Holy Spirit do become the children, or sons, of God. To these the promise is that if they continue faithful they will reign with Christ in God's ruling house. (Romans 8:16-19) "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God."

The Lord's Ways

Micah's prophecy concerning the kingdom of God declares, in chapter 4:1, that "people shall flow unto it." A similar prophecy in Isaiah 2:2-4 declares that "all nations shall flow unto it "; and in both of these prophecies we are assured that many from all peoples who flow unto the kingdom of God will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of

his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”
—vs. 2

In this prophecy Mount Zion represents divine authority in the kingdom of God. This would, therefore, represent the spiritual phase of that kingdom, made up of Jesus and his faithful and glorified followers. We are told that the word of the Lord shall go forth from Jerusalem. Here is mentioned a wider aspect of the functioning of God’s kingdom; that aspect which comes into understandable contact with the human race here on the earth. This contact will be through the ancient servants of God, such as the faithful prophets of old, and others who served God faithfully prior to the first advent of Jesus. Jesus said that “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) The expression here in the Greek text which is translated “sit down” indicates that the reference is to pupils sitting in front of their master, or teacher. So the faithful servants of God of ancient times will be the ones who will communicate the word, or laws, of God to mankind in his kingdom. These we could think of as the symbolic Jerusalem of Micah’s prophecy. We have here, then, both the spiritual and the earthly phases of the kingdom, those in the earthly phase representing those in the spiritual phase and communicating to the people the law of God received from Jesus and his church.

A Judgment Work

The people and nations in this prophecy of God’s kingdom indicate their desire to know and to follow the Lord’s way. And in that time (vs. 3) “he shall judge among many people, and rebuke [Heb., correct] strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”

It is interesting here to note the wide difference between the Lord’s ways and the ways of selfish men. Throughout the

centuries misguided human philosophy has insisted that the only way to be assured of peace is to be prepared for war. But here the Lord's way is seen to be different. When the people learn the Lord's ways they will give up planning and preparing for war. Instead, they will "beat their swords into plowshares, and their spears into pruninghooks." Instead of continuing to build up large armies for defense, as it is styled, and thus be assured of peace, "nation shall not lift up a sword against nation, neither shall they learn war any more."

Think of the step forward this will be in solving the madness that is so prevalent in the world today! No longer will a mother feel that her son may be drafted for war and sent to the battlefield to be slaughtered. No longer will the resources of the world be drained in order to maintain vast military establishments, for they will learn war no more, neither will they practice war any more. This is the Lord's way, the way which will be instituted throughout the earth in the kingdom of God which will be established in the top of the mountains; that is, dominating the affairs of all people. We rejoice in this aspect of God's remedy for a world gone mad!

Verse 4 of Micah's prophecy reads, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." The vine and fig tree illustration contains the emphasis of economic security for all mankind. One of the causes of so much fear in the world today is the lack of economic security. The hearts of so many are filled with fear lest they lose their means of livelihood and be reduced to a welfare status. But then none shall make them afraid through threats of being evicted from their homes, or through fear of hunger for themselves or their families. None shall make them afraid for any purpose whatsoever. And we have the most blessed assurance that "the mouth of the Lord of hosts has spoken it." What better assurance could we have than this of the workability and the success of God's remedy for the world gone mad?

In the world today we occasionally hear someone say—even those in high government offices—that if they could get people to do this or that, or if the government would pass this or that law, we would have peace and security. But in God's remedy there is no place for any such uncertainties. God's remedy is to be imposed arbitrarily and by divine power—the mountain of the house of the Lord—upon all people and nations. They will have no choice but to obey. But how they will rejoice when they recognize how wonderful the Lord's ways really are, how after so many centuries of waiting and hoping and, on the part of some, praying, God's way actually will be established in the earth!

More Is Needed

However wonderful the blessings of the kingdom of God will be for a sin-sick and dying world as the details are set forth in Micah's prophecy (4:1-4), it would still come short of being a remedy for all human ills. Micah's prophecy shows that people will learn war nor more, hence that there shall be no more war. It assures us that they will beat their swords into plowshares and their spears into pruninghooks; that is, they will use the resources now devoted to maintaining war and its sinews to the predication of peace and goodwill among the nations. It assures us that there will be economic security; that no one will fear being dispossessed of his home or going hungry. All will be blessed by prosperity and plenty in every aspect of human need.

But with all these blessings being enjoyed by the human race they would still be living under a terrible blight of sorrow and suffering, for it would still be a dying race. We would have a world with hospitals thickly spread everywhere in all nations, and these hospitals filled with the suffering and the dying. We would still have mental institutions, likewise filled to overflowing. Every home would be afflicted sooner or later with dread diseases, and eventually, certain death. This would not be an ideal world. Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in

earth, as it is in heaven.” (Matt. 6:10) We cannot imagine that in heaven there is carnal warfare, nor can we imagine hunger in heaven, nor can we imagine sickness and death. So the kingdom of God will be a total remedy for the ills of mankind.

And the Bible assures us that this will be the case. In a prophecy already cited in which the kingdom of God is again referred to as a mountain, we are assured that sickness and death will likewise be destroyed. This is the prophecy of Isaiah 25:6-9. Referring to many of the blessings which shall be provided by the Lord to satisfy the desire of the people, we are told that in this mountain the Lord of hosts will “make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”

“And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.” This would seem to be a reference to the lack of knowledge which the vast majority of mankind have experienced through the ages, the lack of knowledge concerning God and his ways. The great veil of ignorance in this respect has been cast over all people, and over the nations as well. It is because the nations have this veil spread over them that they imagine they can establish peace while preparing for war. They cannot now see through this veil to understand and appreciate the Lord’s ways. But that veil will be removed, for other prophecies show that then “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:9; Hab. 2:14

And in this mountain or kingdom of God “he will swallow up death in victory.” (Isa. 25:8) Another translation puts it even stronger, saying that the Lord will strike down death in victory. Yes, that great enemy Death will be struck down by the forces of the kingdom of God and will no longer be permitted to blight the happiness of all mankind. The prophecy continues, and says, “The Lord God will wipe away tears

from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." What a changed world it will be under the kingdom of God when the tears are wiped from all faces! Tears are here used as a symbol of sadness, of sorrow, of pain. But all this will be done away with and joy shall break out in every city, in every town, in every village, in every countryside.

The prophecy continues by saying that the rebuke of the Lord's people shall he take away from off all the earth. This rebuke of God's people has been one of the characteristics of the reign of sin and death. Satan has stirred up his cohorts against those who are serving God, and they are rebuked, persecuted, misrepresented, so that few are really prepared and courageous enough to take a determined stand for God's ways, the ways of righteousness, of peace, of goodwill. But in God's mountain—"the mountain of the house of the Lord"—the rebuke of God's people will he take away. In one of the kingdom promises of the Bible (Rev. 20) we are told that "that old serpent which is the Devil, and Satan," the great deceiver and oppressor of the people, will then be bound. How wonderful are the prospects of God's promises! How bright should be our hope because of the promises of God! Verse 9 of Isaiah 25 says, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation."

It is true that the people have been waiting and longing for the very blessings which the kingdom of God will provide for them. They have not been aware of what the source of these blessings will be. Men have referred to the new conditions as Utopia and other pleasing names; but when these blessings are showered upon them, one of the chief blessings will be their understanding of the source. They will realize that the great God of love, who sent his Son to be the Redeemer and Savior of the world, is the Author and the Planner of this grand design which shall bring worldwide and lasting peace, together with health and everlasting life and a knowledge of

himself and of his Son, which will be a blessing in itself such as few of the world have enjoyed throughout all the ages of human experience.

New Testament Confirmation

While we have been quoting largely from the promises of God recorded in the Old Testament, these precious promises are all confirmed by God through his servants in the New Testament. We read concerning Jesus, for instance, that he proclaimed the kingdom of God. But not only that, he went from place to place confirming his oral message with the miracles he performed—the healing of the sick and the raising of the dead. The Apostle Peter in Acts 3:19-24 tells of the return of Christ at his second advent, and says that then the world could expect “times of restitution of all things.” And God has foretold these times of restitution by the mouth of his holy prophets since the world began. The restitution Peter referred to here was illustrated by the miracle he had just performed by healing a man who had been lame from birth. (Acts 3:1-8) It also includes the hope of the resurrection of the dead, as pointed out in verse 2 of chapter 4 of the Book of Acts. The Apostle Paul in testifying before the Roman government said that the hope of the prophets and elders of Israel was that there would be a resurrection of both the just and the unjust.—Acts 24:14,15

Paul's Resurrection Lesson

In Paul's outstanding lesson on the resurrection of the dead as set forth in the 15th chapter of I Corinthians, he says, “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [Greek—presence].” In this narrative Paul is speaking of the blessings of the kingdom of God, because he follows with the statement, “Then

cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:20-26

How all-comprehensive is the thought that death itself will finally be destroyed! And of course this means that those who had been asleep in death will have been awakened to share the kingdom blessings with the remainder of mankind. And why should it not be this way? How unsatisfactory it would be to know that the living generation of humans was enjoying a perfect world, free from all the exhibitions of madness that surround us today, free also from the malady of sickness and the blight of death, and yet realize that so many millions of those who had lived in the past were missing these blessings because they had died too soon!

But that is not the way God does things! His remedy for a world gone mad is all-comprehensive. In a sense the world has been off balance ever since man first sinned against the laws of God. Each generation of the human race has experienced maladjustments of society as well as of home life. All have suffered pain and death. All have been filled with sorrow and their eyes flooded with tears as their loved ones were struck down by the grim reaper, Death. To think of all these millions as now being outside the boundaries of God's loving kingdom provisions would be unreasonable.

There is a well-known saying among suffering and dying humans that "while there is life there is hope." But we cannot restrict the power of God to this saying. The promises of God assure us that there is hope beyond death; that the dead are to be resurrected in what, as we have already noted, the Bible describes as the resurrection of the dead. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Those who have done good (that is, the believers of this life) will come forth to a resurrection of life, and will live

and reign with Christ in his glorious kingdom which will be the channel of blessing for all mankind. The others, according to the Revised Standard Version, will come forth to judgment; that is, they will come forth and be placed on probation and given an opportunity to prove their loyalty to God under the favorable circumstances of that new world. What more could we ask!

In the Old Testament the resurrection of the dead is illustrated in various ways. The word resurrection itself is not used in the Old Testament, but in that portion of his inspired Word God has likened those in death to prisoners and their awakening from death to a coming out of captivity. And these promises of a breaking forth by God's help from captivity are so all-inclusive that they take in the whole world of mankind. Their being brought forth from death is described as a returning. Moses prayed, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return ye children of men."—Ps. 90:1-3

It was back in the Garden of Eden that God turned men to destruction when he sentenced our first parents and drove them out of the garden into the unfinished earth to die. That is when man's troubles really began. But Moses assures us that this is not the end of God's dealings with man. Those whom he has turned to destruction will hear the wonderful command, "Return, ye children of men." Yes, Christ, who made provision for the redemption and salvation of the world through his death, will use divine power to call all the dead world of mankind to return to the land of the living.

Isaiah 35:10 contains another wonderful promise of the returning of mankind from death. This text reads, "And the ransomed [those ransomed as a result of Jesus' death on Calvary's cross] of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall

obtain joy and gladness, and sorrow and sighing shall flee away." What a fitting climax this is to the bright hope that is set before the suffering world throughout this entire chapter! Beginning with the third verse we read, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—vss. 3,4

This promise is especially appropriate today. This is the day of God's vengeance upon a sin-cursed and dying race. But he does not come merely to inflict vengeance upon the world, for as this promise shows, the vengeance is in the form of a recompense. His real purpose is to save and bless mankind—"He will come and save you."

Isaiah continues, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." (vss. 5-7) What a change this will mean in the outlook of the world so distressed and filled with fear today! Verse 8 reads, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those [that is, for the benefit of those who are unclean, as a way of their becoming clean or righteous and acceptable to God]: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (vss. 8,9) Then follows in the 10th verse the wonderful promise of that climax of blessing when the ransomed of the Lord shall return from death with songs of everlasting joy upon their heads. When the prophet says, "No lion shall be there," we are reminded of the promise in the 20th chapter of Revelation which tells us

that Satan will at that time be bound. Satan is described in the Bible as a roaring lion seeking whom he may devour.— I Pet. 5:8

In that new world, after God has destroyed the enemies of righteousness and pours out his spirit upon all flesh, how wonderful will be the conditions after his remedy has been put into effect! Isaiah wrote, "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of the righteousness quietness and assurance for ever. And my people [the whole world of mankind] shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32:16-18

That will be the time when the kingdom of God is ruling in the earth and his remedy for a world gone mad put into full application. How wonderful indeed is the prospect before us! How wonderful indeed to realize that man's hope for the future is as bright as the promises of God!

Final Testimony

The final testimony of the kingdom of God is brought to us in the book of Revelation. There are many references to the kingdom throughout this book, but we wish to call attention briefly to some of the assurances we find in chapters 20, 21, and 22. In chapter 20, as we have already noted, we have the assurance of the binding of Satan. We are also assured that Christ, together with his faithful followers, the church, will live and reign a thousand years to dispense God's promised blessings. We are also informed in this chapter that death and hell will deliver up the dead which are in them, and that death and hell will both be destroyed.

In chapter 21 we are told that, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he

said unto me, Write: for these words are true and faithful.” (vss. 4, 5) And in the last chapter of the Bible we read, “He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” In verse 17 of chapter 22 we read, “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.”

Could we ask for more assurances from God’s Word that he has, indeed, provided a remedy for the ills of a world gone mad? Yes, the nations need healing, and in this prophecy we are told that God has provided a means for the healing of the nations. Let us, then, lift up our heads, banishing our fears, and look forward to the near establishment of this kingdom, because there is every reason to believe—and one of them is the present madness of the world itself—that the kingdom of God is nigh at hand.

God Our Father

We marvel at the glory of God which is manifest in things both great and small; awe-inspiring splendors of breathtaking grandeur; or tiny seeds which bring forth plant and flower, delicate in beauty and color and texture. All the works of God speak of a wisdom and power above that possessed by any of us, and an intelligence far greater than our own. Those who attribute the wonders of creation to mere laws of nature and cosmos should realize these are but a very

thin veil to hide the glory of God which bursts upon our consciousness as evidence of an intelligent God behind all things that exist, and that the power of nature itself is an expression of the operation of God's will.

This One, who is the Dispenser of our blessings, is the only one worthy of full heart's devotion; all else is idol worship. Possibly one of the most endearing of his names is that one given by the Master when he addressed him, "Our Father which art in heaven." This name suggests his infinite care and very great goodness to us who are his children. In the matter of his providences, it is only for us to devote ourselves to doing his will, and leave the rest to our Father. Thus the reverence of God is the beginning of our true wisdom, and only in this wisdom are we capable of appreciating the greatness of the Almighty who is self-subsistent and the Giver of all light and truth, and of whom it is written that "in him is no darkness at all."

Only the opinions of men, born in the darker ages of the past, magnify God's vengeance. The One who has given us this universe and the intelligence and life to enjoy it, wants us to get pleasure from our existence. His characteristics of goodness are far greater than the measure of man's mind, for our Father in heaven is indeed a God of love. Through the exercise of his power, he inspired holy men of past generations to record the blessings to come in the establishment of his kingdom on earth. The culmination of his divine purpose for his created children is recorded by the great Apostle Paul: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."—Ps. 117

Bible Study

LESSON FOR JUNE 1

How the Bible Came to Be

MEMORY VERSE: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

—Hebrews 1:1,2

EXODUS 24:3-8; JEREMIAH 36:1-4; REVELATION 1:10,11

GOD through the power of the Holy Spirit impressed upon the minds of his servants the messages that he would have them deliver to his people. These messages were recorded and they became the theme of the Bible, the inspired Word of God. Some of the Bible consists of recorded historical facts. The accuracy of these facts is constantly being verified by archeology.

One of the reasons for recording facts concerning genealogy and associated circumstances was that the Jews were looking for the promised Seed that was to come through Abraham and subsequently through David. This Seed was to be a Messiah who would bring blessings to Israel and to the world.—Gen. 22:16-18; Luke 1:69-73

To the casual reader the Bible might appear as an account of

unrelated events with many contradictions. But the real student has determined that the Bible is an account of the creation and fall of man and the steps that the great Creator has taken, and is now taking, to restore mankind to perfection. The account of the creation and fall is given in the first chapters of the Book and the complete restoration is recorded in the last chapter of the Book.

Another fact that makes the Bible more understandable to the student is the realization that the great design, or plan, for the restoration of man is divided into times and seasons. After the Flood God began dealing with Noah, Abraham, Isaac, and Jacob in a very special way, and to Abraham he made that very wonderful promise recorded in Genesis 22:16-18.

This promise is the basis of all the Christian's hopes. The period of time during which God dealt with these holy men of old is called by students of the Bible the Patriarchal Age.

At the death of Jacob God began to deal with the twelve sons of Jacob, who became the heads of the twelve tribes of the nation of Israel. And for some 1,800 years God dealt exclusively with this people.—Amos 3:1,2; Rom. 3:1,2,19,20

At the death of Jesus a new age began, called the Christian Age, or Gospel dispensation. During this time the true servants of the Lord are commissioned to preach the good news of the kingdom and assist in the work of taking out from the world a people for his name, a people who, if faithful, will be associated with Jesus in the mediation work of the kingdom. (II Cor. 5:18-20) We believe that this great work of calling out the church is nearing its end, and that soon the next age will be inaugurated.

The next age will be the thousand years of Christ's kingdom. This is the time when all mankind will be restored to life in the resurrection and given an opportunity to be obedient to God's laws under the most favorable circumstances. Those

who are obedient will receive everlasting life as perfect human beings right here on earth.—Jer. 31:33,34; Zeph. 3:9; Acts 3:19-21; Isa. 65:21-24; Rev. 21:4; Isa. 35:10; Ps. 98:9; Isa. 26:9; Isa. 2:4

In II Timothy 2:15 the apostle admonishes us to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

If our study of the Bible is to be meaningful, we must learn to apply the Scriptures to the proper time feature of the divine plan. For example, the prophecy in Zephaniah 3:9 states, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Then again in Micah 4:3,4 we read, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks." It is obvious that these prophecies do not apply today, but apply to the next age.

The content of the Bible, together with its logic and harmony, stamp it as being the inspired Word of God, and it is given to us by his overruling providences. □

What Is the Bible?

MEMORY VERSE: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II Peter 1:21

DEUTERONOMY 6:1; LUKE 1:1-4; II TIMOTHY 3:14-17; II PETER 1:20-21

AS STATED in our memory verse, the prophecies were not originated by the speakers, but rather the speakers were moved by the Holy Spirit to speak God's thoughts. We find that the Bible for the most part is a record of God's thoughts, recorded by prophets and other special servants of God.

The Apostle Peter in I Peter 1:10-12 states, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit

sent down from heaven; which things the angels desire to look into."

The same Apostle Peter in Acts 3:20,21 gives us an additional clue as to what the prophets were prophesying about and what they desired to look into: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The two things of which all the prophets spoke were the coming Messiah, who would be the great Deliverer, and his kingdom, which would be the means of bringing blessings not only to Israel, but to the whole world of mankind. Upon examination, we find that the golden thread of the Bible from Genesis to Revelation is the promise of the Savior and his kingdom.

The Apostle Peter, in Acts 3:22, 23, quotes one of the first of these prophecies (Deut. 18:17-19): "And the Lord said unto me [Moses], They have well spoken that which they have spoken. I will raise them up a Prophet [Jesus] from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." The Apostle Peter interprets this prophecy for us by associating it with the second presence of the Lord and the times of restitution of all things, which time is the kingdom.

The account in Acts 3 continues (vss. 25, 26), "Ye [the Jews of Peter's day] are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Then in Acts 4:1, 2 we read of the reaction to Peter's interpretation of this scripture: "The Sadducees came upon them, being grieved that

they taught the people, and preached through Jesus the resurrection from the dead."

The Prophet Isaiah in Isaiah 9:6, 7 states, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

These are but two of the beautiful promises that are a part of the continuous theme of the Bible. Some others are as follows: Isaiah 40:5; Revelation 15:4; Jeremiah 31:33, 34; Philippians 2:10, 11; Numbers 14:21; Zephaniah 3:9; Isaiah 52:10; Genesis 22:18; Galatians 3:8, 16, 29; Isaiah 35:8-10; Isaiah 65:21-24; Revelation 20:1-3; Psalm 98:9; Isaiah 26:9; Isaiah 2:4; I Chronicles 16:31-34.

So we find that the Bible is the inspired Word of God, a record in which he reveals his thoughts to us; and we find, as we would expect if God is the Author, that the account is beautiful, consistent, and not contradictory.

Why the Bible Was Written

MEMORY VERSE: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31

**JEREMIAH 26:1-3; LUKE 24:44-47; JOHN 20:30,31;
I JOHN 1:1-4**

THE Bible is more than a book of moral and ethical precepts. It is the textbook of Christianity, revealing God's purpose in the creation of man and the divine plan for his recovery from sin and death.

It has been said that the Bible is the torch of civilization, and in many respects this is true. History shows that wherever the Bible is introduced into a nation's cultural and religious life the result has been beneficial to that country or nation. The moral principles expounded become the standard of the national conscience. Nations have based their laws on the concept of justice found in the Bible.

We believe, however, that from the great Creator's standpoint the purpose of the Bible is much more pointed and specific. We believe God intended that to the believer the Bible would explain the past, the present,

and the future of his dealings with his human creation.

There is a special reward for those who accept the fact that the Bible is God's Word and believe what he said. In the Old Testament the servants of God were tested along this line. In Genesis 15:5,6 the Bible states, "And he [God] brought him [Abram] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."

The Apostle James uses this incident to illustrate the fact that faith, to be profitable and pleasing to God, must be accompanied by works. In fact, it is by works that we prove our faith in the promises of God. James 2:21-23 states, "Was not Abraham our father justified by

works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

Much of the Old Testament is a record of God's dealings with the nation of Israel. But this is more than a mere historical account. The Apostle Paul in I Corinthians 10:11 states that the experiences of the nation of Israel were not only for their benefit, but were to be examples and illustrations to the church during the Gospel Age. The New Testament writers, under the inspiration of the Holy Spirit, used these experiences and certain features of the Law as types and shadows of the reality being developed during the Gospel Age. For example, in Hebrews 8:4,5 the apostle states, "Seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." The priests who served in the tabernacle under the Law were pictures, or shadows, of the reality—the church.

We find, therefore, upon close examination, that much of the

material in the Old Testament and practically all of the New Testament is focused toward one real objective, and that is to call and instruct the footstep followers of Jesus during the Gospel Age.

The purpose of the various epistles in the New Testament becomes obvious when we observe to whom they were written. The Apostle Paul addresses his epistle to the Romans as follows, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. Among whom are ye also called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints."

In I Corinthians the apostle addresses the epistle "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." In II Corinthians the apostle addresses the epistle "unto the church of God which is at Corinth, with all the saints which are in all Achaia." And in Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." □

Is the Bible Relevant?

MEMORY VERSE: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Romans 15:4

PSALM 19:7-11; MATTHEW 4:1-10

IN OUR last lesson we determined that the Bible was written primarily for the instruction of the church during the Gospel Age. To these, then, the Bible becomes the only authentic textbook, and in it they find what the Lord would have them do and how to do it.

Jesus said in Matthew 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And in John 6:63, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We therefore look to the Word of God for a scripture to illustrate the point that has been made, and for this purpose we will consider Romans, the 12th chapter. In verse 1 the Apostle

Paul states, "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." As footstep followers of the Master, who offered up himself unto God (Heb. 7:27; 9:14), we are here reminded that we too are invited to offer ourselves with him as living sacrifices justified by the blood of Christ for this very purpose.—Rom. 6:1-10; II Tim. 2:11; Col. 3:1-4; Phil. 3:8-11; Rom. 5:9-11

Then in verse 2 the Apostle Paul states, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The footstep follower of Jesus is in the world but is not to be a

part of it. But having inherited the weakness of the flesh and having a mind that has been trained and conformed to the things of this world, the renewing of our worldly minds becomes the chief problem of the child of the Lord. The thought of renewing is probably better expressed as a renovation, a complete turning around. As children of the world our thoughts and actions are for the most part centered around self, but as footstep followers of Jesus our thoughts and actions must be trained to be selfless, and motivated by love for the Lord, the truth, and the brethren.

In verses 3 to 8 the Apostle Paul indicates the attitude and frame of mind necessary to be pleasing to the Heavenly Father. These verses also express how the Christian conforms his attitudes and service to the body of Christ. First, the child of the Lord must be humble, realizing that of himself he has nothing to boast of. The only reason that the Christian has a standing before the Lord is that he is covered by the robe of Christ's righteousness, and it is incumbent upon him to realize that every other true Christian is covered by the same robe. Verse 5 states, "So we, being many, are one body in Christ, and every one members one of

another." The apostle then proceeds to discuss the gifts and abilities of each member of the body, pointing out that none has precedence over the other. Every member contributes equally to the body and its united service to the Lord.

In verses 9 to 21 the Apostle Paul is specific in his instructions as to how we as Christians are to go about the renewing of our minds. Verse 9, for example, states that our love for the brethren is not to be hypocritical; but we must learn to overlook the idiosyncrasies of the fellow members of the body and endeavor to see in them what God sees in them—their zeal and love for the Lord and his truth, etc. In addition, we must learn to love righteousness so much that we will abhor, or hate, that which is evil. And so each of the succeeding verses in this chapter gives specific instructions as to how the child of the Lord is to transform his mind.

Verse 21 of this chapter gives a summary in a few words of what the results will be of the renewing of our minds if we faithfully adhere to the principles set forth: "Be not overcome of evil, but overcome evil with good."

The Bible is relevant, especially to the household of faith.

A New Person for Christ

MEMORY VERSE: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Galatians 2:20

JOHN 15:1-11

TO BE a new person in Christ it is necessary that the old person be dead. (Rom. 6:3-5) That is why in our memory verse the Apostle Paul says that he is "crucified with Christ." This does not mean that the Christian is literally crucified, but rather that he has determined no longer to live to satisfy the interests of the flesh, but to live unto the spirit. And as was emphasized in our last lesson, this redirecting of our interests and thoughts involves the renewing or renovating of our minds.—Rom. 12:1,2; Col. 3:1-4

Jesus, when speaking to the rich young ruler who had expressed the desire to have life and to be a disciple of the Lord, said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."—Mark 10:21

Here Jesus indicates that the first condition to becoming a footstep follower is to divest oneself of all earthly interests, aims, and desires, and take up the cross and follow him; that is, to lay one's life down in the way that Jesus laid his down—in the service of God, the truth, and the brethren. From God's viewpoint the footstep follower of Jesus is dead as a son of Adam and is begotten to a new life, a spiritual life. This begetting will result in birth to a spiritual life in the first resurrection if one is faithful.—II Cor. 5:17; II Pet. 1:3,4; Rev. 2:10; II Tim. 2:12; I Cor. 15:23; Rev. 20:6

Because the new person in Christ is begotten to a new spiritual nature, the Heavenly Father enlightens his mind to enable him to discern spiritual thoughts for the reason that, if he is to live, he must live by spiritual things, having renounced the things of the flesh.

These thoughts, though recorded centuries ago, have been a mystery to those who have not been blessed with this enlightenment of mind.

In I Corinthians 2:6-8,10, 12-14 the Apostle Paul states, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. . . . But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

And so the new person in Christ is given an insight into spiritual things for the very purpose that he might understand something of God's thoughts and be instructed by him.

In our selected scripture text of John 15:1-11 Jesus speaks of the Christian's development along spiritual lines as bearing fruit. In verses 7 and 8 we read, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

This development along spiritual lines is brought about by walking in the footsteps of Jesus; that is, by being obedient to the instructions in God's Word, by suffering, and by laying our lives down in the service of the Lord, the truth, and the brethren.

The Apostle Paul tells us in Galatians 5:22-25 what this fruit of the Spirit is, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . . And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." □

Christian Life and Doctrine

The Intents of the Heart

“The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”—Hebrews 4:12, 13

IT IS not surprising to be reminded by the Scriptures that the great Creator of the universe is able to read our thoughts and to discern even the intents of our hearts. It would be unreasonable to suppose that he who created the brain would not be able to read the thoughts which are recorded on the brain. We are reminded of this in connection with the anointing of David to be the successor of Saul in the rulership of Israel. David was a son of Jesse, and Jesse had several sons. And when the Prophet Samuel appeared to anoint one of these to be king of Israel, David, apparently the youngest, was not even considered. He was left in the field to care for the sheep.

The rejection by God of the other sons of Jesse was indicated, and when Samuel asked if there were still others, David was brought in and proved to be the Lord's choice, with the explanation that while man looks on the outward appearance as his way of judging character, “God looketh on the heart.”

The fact that our thoughts are naked before the Lord should make us exceedingly careful of our words, thoughts, and

doings. What a control this should be upon our thoughts and our lips! Many times, probably, words which we would speak in the presence of the brethren would be kept sealed up in our thoughts if we remembered that the Lord knows about them anyway.

On the other hand, the knowledge that God knows our weaknesses should not be a great discouragement, for it reminds us that we have a sympathetic High Priest to whom we can go for mercy when we have failed, and find grace to help in time of need. And we are encouraged through our knowledge of the atoning blood of Christ to go boldly to the throne of grace if we are sincere in our hearts. Sincerity and a conscience in harmony with the Lord's will are two of the vital needs of a follower of Jesus.

Jesus Our Exemplar

In Psalm 40, verse 9, we find Jesus prophetically speaking of himself and saying, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." Knowing that God can read our hearts, can we say to him as Jesus said, "O Lord, thou knowest"? Can we say to him, "Search me, O God, and know my heart: try me, and know my thoughts"?—Ps. 139:23

The Apostle Peter seemed sure of the determination of his heart to serve the Lord. We have an example of this in his conversation with Jesus on the shore of Gallilee after the Master had been raised from the dead. "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" (John 21:15) On the night before the crucifixion, when Jesus said that all his disciples would forsake him, Peter affirmed that even if all the others did he would not. Thus he claimed a greater love for Jesus than did the others. It turned out that he was the only one who denied Jesus. So now Jesus was asking, "Lovest thou me more than these?"

Peter did not then claim to love Jesus more than the others did, but he did affirm his love. He said, "Yea, Lord; thou

knowest that I love thee." Then Jesus asked Peter again the second time, "Simon, son of Jonas, lovest thou me?" Peter answered, "Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

Then Jesus said to Peter the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because Jesus had asked him the same question the third time, and he replied to the Master, "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:17

Peter's experience in denying the Lord had taught him that his Master, like the Heavenly Father himself, could read the thoughts and intents of the heart, for Jesus had told Peter of his forthcoming denial and Peter asserted that he would never do anything like this, but he did, so now he knew that Jesus could read his thoughts and the intents of his heart. God knew Peter's heart, and he knows ours. This would be terrifying but for the knowledge that we have an Advocate with the Father, who is Jesus, and who in his love made provision through his blood for our unwilling imperfections.

I Know Thy Works

The ability of our Heavenly Father to read the thoughts and intents of our hearts was also possessed by Jesus, and especially so following his resurrection and exaltation to the divine nature. In his messages to the seven churches, as recorded in the second and third chapters of Revelation, this is brought very vividly to our attention. To the church at Ephesus Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."—Rev. 2:2,3

Would this be true of us, or would the Lord also say to us as he did to the church at Ephesus, "I have somewhat against

thee, because thou hast left thy first love''? Do we remember our "first love"—our enthusiasm over the vision of truth? At that time nothing could stand in our way. There was no task in connection with the service of God that was too difficult, and no sacrifice too great. The dull, drab cares of life took on a brightness we never knew before. "Sweet prospects, sweet birds, and sweet flowers" all gained new sweetness. We loved the Lord's people, not just on occasion or when we would see them at meeting, but all the time, and were willing to lay down our life for them at any time. We sought out every possible opportunity for service to the brethren, and for bearing witness to the glorious Gospel of the kingdom.

This was our first love. Can we now say to the Lord, as Peter did, "Thou knowest that I love thee." Yea, I love thee and love thy people and love the truth today more than I ever did before. Thou knowest that I have lost none of my enthusiasm, none of my first love zeal. Thou knowest that today, even as when you revealed yourself to me through the truth, I have the same consuming zeal to serve thee as I had at the beginning. You know, dear Lord, I have not lost my "first love." Would we want to admit to the Lord that this was not true?

To Thyatira

To the church at Thyatira the resurrected Jesus said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) What a wonderful commendation this was! And why should it not be also true of us? Instead of losing our first love and zeal, why should it not increase? Why not more works now than at the beginning? The Lord is the same; the truth is the same. Why should we allow ourselves to change and become indifferent to the privileges the Lord has opened up to us through the truth? And why not more charity, or love—a love that manifests itself toward the Lord, the brethren, and the truth; a love that urges us on to sacrifice

(Continued on page 38)

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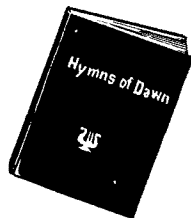
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Mon. — Fri.			MINNESOTA		
Miami Beach	WCKT		Duluth	CATV	
Panama City	WDTB		MISSISSIPPI		
Pensacola	CATV		Greenwood	WABG	
Fort Pierce	WTUX		Biloxi	CATV	12:30 p.m.
GEORGIA			Columbus	WCBI-TV	Channel 4
Augusta	WATU		Sun. 7:30 a.m.		
Columbus	CATV		MISSOURI		
Macon	WCWB	11:30 a.m.	St. Joseph	CATV	
West Point	CATV		Springfield	KMTC	

Television Schedule

MONTANA			Ashville	WANC	7:00 a.m.
Great Falls	KFBB		TENNESSEE		
Kalispell	KCFW-TV	Channel 9	Kingsport	CATV	
7:00 a.m.			Knoxville	WTVK	9:00 a.m.
Billings	KULR		Chattanooga	WRIP	
NEBRASKA			Sun. 7:00 a.m.		
Lincoln	CATV		Oak Ridge	CATV	
North Platte	KNOP		Nashville	WDCN	
NEVADA			TEXAS		
Las Vegas	KSHO		Victoria	KXIX	
Reno	KCRL		Lufkin	KTRE	
NEW MEXICO			Lubbock	KSEL	
Carlsbad	KAVE		Port Arthur	CATV	
NEW YORK			Pampa	CATV	
Central Islip	WSNL		Pharr	CATV	
Watertown	CATV		Corpus Christi-Athena		
Levittown	CATV		CATV & KEDT & KIII		
NORTH CAROLINA			El Paso	KELP	
Charlotte	WCCB-TV	Channel 18	Del Rio	CATV	
9:30 a.m.			Dallas	KXTX	
Raleigh	WRAL		UTAH		
OHIO			Salt Lake City	KUTV	
Lima	WLIO		WASHINGTON		
Ashland	ACTV—CATV		Tacoma	CATV as Programed	
Cincinnati	WCPO-TV	Channel 9	WASHINGTON DC	WHFV	
Thursdays, 1:58 a.m.			WEST VIRGINIA		
Louisville	WJAN		Bridgeport	WDTV	
Zanesville	WHIZ-TV	Channel 18	Charleston	WCHS	
Canton	WJAN	Wed. 8:30 p.m.	Huntington	WMUL & WCHS	
OKLAHOMA			6:30 a.m. Weekdays		
Tulsa	CATV		Oak Hill	WOAY-TV	Channel 4
Muskogee	CATV		Wednesdays, 9:30 a.m.		
Mondays, 8:00 p.m.			Wheeling	WSTV	
OREGON			8:30 a.m.		
Salem	KVDO		WISCONSIN		
La Grande	KTVR		Eau Claire	WEAU-TV	Channel 13
PENNSYLVANIA			Fridays 6:30 a.m.		
Du Bois	CATV		Rhineland	WAE0	
Huntington	CATV		Janesville	CATV	
Philadelphia	WPVI—KYW	1:30 p.m.	CANADA		
Pittsburgh	WTAE		Sault Ste. Marie, Ont.	CATV	
Sun. 9:30 a.m.			Toronto, Ont.	Cable	
SOUTH CAROLINA			WEST INDIES		
Anderson	WAIM-TV	Channel 40	St. Kitts	ZIZ-TV	Channel 5
Mondays	(Time to be announced.)				

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:00 a.m.
Long Beach KFOX

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis WGNU 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.
Kalispell KGEZ 9:30 p.m.

NEW JERSEY

alem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLD 1270 12:00 noon
Pachogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

URUGUAY

Montevideo
810 k.c. Radio El Espectador
Saturdays, 1:30 p.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJBV 1470 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Prince Albert, Sask.

CKBI 900 10:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 a.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Sri Lanka Sat. 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.

RADIO TOPICS FOR JUNE

1—"The Coming Age of Miracles"

8—"Creation and Resurrection" 22—"The Image of God"

15—"Swords into Ploughshares" 29—"The Earth Abideth Forever"

time and strength and means in the promotion of the truth, bearing witness to the glorious Gospel of the kingdom?

And why not more faith? Certainly since we first knew the Lord the outworking of his plan in fulfillment of prophecy should have increased our faith. The overruling of his providential care in our lives should also have increased our faith. The joys of sacrificial service for the Lord, and truth, and the brethren should also have increased our faith.

In our earnest desire to please the Lord and to be worthy of his love, should we not go to him in our prayers and give assurance that we are aware that he knoweth all things, even the thoughts and intents of our hearts, and ask him to help us overcome any selfish spirit we may have, ask him to detect the smallest beginnings of defiling sin in our hearts and to cleanse us from secret faults? And since he knows all things, he knows that the greatest desire of our hearts is to hear him say, "Thou art worthy," and to know when we hear this that he is speaking to us.

Promises to the Churches

In addition to Jesus' appraisal of the heart condition of his people in the seven churches, he also makes promises to the truly faithful among them. Surely we want to be worthy of the Master's love, that these promises may in due time be fulfilled in us. We want to be worthy in order that we may "eat of the tree of life, which is in the midst of the paradise of God." We want to be faithful unto death, that we may receive the promised crown of life. We want to be worthy of eating of the hidden manna—the antitype of the golden bowl of manna which was placed in the ark of the covenant in the Most Holy of the tabernacle.

And what a precious promise is the one pertaining to a white stone! We want to be worthy to receive this "white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." How wonderful it will be to receive that new name!

We want also to be worthy of receiving power over the nations, even as Jesus promised, so that in the outworking of his great plan we may ultimately have the opportunity of blessing those of the nations who come into harmony with the righteous rulership of the glorious thousand-year kingdom of righteousness and life. We want to be worthy of having our names written in the book of life, and of experiencing the ineffable joy of having our names confessed before the Father and before the angels.

What a joy it will be to have written upon us the name of our God and the name of the city of our God—the new Jerusalem. May we be worthy of receiving this high honor from our Heavenly Father! We know that all these wonderful promises will be fulfilled in the bride of Christ, who throughout the age has been making herself ready and worthy.

Now that we are in the end of the age and in the time of the Master's second presence, have we heard his knock, and have we invited him to come into our hearts and sup with us?

May the dear Lord help us, indeed, to hear and obey what "the spirit says unto the churches." Let us ever remember that our thoughts are naked before him; that he can read not only our thoughts, but the intents of our hearts. Can we sincerely say to him, "O Lord, thou knowest that I love thee"?

Weekly Prayer Meeting Texts

JUNE 5—"In Thee, O Lord, do I put my trust."—Psalm 31:1 (Z. '95-157 Hymn 307)

JUNE 12—"This one thing I do."—Philippians 3:13 (Z. '95-250 Hymn 160)

JUNE 19—"Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart."—Psalm 97:11 (Z. '96-55 Hymn 193)

JUNE 26—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1 (Z. '96-208 Hymn 163)

The British Section

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 center 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 realise that in becoming my disciple it will mean the denying 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

recognised 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 honour 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 honour. 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.” (verse 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 his 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 realise 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 Saviour 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; and we are here reminded of our Lord's words to Peter, "Lovest thou me more than these?"—these fishing boats, nets, and earthly interests.—John 21:15

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 recognise 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.

This is the most important work because it is God's work. And those who engage in it are co-labourers with God. Be it noticed again that it was the kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching today is along this line! Is it not time for all earnest Christians to awaken to the great privilege of preaching the same message that the Master and the appointed apostles proclaimed?

There are many necessary things to be done for humanity's welfare and comfort, whether it be for them personally or for society in general. But these can very well be carried out by good, well-meaning people of the world who have not been privileged to see the truth and the heavenly calling. The lesson here is, let these perform the necessary and important duties in the way of social and political reforms, moral uplift, and so forth, but "go thou and publish the kingdom of God." The Lord's followers have this more important work to do.

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 goodbye and tell his family what he intended to do. Jesus probably knew how they would emphasise 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 be secured only 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 im-

bued with a zeal for God and for righteousness, must gain some reasonable conception 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 one another, and to all who purpose to become his disciples; in the same straightforward manner.

□

If any will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23

Vineyard Echoes of the Past Part II Growing in Grace

AS A result of my mother and my aunt attending the Bible Students Convention, which I have already mentioned, they became deeply interested in the truth and went on to consecration. My father's sister—my Aunt Clara—had two grown daughters who listened to the truth as presented to them by their mother, and they accepted the message and made a full consecration to the Lord.

Then there was a great uncle and his wife who also became interested—interested enough to open their home for a meeting.

So almost before we knew it we had the makings of a small ecclesia. We began to hold regular meetings, and used Tabernacle Shadows as a textbook. Just why we decided on Tabernacle Shadows as our initial study I will never know, except possibly because it was the first book written by Pastor Russell. We found the subject matter rather difficult, but nevertheless we received a blessing as we proceeded with each meeting.

Finally we came to the place in the Tabernacle Shadows where Brother Russell brings out the thought that sisters should wear a head covering at meetings of the consecrated people of God. This precipitated the first real trial and crisis that came into my young Christian life. All of the sisters refused to cover their heads in any way at the meetings.

Their reasoning seemed sound. They said, "We are simply sitting down in our own homes to study the Bible, and why should we go through all that formality?" But to me it was a serious matter and gave me much vexation of spirit. I argued with them, but to no avail. Working in the sawmill in the daytime there was much noise all around me, so I could even sing without anyone knowing about it and I found my favorite hymn to be, "If I in thy likeness, O Lord, may awake, and shine a pure image of thee, then I shall be satisfied when I can break the fetters of flesh and be free."

I was sure as a result of this great trial that had come to me for what I believed was my faithful stand for the truth and for my Lord, that I had just about made my calling and election sure and would soon be glorified. I still believe that the Lord is pleased to have the sisters cover their heads in meetings, but I realize now, as I look back upon my childish reasoning at that time, that I made a much greater issue out of this matter than should have been made. I am thankful that the Lord was patient with me and that the issue gradually receded and the class was not divided, which could have been the case had I insisted on my way just a little more rigidly.

Having formed an ecclesia, we sent in a request to the Bible House for pilgrim service, and we were blessed from time to time by visits of one or another of the pilgrims. Among them we had young Brother Walter Bundy, and we had Brother Frank Draper, and also Brother John Harrison. Brother Harrison, by the way, was the grandfather of Brothers Roy and Martin Mitchell and Sister Norma Mitchell, who were long-time members of the New York Bible Students Church, their mother before them also being a member of this congregation. Sister Norma Mitchell—the only one of these still living—is still a faithful member of the New York Church.

We also had as a visiting pilgrim, Brother Benjamin H. Barton, and how well I remember some of the details of his

visits! As I already mentioned, my father had been an Adventist. Before moving to the location where I consecrated, we had lived in an area about twenty-five miles away, where there was an Advent Church, and to this he belonged. But the truth began to have its effect in this church—largely, I think, as a result of my father's witnessing—so that nearly all in the congregation accepted the glorious Gospel of the kingdom. The result of this was that these brethren took control of the church and held their meetings there.

Knowing that Brother Barton was a good public speaker, we decided to take him into this area, and an arrangement was made to hold a public meeting in this former Advent Church. The church was packed that night, and Brother Barton gave an eloquent discourse on the subject, "The Truth About Hell." He quoted many of the usual scriptures used in presenting this subject, explaining the meaning of sheol and hades and Gehenna, which are translated hell in the King James Version of the Bible, and then he went to some of the symbolic passages of the sacred Scriptures which are frequently used in an attempt to prove the theory of eternal torture.

Finally he turned to Revelation 14:9-11 and read it: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Brother Barton called attention to the fact that the smoke of the torment referred to here ascended forever and ever "in the presence of the holy angels, and in the presence of the Lamb." Thus, he said—and rightly so—the smoke of this

torment arose in heaven, because this is where the holy angels and the Lamb reside. So he concluded from this, for the benefit of the audience, that if this be literally true it would mean that it would be as smoky in heaven for all eternity as it is in Pittsburgh. By way of explanation I might add that at that time Pittsburgh was considered to be one of the smokiest cities in the country, if not in the world; so his illustration made the point.

Brother Barton explained simply that we think of smoke as the evidence that there has been a fire. Here, the smoke of their torment would be the memory of their torment, and this would never be forgotten by the angels nor by the Lamb, and as a matter of fact, neither by mankind in general.

In those days there were no automobiles. One could travel by bicycle, or walk, or use a horse and buggy. My father had a three-seated buggy, which needed two horses, and he had the horses. So from time to time our little class would pile into this oversized buggy and drive to visit a neighboring ecclesia. They were small ecclesias, but there were several within twenty-five or thirty miles from where we lived. We would usually do this on the occasion of a pilgrim visit. Another pilgrim who visited us during that period was Brother Frank Draper, and what a blessing we all enjoyed in fellowship with our brethren in another ecclesia and hearing Brother Draper give his discourse!

But capping the climax of all this was a visit from Brother Russell himself. This had been arranged by Brother Ingram Margeson of Boston, Massachusetts, formerly of Nova Scotia. He arranged for Brother Russell to come to our territory, where a number of local conventions were scheduled, together with public meetings. His first stop was our little village of twelve hundred people—Berwick—and naturally we felt very honored. We secured the only auditorium in town, which seated about two hundred people.

Brother Russell traveled in a special car hitched to a regular train, and when he came into our territory there were

about thirty brethren with him. We had worked hard for this convention—and it was a convention, because Brother Russell addressed the friends in the afternoon. The public meeting was to be in the evening, and a few of us in the territory had traveled up and down the country—some walking and some on bicycles—distributing the advertising matter.

We were so sure, from the reports we had read, that our little hall holding two hundred would be far too small to hold those who would want to hear him. Imagine our surprise, therefore, when we went to the hall that evening, together with the other brethren, and waited for the public to come. Our turnout of the public was exactly three people! However, Brother Russell gave his talk on the subject “To Hell and Back” with the same zest and enthusiasm as though he were addressing three thousand people, and we all felt that we had been blessed.

That night, after the public meeting, the friends who came with Brother Russell, plus some others who were joining the party, boarded the train and went along with him to his next stop. This was Halifax, and the attendance at this convention was probably as many as two hundred. Here also there was a public meeting, and well attended. And here also there was a baptismal service. Brother Russell gave the discourse on baptism, and I was one of the brethren to be baptized. Being immature in the truth I got the opinion that when I was raised up from the water I should feel some special surge of the Holy Spirit, or something that would make me realize that I had been accepted by the Lord.

But nothing like this occurred, and only after further consideration and discussion with the brethren I realized that I had been looking for something that does not occur on such occasions. I had faithfully obeyed the instructions of the Lord, and my part now was faithfully to believe that the Lord would fulfill his promises and that my consecrated life, if I continued to be faithful, would ultimately result in glory, honor, and immortality.

The convention party moved on from here to a slightly smaller city, (Truro), where there was another local convention. Brother Russell spoke to the brethren in the afternoon, and a public meeting was arranged for the evening. Here the auditorium was too small properly to hold all who attended. About forty of the brethren were selected to sit on the stage behind Brother Russell to make room for more of the public, and to my consternation I was one of those selected. I felt awkward, but at the same time was happy to be able to sit so close to where Brother Russell spoke.

Brother Russell's topic for that evening was, "A Thief in Paradise, A Rich Man in Hell, and Lazarus in Abraham's Bosom." I never have been disappointed in Brother Russell, although in my long association with him sometimes I was surprised, and this was one of those occasions. Brother Russell talked for at least an hour and a half, presenting the plan of God without even mentioning his subject, but when he got around to it he spent sufficient time on each item of his subject to explain it beautifully. Meanwhile, of course, many of the public had left the auditorium, but Brother Russell did not seem concerned with this. He had given the majority of them a good witness to the truth of the divine plan, and to him that was all that mattered.

Having spent these three days in close association with Brother Russell, the thought began crystalizing in my mind that I must spend more time in the service of the Lord. I realized now as never before that, unless there are circumstances which make it impossible, one's consecration means full-time service of the Lord, and I began thinking along that line. About the only full-time service then available was the colporteur work, and I decided to enter this work as soon as possible.—W. Norman Woodworth

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

Talking Things Over

The General Convention Is Near

ANY who have had a part in the preparations for a convention can appreciate, at least in part, the work and planning that must be done in advance in order to insure a smooth-running and profitable convention.

Before the 1974 convention ended, the newly elected committee met to lay the groundwork for the 1975 convention. The problems that developed were discussed and measures taken to correct them. One of these problems that was particularly annoying to the friends was the plumbing in the dormitories. The management of the college agreed to see that this was corrected, and the committee has since received word that the corrective plumbing work has been completed.

At the next meeting of the committee, in November, the convention program began to take shape. The first consideration was the theme text, since the theme text sets the tone of the convention and reflects what, in the minds of the committee, should be emphasized in our Christian lives at this time—especially in view of the world conditions and the probable shortness of time for the church this side the veil.

Many texts were considered, but II Peter 1:10, 11 was selected as best expressing what the committee felt was the most important aspect of the Christian walk today: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

What an encouraging statement by the Apostle Peter! Surely whatever we can do that would grant to us an



To whet your appetite for the 1975 spiritual feast we show here some random views of happy brethren attending the 1974 convention at Albion. You will observe (upper right) that the door is still open!

“abundant” entrance into the kingdom would be the things that should receive our complete attention.

How wonderful is the thought of an abundant entrance! No one who is successful in attaining to that high goal will be made to feel that he “just made it,” but his entrance will be a joyous one, the type of reception accorded a victor or conqueror. In harmony with this thought is the promise of our Lord, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:21

But what are “these things” that we must do in order to attain the abundant entrance into the kingdom that is so desired by all of us? Going back to the beginning of the chapter to pick up the context, the apostle tells us in the 3rd verse, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.”

It is by the divine power of the Holy Spirit that God has revealed to us the things that pertain to life and godliness, and it is by revealing himself to us through his Word that we are inspired to endeavor to walk in the footsteps of Jesus. The experiences that we have in this consecrated walk will work out in us the peaceable fruits of righteousness if we are rightly exercised.—Heb. 12:11

In verse 5 of our theme text the apostle begins to enumerate the various Christian qualities that must be present in each of us if we will attain to that abundant entrance that is waiting at the end of our Christian walk. “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”



There will be two symposium sessions in which capable brethren will discuss the several facets of the Christian character enumerated in our text by the Apostle Peter. We are certain that these discussions will be very profitable to all of us who are endeavoring to be conformed to the image of God's dear Son.

The first symposium will deal with four of these facets of Christian character: faith, virtue, knowledge, and temperance. The second symposium will consider patience, godliness, brotherly kindness, and love.

All of these things become a part of our Christian characters only because of our experiences, and then only if we are rightly exercised by them.

In verse 8 of our theme text the apostle says, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is not only necessary that these things be rooted in our minds, but they must abound. The thought in the Greek is superabound; that is, that the facets of character enumerated must be such an integral part of our makeup that they will find expression in and dominate our every thought and act.

Panel Discussion

There will be a very interesting and helpful panel discussion on the third day of the convention. The subject for discussion is important and timely, "The Lord's Presence." This seems to be one of the truths that comes under the most persistent and devious attacks by the Adversary. What proofs do we have that the second presence of the Lord has in fact come to pass? What do we mean when we say the Lord is present? Do we mean that he was to be with the church always? These and many other points will be raised and dealt with. The result for you will be a strengthened faith in this very important doctrine.



Baptismal Service

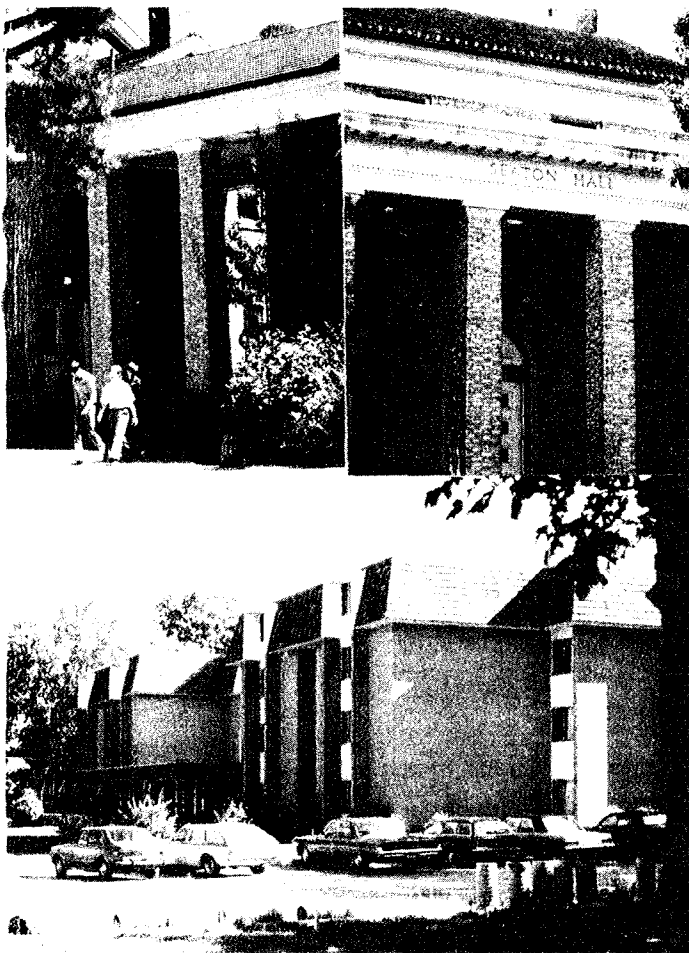
The friends who had the privilege of attending the baptismal service last year will, we are sure, long remember that beautiful service. This year the service will be held in new and more beautiful surroundings. The message, however, will be unchanged. It will be the same wonderful story that has warmed our hearts and motivated us to rededicate our lives to our Heavenly Father. And what a thrill it is to us to observe how the Lord, through his Holy Spirit, is still working in the lives of those who symbolize their consecration at this service!

The Young People

Special attention has been given to the program for the young people this year. The study sessions will have continuity and will be conducted on a college level basis. To help maintain this high level of study, the Sunday School Committee is preparing notebooks that will contain the study material and questions designed to help prepare the student for the class discussions. Each young person planning to attend the convention should notify the Sunday School Committee at 316 - 20th Street, Santa Monica, California 90402, so that a notebook can be prepared for him.

Fellowship

Fellowship with the brethren is one of the principal reasons for attending a convention. There are many opportunities, of course, during the course of each day—the intermissions between services, at mealtime, and informal gatherings in the dormitories after meetings. The committee found that the arrangement for refreshments in the dining area after the meetings for the day was very popular with both the young people and the older friends. Accordingly, the committee has arranged that the refreshment hour will be a regular feature of the day's activities. This informal repast in the evening will offer an additional opportunity for fellowship and discussion.



A view of some of our
fine dormitories



Above are just a few of our fine musicians who love to play the song of Moses and the song of the Lamb. So, if you want to hear that sweet music, why not plan now to be at Albion August 2 to 7, 1975?

The General Convention this year will be literally filled with blessings. The psalmist says, "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday."—Ps. 42:4

To us the Lord's house will be in Albion, Michigan, August 2-7. We hope we will see you there, that you may receive of the Lord's bounteous blessings.

Dawn Recorded Lecture Service

This service is free and is provided for the spiritual benefit of all who wish to avail themselves of it. Send your request to the Dawn, that your name may be placed on our Recorded Lecture Service list; and recorded tapes will be sent to you TWO at a time. Upon return of these to us, we will send you TWO more, etc. The talks are furnished on 7" reels and cassettes. If you desire to purchase tapes, please advise us which type you want (reel-to-reel, or cassette) and they will be made up specially for you. Recordings of Testimony Meetings and 8-track tapes are not available.

In addition to lectures, we have available on tape the following:

Booklets:

Armageddon, Then World
Peace
God and Reason
How God Answers Prayer

Hope Beyond the Grave
Why God Permits Evil
Future of Israel and the World
Life After Death

The Dawn Magazine:

The Dawn Magazine is recorded every month for those who are blind or have poor vision.

Music:

We have a variety of music tapes available—piano, organ, group singing, etc.

All of the above tapes are available free on loan. If you desire to purchase a particular tape, the following price schedule prevails:

Reel-to-Reel		Cassettes	
7 inch	\$3.50 each	120 minutes	\$4.00 each
5 inch	\$2.75 each	90 minutes	\$3.00 each
		60 minutes	\$2.00 each

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
August 2-7, 1975

Put an X in each square
for which you will require accommodations:

AUG.	AUG.	AUG.	AUG.	AUG.	AUG.	AUG.
1	2	3	4	5	6	7

Dinner will be served on Aug. 1st, 6:00-7:00 P.M. and
Breakfast on Aug. 8th. (cash)

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all the other persons included in this reservation:
(Give age if 5 through 18 years of age.)

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

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and if possible to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1975.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morlely Fraser**
Albion College
Albion, Mich. 49224

The weekly rate for food and lodging is \$59.50 per person, two to a room, plus \$1.00 per person registration fee.

The Daily rate for room and meals is \$9.25 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half the above listed rate for children 5 through 18 years of age.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus etc.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults

Rate **X** no. of days _____ **X** no. of people (over 18 yrs.) \$ _____

TO QUALIFY FOR YOUNG PEOPLE'S RATE, ATTENDANCE Total for adults
AT A MINIMUM OF SESSIONS IS REQUIRED.

Children

Rate **X** no. of days _____,

Times no. of children _____,

Less 50% discount _____ \$ _____

Total for children

Total Payment for Adults and Children \$ _____

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.

S. ALLEN		Victoria, B.C.	5
Baltimore, MD	June 15	Seattle, WA	8
J. BACHER		Wenatchee, WA	10
Portland, OR	June 2	Moses Lake, WA	11
Boise, ID	3	Spokane, WA	12
Bosler, WY	5	Boise, ID	15
Burlington, CO	9	The Dalles, OR	17
K. FERNETS		Chico, CA	19
Catawissa, PA	June 22	Sacramento, CA	20
G. JEUCK		Fresno, CA	22
Pottstown, PA	June 22	San Luis Obispo, CA	23
A. KRUMPOLT		Los Angeles, CA	24-29
Philadelphia, PA	June 29	L. POST	
G. PASSIOS		Boston, MA	June 22
Allentown, PA	June 29	T. TRZECIAK	
H. PASSIOS		Portland, OR	June 1
Allentown, PA	June 7, 8	Seattle, WA	3
Milwaukee, WI	13	Victoria, B.C.	4
Minneapolis, MN	15	Vancouver, B.C.	5
Winnipeg, Man.	17	Seattle, WA	8
Canora, Sask.	18	Wenatchee, WA	10
Melfort, Sask.	19	Spokane, WA	11
Porcupine Plain, Sask.	20	Sandpoint, ID	12
Prince Albert, Sask.	22	Kalispell, MT	15
Tarnopol, Sask.	23	Havre, MT	17
Wakaw, Sask.	24	Boise, ID	19
Luseland, Sask.	25	Sacramento, CA	22
Winnipeg, Man.	28, 29	Fresno, CA	24
E. K. PENROSE		Bakersfield, CA	25
Portland, OR	June 1	San Luis Obispo, CA	26
Tacoma, WA	2	Los Angeles, CA	27-30
Vancouver, B.C.	4	F. WASSMANN	
BRITISH SPEAKERS' APPOINTMENTS		Sayville, NY	June 1
E. T. NADAL		Dawn Magazine 40 Newpence	
Newport	June 7	Subscriptions and Literature —Apply	
Ipswich	22	70, Station Road, Gidea Park, Rom-	
W. F. READER		ford, Essex. RM2 6DA.	
Dewsbury	July 12	Tapes and Cassettes on loan —15,	
R. G. ROBINSON		Southwood Gardens, Gants Hill, Il-	
Letchford	June 21	ford, Essex. IG2 6YF.	

Conventions

MINNEAPOLIS, MN, June 1—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

ALLENTOWN, PA, New York-Allentown Joint Convention, June 7, 8—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Walter Navitsky, 725 N. Nelson St. 18103

JACKSON, MI, June 7, 8—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

WATERBURY, CT, June 8—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St. 06710

CINCINNATI, OH, June 15—2850 Dunaway. Mrs. Margaret Ellis, Rte. 1, Box 71, Melbourne, KY 41059

WINNIPEG, MAN., June 28, 29—Lithuanian Club Hall, 240 Manitoba Ave. Mr. Sidney E. Jones, Box 2,

Group 10, R.R. 1, Garson, Man. ROE 0R0 Canada

BUFFALO, NY, June 29—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 1329 Bay View Rd., Hamburg, NY 14075

LOS ANGELES, CA, July 4-7—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 So. Hobart Blvd., #207, Los Angeles 90005

NEW BRUNSWICK, NJ, July 4-6—Douglass College, Hickman Hall, George St. at Rte. 18. Mrs. Eugene Burns, 3 Meyer Rd., Edison, NJ 08817

WINNIPEG, MAN., July 10-13—for information write to Mr. Frank Boychuk, 263 Moray St., Winnipeg, Man. Canada

ALBION, MI, General Convention, Aug. 2-7

"SWORDS INTO PLOUGHSHARES"

To be discussed by

'FRANK and ERNEST'

CFLW—1230—10:30 a.m.

SUNDAY, June 15

Tune in this discussion, and send for a free copy of "God and Reason." Send to:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

JUNE SPECIAL: On Sunday, June 15, "Frank and Ernest" will discuss a topic 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. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073

THE DAWN