

a herald of Christ's presence

THE DAWN

"AN ENTRANCE SHALL
BE MINISTERED UNTO
YOU ABUNDANTLY
INTO THE
EVERLASTING
KINGDOM OF OUR
LORD AND SAVIOR
JESUS CHRIST."

--II Peter 1:11

JULY 1965

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

SUBSCRIPTION RATE: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.

BRITISH ADDRESS: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

FRENCH ADDRESS: "Aurore," Association des Etudiants de la Bible "AURORE" B.P. 521-Mulhouse (68) France.

GREEK ADDRESS: He Haravgi (The Dawn), Tombozi 10 Tzitzifies Kallithea, Athens.

DANISH ADDRESS: Daggy Forlaget, Hyldeboervej 13, Copenhagen F, Denmark.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung, Freiburg i Br. In den Sigmismatten 13, Germany.

ITALIAN ADDRESS: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Casella Postale 21, Campofiorito, Palermo.

NEW ZEALAND ADDRESS: P. O. Box 1358. C. P. O. Auckland.

CONTENTS

HIGHLIGHTS OF DAWN

Electricity in "The Time of Trouble" . . . 1

THE BIBLE ANSWERS TV SCHEDULE . . . 8

"FRANK & ERNEST" BROADCAST SCHEDULE 10

BIBLE STUDY

The Foundation of Christian Growth . . . 12

Our Continuing Response . . . 14

Christian Growth Through Conflict . . . 16

Christian Growth Through Study . . . 18

CHRISTIAN LIFE AND DOCTRINE

"These Three" 20

Justice in the Judgment Day . . . 30

Weekly Prayer Meeting Texts . . . 44

THE BRITISH SECTION

Our Love for God's Testimonies . . . 45

TALKING THINGS OVER

General Convention Program . . . 52

ENCOURAGING LETTERS 58

SPEAKERS APPOINTMENTS

Great Britain 51

United States 60

CONVENTIONS 62

General Convention Reservation Form 63

ELECTRICITY in

"The Time of the End"

"His lightnings enlightened the world: the earth saw, and trembled."—Psalm 97:4

THE magic power of electricity in these last days has changed the customs of the human race, and is contributing to the destruction of man's selfish social order—this being the prophetic "end of the world" foretold in the Bible. Lightning was about the only manifestation the ancients had of the operation of the invisible energy which we call electricity. They did not call it electrical power, for to them the term electricity was unknown, and the science of humanly controlled electrical energy undreamed of.

Some of the ancients did discover that amber, when rubbed, possesses the property of attracting light bodies, and it is from the Greek word *elektron*, meaning amber, that the term electricity is derived. The word was invented by Dr. William Gilbert, of Colchester, England. Out of the study of this strange force, together with the study of kindred phenomena, arose the modern science of electricity. The name of the philosopher who first observed that amber, when rubbed, possesses the property of attracting certain substances, has not been handed down to us, but he lived several centuries before Christ. Thales of Miletus is said to have described this remarkable property, and both Theophrastus (321 B. C.) and Pliny (A. D. 70) mention the power of amber to attract straws and dry leaves.

Centuries came and went, however, while the mighty powers of this invisible element of nature remained almost wholly un-

known to man, hence unused by him as a servant. Dr. William Gilbert (1540-1603) may be considered as the father of the science of electricity, as he appears to have been the first philosopher who carefully repeated the observations of the ancients and applied to them the principles of philosophical investigation. He endeavored to determine if material other than amber would react in a similar manner. To do this he balanced a light metallic needle on a pivot, and observed whether or not it was affected by causing rubbed bodies of various materials to approach close to it. By this experiment he discovered that a number of substances in addition to amber became electrically excited by rubbing.

Robert Boyle added more facts to the new science originated by Dr. Gilbert, and additional discoveries were made by Otto von Guericke, aside from electricity. Later, Sir Isaac Newton interested himself in electricity and made further important discoveries. Many others during this same general period continued the rubbing and other experiments. It was not until 1745 that the science reached a stage of development which made it possible to accumulate and preserve electrical energy. The first electric battery was styled the Leyden Jar, or Phial, being named after the town (Leyden, or Leiden, Holland) in which it was developed by its inventors.

First for War

Apparently about the first real service for which electricity was employed was the firing of gunpowder with a spark, which Sir William Watson succeeded in effecting by his experiments. This was in 1747. It is a sad commentary that some of our modern sciences, even that of atomic energy, have first been used in one way or another to make war more deadly and devastating. This is one of the things which demonstrates that man, with all his ability, has hopelessly failed in the area of human relationships.

It was in this same general period that French and British scientists discovered the possibility of conveying electrical en-

ergy along wires. The French savants succeeded in transmitting this strange new power from the Leyden Jar for a distance of 12,000 feet. Benjamin Franklin also interested himself in this new science, and wrote considerably about it. Sir William Watson had suggested the possibility of positive and negative electricity, but it remained for Benjamin Franklin to develop this phase of the science, and to clarify it.

Experiments continued in many parts of the world, some of them dangerous. In 1753 Professor Richmond, of St. Petersburg, Florida, was killed during a test that he was making. He had erected an iron rod on his house to collect the electricity of thunderclouds. To this he attached what he called an electrometer. A tremendous thunderclap burst over the neighborhood, and Richmond bent close to observe the result on the electrometer. A flash of bluish flame shot from the iron rod to the scientist's head and he was instantly killed.

As the science developed it was discovered that electrical energy could be measured in relation to given resistances offered to its flow. Experimenters in these fields were Andre Marie Ampere, Georg Simon Ohm, Alessandro Volta, James Watt, and others. In a layman's language, what these men added to the new science was a method of determining the volume of electricity flowing through a wire; the amount of resistance to that flow; the pressure necessary to overcome the resistance, and the quantity of electricity dissipated in a given time. The names of the discovering scientists in this field were given to these units of measurement. The units in the volume of flow are now called "amperes." The resistance to the volume of flow is described in units of "ohms," the pressure by "volts," and the quantity by "watts."

The Time of the End

To our understanding a period, or age, in the plan of God described as "the time of the end" began in the year 1799. This same period is also referred to in the Bible as the day of God's "preparation." (Dan. 12:1, 4, 9; Nahum 2:3, 4) In the light

of these prophecies it is significant that so many of those responsible for developing the science of electricity should have lived and worked when they did. Ampere, Ohm, Volta, and Watt did their work in the late eighteenth and early nineteenth centuries, and Benjamin Franklin died near the end of the eighteenth century. While the existence of electricity was previously known, its development as a science did not materialize into any practical use until after the beginning of "the time of the end."

The first electric light of any kind was invented about 1710 by Fredrick Hawksbee, which he demonstrated before the Royal Society of London. But this proved to be of no practical value as a means of producing artificial light. Early in the nineteenth century Sir Humphry Davy discovered the basic principles of arc and incandescent lamps. However, it remained for Thomas A. Edison to invent the first practical electric lamp. This was in 1879. It was an invention which in a few short years was destined to well nigh turn night into day so far as the work, pleasure, and pastime of the world are concerned.

In the year 1878 the General Electric Company was organized for the purpose of developing further the use of this newly discovered energy, particularly in connection with dynamos and motors. Books could be, and have been written to set forth the details of progress in this wonderful science from one step to another, but we all know where these steps have led us up to now. The results are all around us and touch upon practically every phase of modern life.

The science of electronics is based upon electrical energy. In this field we have our modern computers, and almost unbelievable methods of communication. Electricity made possible the telephone and the telegraph. First these methods of communication were dependent upon wires. Then came the wireless telegraphing system and the radio; later came television. To begin with, the range of television communication was rather limited compared with the radio, but this is so no longer. Through the use of satellites television now reaches around the world, and the

people of essentially every country can watch news events, listen to lectures and concerts in almost any other part of the earth as they take place.

In a recent telecast General Eisenhower, speaking in New York, and Field Marshal Montgomery, speaking in London, conversed with each other as though they were in the same room. Their conversation dealt mostly with their experiences in the second World War, and General Eisenhower was asked what he thought of the world situation today. His reply, while guarded, was somber. He indicated that if hydrogen warfare develops it will mean Armageddon. And, of course, electricity makes possible the use, as well as misuse, of hydrogen power.

In Due Time

In Daniel 12:1, 4 the foretold increase of knowledge, one of the manifestations of which is the myriad ways in which electrical power is being used today, is shown to lead to "a time of trouble, such as never was since there was a nation." This is why the period in which these developments occur is described in this prophecy as "the time of the end." We hold that it is in God's providence, and as a manifestation of his wisdom in timing the various features of his plan, that electrical energy was permitted to lie dormant throughout the centuries, and only now is being used and misused by man. Those early experimenters who knew what would happen when amber was rubbed were, without question, just as intelligent as those who, in these modern times, have found a way to harness and control this strange and wonderful energy. They did nothing about it for the reason that God did not put it into their minds to do so, for his due time had not yet come.

And God's due time is in this "day of his preparation," "the time of the end." This prophetic expression does not denote the end of time, or the end of the earth, but merely the end of man's misrule over the earth, the end of his selfish social order. There is to follow a new social order, the kingdom of Christ, when all the wonderful inventions of our day will be properly used for the betterment of the human race.

Our text speaks of Jehovah's lightnings enlightening the world. Lightning is electrical energy, and electrical energy, as it is being harnessed today, is doing much to enlighten the world. Literal lightning produces a momentary enlightenment, and we think that in view of the manner in which electric energy is being used today to disseminate knowledge, the prophecy might well be using lightning in a symbolic manner to denote the beginning of an enlightenment which is yet to be complete, and world-wide.

Secular Knowledge

As yet, the knowledge that is being diffused by means of our modern methods of communication, and by means of the printing press, is largely of a secular and material sort. As the people become enlightened, however, their faith in the timeworn creeds of the Dark Ages, which dishonor God, is giving way to doubt and unbelief. But this is only because the man-made creedal concepts of God do not stand up under the light of investigation. Properly the world shrinks with horror from the cruelties which were inflicted upon innocent people in the Nazi concentration camps, and these same people turn in revolt from a god who, according to the creeds, purposed the eternal torture, not of a few million Jews only, but of untold millions who died outside the fold of Christ—torture far more excruciating than anything the twisted minds of the Nazis could contrive.

We are glad that the world is being awakened to realize that the god of the creeds is not truly worthy of worship, and we are assured that as the increase of knowledge continues, an understanding and appreciation of the true God of the Bible, the God of love and mercy, will be made known to the people. The Bible tells us that the knowledge of the Lord shall fill the earth as the waters cover the sea. But this is a later development, a development which will materialize with the full establishment of the kingdom of Christ.

Meanwhile it is our privilege to bear witness to the Gospel

of the kingdom in this day of increasing knowledge, and also of increasing folly and madness. Evidences are multiplying all around us to substantiate faith in God, but unbelief and godlessness are on the increase. With all the advantages of our day, horizons of opportunity leading to peace and happiness should be appearing on every hand; but instead it is a time of darkness and fear, for the wisdom of the wise has perished. Science has placed a land of milk and honey before the whole world, but a large proportion of the human race is in want, starvation, and misery.

There is no better description of this time of human experience to be found anywhere than the one given us by the Prophet Joel when he wrote of our day, saying that it would be "a day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." (Joel 2: 2) Yes, the morning has come! It is the time of early dawn. The highlights of dawn are discernible by those who are spiritually awake and watching; but it is like morning in the mountains, where the low-hanging clouds obscure the gray light of the approaching new day, causing a density of darkness that is depressing and frightening.

Such is the condition of the world today. The science of electricity has brought many blessings to a minority of the human race, but it has also helped to implement man's selfishness, and thus has led to the chaos which we see all around us. It has enlightened the world with secular knowledge, but millions tremble when they contemplate the possible misuse of the powerful forces which are now controlled by imperfect men. But soon, thank God, the storm of human passion stirred up by the first effect of the morning light will be over. The commanding voice of earth's new King will bid the storm, "Be calm." Then, through a proper use of divinely created principles and energies, the lives of the people will be enriched, and peace and joy will be the common heritage of all. Through Christ, health and lasting life will also then be made available.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	11:00 a.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Fresno	KAIL-TV	
Sundays,	3:30 p.m.	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	12:00 noon	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	9:00 a.m.	

ILLINOIS

Moline	WQAD-TV	
Sundays,	(Time to be announced.)	

IOWA

Otumwa	KTVO-TV	
	(Time to be announced.)	

KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

MASSACHUSETTS

Springfield	WHYN-TV	Channel 40
Sundays,	8:30 a.m.	

MICHIGAN

Grand Rapids	WZZM-TV	Channel 13
Sundays,	10:30 a.m.	
Jackson	WILX-TV	Channel 10
Sundays,	11:00 a.m.	
Saginaw	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

MINNESOTA

Alexandria	KCMT-TV	Channel 7
Alternate Sundays,	10:00 a.m.	

MISSISSIPPI

Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	

MONTANA

Billings	KULR-TV	
Sundays,	10:30 a.m.	

NEVADA

Las Vegas	KORK-TV	
Sundays,	10:00 a.m.	

NEW MEXICO

Carlsbad	KAVE-TV	Channel 6
(Time and day to be announced.)		
Farmington	CATV-TV	
Sundays,	(Time to be announced.)	
Roswell	KSWB-TV	Channel 8
Sundays,	9:15 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	

OHIO

Cambridge	WHIZ-TV	Channel 80
Sundays,	9:30 a.m.	
Cincinnati	WCPO-TV	Channel 9
Wednesdays,	6:15 a.m. (15 min.)	
Coshocton	WHIZ-TV	Channel 71
Sundays,	9:30 a.m.	
Zanesville	WHIZ-TV	Channel 18
Sundays,	9:30 a.m.	

TV BROADCAST

OKLAHOMA				Monahans	KVKM-TV	Channel	9
Tulsa	KVOO-TV	Channel	2	(Time and day to be announced.)			
Sundays,	8:30 a.m.			Odessa	KOSA-TV	Channel	7
				Sundays,	10:00 a.m.		
PENNSYLVANIA				San Antonio	KWEX-TV		
Pittsburgh	WTAE-TV	Channel	4	Sundays,	11:30 a.m.		
Alternate	Sundays,	9:30 a.m.		Temple	KCEN-TV	Channel	6
				Sundays,	11:00 a.m.		
SOUTH CAROLINA				UTAH			
Charleston	WCSC-TV	Channel	5	Salt Lake City	KUTV	Channel	2
Sundays,	12:00 p.m.			Sundays,	11:00 a.m.		
SOUTH DAKOTA				WEST VIRGINIA			
Sioux Falls	KSOO-TV			Huntington	WHTN-TV	Channel	13
Sundays,	(Time and channel to be announced.)			Sundays,	8:00 a.m.		
				Parkersburg	WTAP-TV	Channel	15
				Sundays,	10:30 a.m.		
TEXAS				WISCONSIN			
Big Spring	KWAB-TV	Channel	4	Green Bay	WFRV-TV	Channel	5
Sundays,	10:30 a.m.			Sundays,	9:45 a.m.		
El Paso	KTSM-TV	Channel	9				
Sundays,	10:00 a.m.			CANADA			
Fort Worth	KTVT-TV	Channel	11	Dawson Creek, B. C.	CJDC-TV		
Sundays,	10:30 p.m.			Wednesdays,	(Time to be announced.)		

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC				CALIFORNIA			
Santo Domingo				Los Angeles	KWKW	1300	8:30 a.m.
Emisoras Unidas	910 kc.	7:00 p.m.		San Diego	XERB	1090	10:00 p.m.
PARAGUAY				FLORIDA			
Asuncion				Miami	WMIE		7:15 p.m.
Z. P. 9 Comuneros	970 kc.	10:15 a.m.					
PERU				TEXAS			
Lima	Radio America	7:00 p.m.		Corpus Christi	KCCT	1150	10:30 a.m.
URUGUAY				San Antonio	KUBO	1310	7:45 a.m.
Montevideo	Radio Carve						
	Saturdays,	4:30 p.m.					

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:30 a.m.
Napa KVON 1440 12:05 p.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gory-Hammond WJOB 1230 8:30 a.m.

Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.
South Bend WJVA 1580 11:35 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 10:05 a.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 1430 10:15 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGLA 920 9:00 a.m.

Portland KLIQ 1290 9:30 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

Scranton WSCR 1320 10:00 a.m.

Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 p.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGK 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

Milwaukee WEMP 1250 8:45 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:15 p.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR JULY

4—"God Has a Plan"

11—"Rehabilitating Death's Prisoners"

18—"Preview of History"

25—"Thy Will be Done"

The Foundation of Christian Growth

MEMORY VERSE: "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3:11

I CORINTHIANS 3:3-11

ONE of the essentials to Christian growth in grace and knowledge is faith in the invisible things of God. The brethren in Corinth were failing to make proper progress along spiritual lines. Paul says that they were "carnal"; that is, earthly, or human, in their viewpoints. The evidence of this was that they were putting too much dependence on human leaders. They could not see God, and Jesus was not with them in the flesh, so they attached themselves to their favorite servants in the church, one saying, "I am of Paul; and another, I am of Apollos."

The brethren could see Paul, and Apollos, and Peter, and others to whom they attached themselves, and this seemingly made it easier for them. But it was an unhealthy situation to have in the church, because it promoted the spirit of rivalry and division.

The only way to have unity in the church is for all the brethren to recognize the headship of Christ.

Other servants in the church have their place. Certainly the apostles did, and Paul was one of these. But because Paul was mature in Christian growth he discerned the immaturity of the position taken by the brethren in Corinth, and admonished them to correct it. He said, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

"We are laborers together with God:" Paul wrote, "ye are God's husbandry, ye are God's building." Here two illustrations are used—"husbandry" and "building." The language of our memory text fits more particularly

with the building illustration, emphasizing that Jesus Christ is the great foundation of this spiritual structure which each of the Lord's consecrated people is building.

II CORINTHIANS 5:14-17

PAUL wrote that if any man be in Christ he is a new creature. How does one come into Christ? First we must know about Christ, and of his fundamental part in God's plan of salvation. We must recognize that as an expression of the love of his Heavenly Father, and of his own love, Jesus laid down his life as a substitute for the forfeited life of Adam and the race that was condemned through Adam. This means the recognition of Jesus as our Redeemer.

To recognize what Christ has done for us, and to believe it with our whole heart, results in a tremendous change of viewpoint. Paul explains it this way: "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

This means a complete dedication of ourselves to the will of

God as expressed through Christ. Thus "all things become new," while old things pass away. The "old things" include all our former earthly hopes, and aims, and ambitions. We still must live as humans, but we are not to set our affections on earthly things. (Col. 3:1-5) We have a new prospect, a new hope, a new aim. Our great desire is to please the Lord, and to attain to the prize he has offered for faithfulness in doing his will.—Phil. 3:14; Rev. 2:10

Being "in Christ," as members of his body, we are "new creatures." This does not refer merely to the putting away of the sins of the flesh. It means that we have been begotten by God's Holy Spirit and as individuals are growing in a new creation. Paul wrote, "Ye are his workmanship, created in Christ Jesus unto good works"; that is, the future good works of blessing all the families of the earth.—Eph. 2:10

QUESTIONS:

What is one of the essentials to Christian growth?

Why did Paul refer to the brethren in Corinth as being carnal?

Who is the foundation of the church?

What is a new creature?

Our Continuing Response

MEMORY VERSE: "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14

PHILIPPIANS 3:7-16

LIVING the Christian life calls for a continuing response to the love of God which is shed abroad in our hearts. Paul responded to the call of God on the Damascus road, and now, years later, and despite the many hardships through which he had passed, he could still say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

This "high calling of God" mentioned in our memory text is the calling to joint-heirship with Christ in his kingdom, and to glory and honor and immortality. (Rom. 2:7; 8:17; Rev. 20:6) The attaining of this prize calls for suffering and death, walking in the footsteps of Jesus. Paul wanted to know Christ by experi-

encing his sufferings. He refers to this as "the fellowship of his sufferings," and to being "made conformable unto his death." Jesus died a sacrificial death, and we are invited to be planted together in the likeness of his death.—Rom. 6:3-5

The "high calling" is not extended to the whole world of mankind, but only to as many as the Lord chooses. The many promises of the Bible associated with this calling are of a spiritual nature, and beget in the hearts of consecrated believers heavenly hopes and aspirations.

But there is nothing in the Bible to indicate that God is trying to prepare as many as possible for a heavenly home, to live and reign with Christ. Nor should we suppose that God has ignored the world in general in his plan of salvation. He is now developing a special class to be associated with Jesus in the fu-

ture blessing of all mankind. In other words, he is now choosing the few who will later bless the many. The blessings to be extended to the many—all who will accept them on God's terms—will be of an earthly nature. The people will be restored to perfection of life here on earth as humans.

ROMANS 8:26-28

WE HAVE many infirmities which tend to retard our progress in the heavenly way, but the Lord gives us his strength to help in our every time of need. One of the ways in which he gives us strength is by the assurance that because we love him, and have been called to the great high calling according to his purpose, all things work together for our good. No one but a consecrated child of God can know for a certainty that no matter what happens, the experience will work together for his good.

This does not mean earthly prosperity, nor does it mean physical health and strength. After all, as consecrated children of God, we are laying down our lives. We may suffer the loss of material wealth and health, and yet, as new creatures in Christ Jesus we would be prospering in the abundance of God's grace,

and in being prepared to receive our heavenly inheritance.

Many have erroneously supposed that it is the Holy Spirit which makes intercession for the Lord's people with "groanings which cannot be uttered." The Holy Spirit is not a person, but the invisible power of God. The "spirit" which prays "with groanings which cannot be uttered" is our own spirit, or mind. And how true it is that often in our prayers we cannot find words adequately to express our innermost thoughts and desires.

The Lord searches our hearts and knows our desires to please and honor him, so we do not need to be concerned over the fact that we cannot always find the proper words to use when we commune with our Heavenly Father. We need the strength received through prayer in order to continue in the narrow way.

QUESTIONS:

What is the "high calling"?

What provision has God made for mankind in general?

What is one of the ways in which the Lord gives us spiritual strength?

Is the Holy Spirit a person? Explain verses 26, 27.

Christian Growth Through Conflict

MEMORY TEXT: "He that overcometh shall inherit all things [margin, or, these things]; and I will be his God, and he shall be my son."—Revelation 21:7

ROMANS 7:13-25

PAUL'S observations concerning his imperfections, set forth in our lesson assignment, represent more than merely his struggles against sin. They are designed to emphasize the futility of any member of the sin-cursed and dying race endeavoring to gain life by keeping the Mosaic Law. The Law, Paul declares, was "ordained," or intended, to give life, but because of human frailty it brought death instead.—vs. 10

Paul's lesson in the earlier part of the chapter is that so far as Christian believers are concerned the Law is dead, and that therefore they are free from it. He likens this to a woman who becomes free from her husband when he dies, and therefore can properly marry another. Our freedom is from the Law, and in this illustration we have been married to another, even Christ.—vs. 4

The triumphant climax to this presentation, the point to which Paul was leading, is found in the first verse of the next chapter, where he says, "There is therefore now no condemnation to them which are in Christ Jesus." To be in and under the Law resulted in nothing but condemnation, but to be free from the Law, and to be in Christ, covered by the robe of his righteousness, means "no condemnation" to the consecrated believers.—Isa. 61:10

Paul's question, "Who shall deliver me from the body of this death?" is translated in the margin as "this body of death." It has been suggested that here Paul is referring to the ancient custom of tying certain criminals to a corpse until they died, and that he is likening his own sinful flesh to a dead body to which, apart from Christ, he is tied. However, the fact that we are

unable to do the things which we would does not give us the liberty to cease trying as best we can to keep the body under control. It is our obligation to maintain this conflict against sin, while rejoicing that our acceptance with God is through the merit of our Lord Jesus Christ.

Our memory verse pertains to a different group of overcomers than those of the Gospel Age. The first six verses of Revelation 21 present a symbolic description of the establishment of Messiah's kingdom here on the earth, and the rich blessings which will reach the people through the agencies of that kingdom. Through that kingdom "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." (vs. 4) All things are made new through the rulership of that kingdom.—vs. 5

In verse 6 the speaker is identified as the "Alpha and Omega, the beginning and the end." This is Jesus, who, in his prehuman existence, was the Logos, the beginning of the creation of God, the "firstborn of every creature." (John 1:1, 2; Col. 1:14-18) It is he who says, "I will give unto

him that is athirst of the fountain of the water of life freely." —vs. 6; ch. 22:17

It is Jesus who, in our memory verse, says that those who overcome shall inherit all things. The marginal translation gives the correct thought by using the expression, "these things." The restored world of mankind will not inherit "all" things, but they will inherit the blessings described by John in the opening verses of the chapter. "These things" will be freedom from sickness and death, and the fellowship of the Creator and his beloved Son throughout the endless ages of eternity as humans restored to perfection of life. The overcomers of the present age will inherit "glory and honor and immortality," and joint-heirship with Christ in his kingdom.

QUESTIONS:

How did Paul illustrate the fact that he had been made free from the Law?

Can any member of the fallen race obtain life by his own righteousness?

What did Paul mean by "this body of death"?

Who are the "overcomers" referred to in our memory text, and what blessings will they inherit?

Christian Growth Through Study

MEMORY VERSE: "For 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

ACTS 17:10-12; II TIMOTHY 3: 10-17

THE study of the Bible is essential to Christian growth in the grace and knowledge of the Lord. Paul wrote to Timothy, "Study [Greek, 'be diligent'] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

The story of man's creation, and the divine purpose concerning him are presented in the opening chapters of the Bible, where we are also informed concerning the transgression of our first parents and of their subsequent condemnation to death. As the Bible explains, this condemnation was passed on to the entire human creation.

In the concluding chapters of the Bible we are informed of man's recovery from sin and death, and of the opportunity given to all to live happily on the earth forever. However, there are many details of this wonderful

message of salvation presented throughout the Scriptures which need to be studied and compared in order to fit them into their proper places in the divine plan.

It is this that Paul refers to as "rightly dividing the Word of truth." There are time elements in the plan of God—ages and dispensations. What would be true of one age might not be true of another, so we need to determine in our study of any particular passage to which period it belongs. There are heavenly promises to the followers of Jesus, and there are earthly promises which will be fulfilled on behalf of the world in general. We need to distinguish between these in our studies.

Parts of the Bible are written in symbolic language and other parts in literal language. The statement, "God so loved the world that he gave his only begotten son," is literal language. When John said that he saw "a new heaven and a new earth," he used symbolic language. This

distinction needs to be kept in mind as we study.—Rev. 21:1

In his ministries Paul found some who were more inclined to Bible study than others. The Jews to whom he witnessed in a synagogue in Berea are said to have been “more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”

These earnest seekers after truth were quite willing to receive Paul’s message. They did not resist it, but at the same time they were cautious, lest what Paul was telling them was not supported by the Word of God. This is an essential attitude for all who would know the plan and will of God. Readiness of mind to receive the truth implies willingness to discard traditions and notions which are not taught in the Bible.

Paul was one of the inspired apostles, yet he did not ask that anyone blindly follow his teachings without comparing them with the Scriptures. No leader in the church should expect this.

It should be noted that in the expression, “All Scripture is given by inspiration of God,” the word “is” is in italics. This in-

dicates that there is no Greek equivalent for it, and that it has been added by the translators. The word “script,” or “scriptures,” simply means writing, and it is not true that all writing is inspired by God. What Paul really wrote, therefore, is that “all scripture given by inspiration of God is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works.”

This, as our memory text reminds us, included the Old Testament Scriptures. These also were written “for our learning, that we through patience and comfort of the Scriptures might have hope.” If we rightly divide the Word of truth we will discover the glorious harmony which exists between all its parts. Thus we have a sure foundation for our faith.

QUESTIONS:

How do we rightly divide the Word of truth?

Why were the Bereans called noble?

Explain why the King James translation of II Timothy 3:16 is not wholly true.

Is the Old Testament a part of God’s Word?

"These Three"

AFTER pointing out the basic importance of love as a motivating influence in the Christian life, Paul wrote, "And now abideth faith, hope, love, these three; and the greatest of these is love." (I Cor. 13:13, R. V.) Paul mentions "these three" again in I Thessalonians 1:3, which reads, "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." In this statement Paul indicates the relationship of faith, hope, and love to the Christian life. Faith "works," love "labors," and hope enables the Christian to be patient, declares Paul.

Some have endeavored to establish the relative value of faith and works in the Christian life, but actually there is no relative value, for neither true faith nor Christian works can exist alone. A true Christian faith will be demonstrated by works, and the only works which are acceptable to God are those which are the outgrowth of Christian faith. James expressed a similar thought when he wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18

What Is Faith?

Hebrews 11:1 reads, "Now faith is the substance of things hoped for, the evidence of things not seen." Verse 6 reads, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The rewards which God has promised to the faithful followers of the Master are spiritual, and therefore invisible. But our faith gives substance to these things.

Contrasting the temporal with the eternal, the spiritual, Paul wrote, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:18

Because we have faith in the existence of God, and believe his promises, we are desirous of doing his will in order to demonstrate our faith. This has been true of the Lord's people in all ages. Abel believed God and offered an acceptable sacrifice to his Creator in demonstration of his belief. Noah had faith in God, and when asked by him to build an ark proceeded to do so. Noah believed that a deluge would come upon the earth, although at the time there was no visible evidence to give substance to his faith. It was his faith that gave substance to the divine forecast of a coming flood of waters. Building the ark, therefore, was Noah's work of faith.—Heb. 11:1-7

Abraham believed God, and on the strength of his belief was willing to leave his native country and go to the land of promise, although he had never seen the land, and knew little or nothing of the conditions there. Paul said that Abraham left his own country "not knowing whither he went." (Heb. 11:8) Abraham could not "see" the Promised Land, but his faith in God and in his promises gave substance to it, and enabled him to make the necessary sacrifice, and to endure the trials involved in obeying the Lord's voice.

Abraham's faith also worked in his obedience to the voice of God when asked to offer up Isaac as a burnt offering. (Heb. 11:17-19) Isaac was born as a result of a miracle in response to the work of faith on the part of Abraham and Sarah. But now God asked Abraham to offer his miracle son in sacrifice. In this Abraham might well have wondered if he actually heard the voice of God, for what he was asked to do seemed so contrary to what he believed God was doing. But Abraham knew the voice of God, and his faith rose to the occasion. His faith was so great that he believed God would raise Isaac from the dead,

so his faith worked in obedience to God, built the necessary altar, and would have slain his son; but God intervened and, as Paul says, he "received him [Isaac] in a figure" from the dead.

Moses Also

In Moses we have another outstanding example of the work of faith. Moses was raised in the court of Pharaoh, and had learned the promises of God concerning his people from his mother who had been engaged as his nurse. In Moses' position he had every opportunity for promotion in the Egyptian government, but his faith in God and in the promises of God would not permit him to accept these plaudits of men. We quote Paul's eloquent tribute to Moses, and his faith:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:24-27

As with Abel, Noah, Abraham, and Moses, so with all the ancient worthies: they demonstrated their faith by their works, and upon this basis proved their worthiness to participate in the "better resurrection." (Heb. 11:35) And a faith demonstrated by works is likewise an essential element of Christian character if we are to prove worthy of a share in "the first resurrection" to live and reign with Christ.

What are our works of faith? Paul mentioned some of them in his letter to the brethren at Thessalonica. To these he wrote, "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." (I Thess. 1:8) Here the sounding forth of the Word of the Lord is referred to as a work of faith. This is a work of faith

because it is in obedience to the instructions given to us by our Master, Christ Jesus.

If we fail thus to let our light shine, we would be in the same position before the Lord as Noah would have been had he failed to build the ark, or as Abraham would have been had he remained in Ur of the Chaldees when God called him to go to Canaan. With these patriarchs it would have meant faithlessness, instead of faithfulness; it would have meant a disregard for the will of the Lord, based upon a lack of faith in him and in his promises. It would have meant disobedience. And so it would mean for us should we fail to do the Lord's will.

Other Works

Paul also recalls to the Thessalonian brethren how they had "turned to God from idols to serve the living and true God." (vs. 9) This was indeed a work of faith. In their worship of idols there was something which they could see, but they could not see the true God. He became substance to them through their faith, a faith which enabled them to believe that he existed, that he was a rewarder of those who diligently seek him. (Heb. 11:6) They had heard the Gospel, and had responded to it. They knew that they were to depart from the unclean gods of the heathen; and, upon the basis of their faith, they were obedient.

A similar test is upon the Lord's people at this end of the age. There are many false gods in the professed Christian world from which the Lord's people are called upon to depart. There is the torture god, for example. If, through the truth, our spiritual vision sees the true and living God of love, the torture god becomes repugnant to us, and we turn away from him in disgust. This is not difficult except as our friends and relatives often look upon us with suspicion, and sometimes accusingly.

And before we gained a vision of the true God, we may have set up idols of our own, idols of pleasure, or riches, perhaps. We may be inclined to make idols out of our hobbies. Anything which diverts our hearts and minds from full devotion and

obedience to the true and living God properly can be considered an idol. To turn away from these, to give our full devotion to our Heavenly Father and to the doing of his will, is a work of faith, a faith which believes that he is a rewarder of those who diligently seek him.

Obedience to any aspect of the divine will is a work of faith. God's will runs contrary to the desires of our fallen flesh, and unless we had faith in God and in the rightness of his will and ways, we would have no interest in doing the things which are not pleasing to the flesh. Our faith in him, on the other hand, gives pleasing substance to those things pertaining to God's will which otherwise would seem empty and foolish.

Mountains Moved

Paul speaks of possessing mountain-moving faith. (I Cor. 13:2) This is evidently a symbolic statement denoting that which seems, from the human standpoint, to be impossible. The faith that prompted Elijah to call upon God to accept his sacrifice by fire sent down from heaven would be a mountain-moving faith. (I Kings 18:30-39) Jesus exercised mountain-moving faith when he raised Lazarus and others from the dead. Moses likewise exercised this sort of faith when he led the children of Israel through the Red Sea.

While our experiences today are not so outstanding and dramatic as many of those recorded in the Bible, nevertheless hindrances to the doing of God's will are still encountered by the Lord's people. These hindrances may be insignificant to the Lord, but they often appear as mountains to us. However, they are mountains which can, and will, be removed if, by faith, we go forward depending upon the Lord to help us in our every time of need.

One of the hindrances which confronts the Lord's people today is the "mountain" of fear. We may hesitate to bear witness to the truth because we are fearful of what the results may be. We may fear our ability to proclaim the message, or fear that

we might be misunderstood. There are many ways in which fear needs to be overcome by faith in God and in his promises. And if we exercise an abiding faith in him we will see these "mountains" removed again and again, for the power of God will be manifested in our weaknesses.

Labor of Love

True Christian character is not made up of faith alone. Paul emphasized this when he wrote that although we do have mountain-moving faith, if we have not love it profiteth us nothing. (I Cor. 13:3) And we recall that Paul, who complimented the Thessalonians on their "work of faith," included in his encouragement the expression "labor of love." Faith works, and love labors. These two thoughts are closely related, although we believe that there is a difference.

One of the differences is that faith is that quality of heart and mind which gives us the necessary courage to step out on the promises of God and do the works outlined for us in the Word of God, while love is the motive which prompts us to perform the works of faith. Paul uses both these words in Hebrews 6:10, which we quote: "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

Certainly to lay down our lives for the brethren is a labor of love. It is also a work of faith, because it means the sacrificing of the flesh and its interests in order that we might have time, strength, and means which can be devoted to the service of the brethren—a service which primarily is in their spiritual interests, but a service also along material lines when needed. There is no measuring the relative value of faith and love, for both are essential elements of Christian character. Without the works of faith it is impossible to please God, and without the labor of love all our endeavors would be as nothing in God's sight.

Love Not Enough

In the 13th chapter of 1st Corinthians Paul stresses the great importance of love, and some have mistakenly supposed that he thereby discounts the importance of faith and works. But this is not Paul's thought. He wrote, for example, "Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." Here is the thought of proclaiming the truth, which we are commissioned to do. And the Lord wants us to proclaim the Gospel as effectively as possible. All Paul is saying is that unless our efforts are prompted by love for God and for the doing of his will, they will be of no avail.

Knowledge of the truth and an understanding of the mysteries of God apart from love would be valueless. However, the Lord wants us to study the truth and to gain as much knowledge as we can of his plans and purposes, not for personal satisfaction or glory, but for the glory of the Lord, because we love him. But we cannot substitute love for knowledge of the divine plan.

Even a mountain-moving faith such as we have discussed, apart from love would not be pleasing to God. We know that without such a faith we cannot please God, nor would we have the strength and the courage to move forward in the doing of his will. But love must be the motive which prompts our works of faith if we are to be pleasing to the Lord.

Jesus said to the rich young ruler that if he bestowed all his goods to feed the poor he would be laying up treasures in heaven. This we should do. It is the condition upon which we walk the narrow way. But Paul explains that if we thus give our all in the service of the Lord apart from the motivation of love, it will profit us nothing—there will be no treasure laid up in heaven.

Paul invites us to present our bodies a living sacrifice, or, symbolically speaking, give our bodies to be burned. This is what consecration means. Taking up our cross and following the

Master into death is a crucial test of our faith, and the works of a true faith will be manifested by faithfulness in giving "the witness of Jesus" and "the Word of God," sacrificing our all in the service of the Lord and of the brethren. But every aspect of the Christian life must be intermingled with, and prompted by love else we will fail to make our calling and election sure.—Rev. 20:4

And how wonderful are the qualities of love! It "suffereth long, and is kind; love envieth not; love vaunteth not itself [margin—is not rash], is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13:4-8

"Patience of Hope"

As quoted in the beginning, not only does Paul speak of the Thessalonian brethren as being faithful in their "work of faith and labor of love," but also of their "patience of hope." Christian hope engenders patience. A bright and shining hope helps us to avoid becoming "weary in well doing," knowing that "in due season we shall reap, if we faint not."—Gal. 6:9

What is hope? Hope is a combination of desire and assurance. A person might be afflicted with an incurable disease. Naturally he would desire to be cured of that disease, but since the doctors could give him no assurance that he could be cured, he would have no hope. A natural man might desire to possess wealth, and all the good things of life which wealth could procure for him; but his situation in life would be such that he would have no assurance of ever being wealthy, so likewise this man would have no hope along this line.

On the other hand, the man with the incurable disease might be convinced by the testimony of his physicians that he would soon die, but we could not say that he hoped to die. The man who desired to be wealthy might fear that he would grow old

in poverty, but he would not hope to this end. If we desire something, and have an assurance from a reliable source that what we desire is obtainable, then we have hope.

Hope always relates to the future, either the near future or the distant future. Paul wrote, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24, 25) The world today is without hope, although as Christians we have a hope for the world. The world desires many good things, including health and life, but has no assurance that the things desired will ever become realities. The reason people of the world have no assurance is that they have little or no faith in God, and therefore no faith in his promises.

But what a wonderful hope we have for the world! It is the hope of restitution, based on the assurances which God has given to us by the mouth of all his holy prophets. (Acts 3:19-21) In brief, these restitution promises of God assure us that a time is coming, and soon, when there will be no more war, no more pain, no more death. They reveal also that those who have died are to be awakened from the sleep of death and given an opportunity to share in the blessings which the Lord has provided for the whole world of mankind. Yes, a glorious new day is near for the suffering world of mankind, and in this blessed hope we rejoice.

Our Glorious Hope

But we have a more blessed hope for ourselves. Paul describes it as the "hope of the glory of God." (Rom. 5:2) We are "heirs of God, and joint-heirs with Christ." This includes the hope of immortality, and partaking of the divine nature. (Rom. 8:17; II Pet. 1:4; Rom. 2:7) As natural men and women we did not desire these blessings for we knew nothing about them. But God opened the eyes of our understanding, and by his love we were led to devote ourselves to the doing of his will. As we learned

of the glorious things provided for those who love him and follow in the footsteps of the Master, we desire them, and through his promises God assured us that by his help we could obtain them. Thus we were given a glorious hope.

But as Paul wrote, having this hope "we with patience wait for it"; that is, we wait for its fulfilment. This is "the patience of hope." And we need patience, for many difficulties are involved in attaining the fruition of our hope. Paul wrote that we are heirs of God and joint-heirs with Christ "if so be that we suffer with him." Therefore, to attain that for which we hope we must suffer. We must be planted together in the likeness of Jesus' sacrificial death. We must continue faithful in the narrow way of sacrifice until we have been faithful even unto death. It is only thus that we may hope to attain the "crown of life." (Rev. 2:10) Truly we have much need for the patience of hope!

Faith, hope, and love are fundamental in the Christian life. Paul wrote that "the greatest of these is love." (I Cor. 13:13) This does not detract from the importance of faith and hope, but reminds us that love, being one of the attributes of God himself, will be eternal. Faith in God will always be essential, although when the world of mankind are receiving the kingdom blessings of restitution, their relationship with God will be more on the basis of sight.

Hope will not then be needed once it is realized, for, as Paul wrote, when we have that which we hope for, there is no further need to hope for it. But love will always be essential. It is the opposite of selfishness, and selfishness is to be destroyed from the earth, yea, it will not be permitted anywhere in God's great universe. Meanwhile, may we continue our "work of faith," and our "labor of love," while we patiently wait for the fulfilment of our hope.



Justice in the Judgment Day

LISA, a Jewish girl of German origin, had witnessed much of the cruelty imposed upon her race by the Hitler regime. Her family had suffered untold horror in concentration camps, and finally were destroyed in a gas chamber. She had come into close contact with a doctor who was responsible for much that happened to her family and friends, and she had personally suffered at his hands. This nightmare of experiences had left its mark upon Lisa, and while she escaped death, and after the war returned to a normal way of life, married, and raised a family, she was haunted by the memories of that doctor whom she believed responsible for the horrors to which her family had been subjected, and which nearly resulted in her own death in a gas chamber.

Lisa prospered financially after the war, and she found herself able to spend time and money in an attempt to hunt down the infamous doctor and report him to the war crime tribunal in Germany for arrest and punishment. She had reason to believe that he had fled to South America, and for South America she headed. Her first destination was New York, and while there Lisa engaged the services of a lady (Maria) from South America who undertook to be her guide and assistant. After many long months of search in South America they finally located the doctor, and Lisa reported his whereabouts to the proper authorities.

Meanwhile, Maria, noting from day to day the intense desire of Lisa for revenge against the one she believed to be the cause of so much of her suffering, was apprehensive lest the finding of the doctor and bringing him to justice would fail to give her the peace of mind for which she was seeking. Maria, being a

Christian, and guided by the principle of Christian love rather than hate and revenge, talked to Lisa about this better way of life as opportunity afforded. "Leave your enemies in the Lord's hands," Maria would say, "it will not bring your family back, nor cause you to forget your own injuries just to know that this man has been punished."

And Lisa discovered that Maria was right. She did find peace of mind and heart, not by the fact that she had located the object of her quest, and had reported him to the proper authorities, but in the realization of the supremacy of God, and a rekindled faith in his ability somehow, and at some time, to rectify all the wrongs among his earthly creatures. She could not understand all of God's ways, but she did learn to put her trust in him, realizing her own inadequacy to deal with situations so complex and baffling.

Naturally we are glad that Lisa's re-established faith in God solved the problem of her own aching heart, but we suspect that even after this there was still the question in her mind as to why the Creator allows such atrocious things to happen, and particularly what his purpose is toward the perpetrators of such unspeakable crimes. There are few who do not wonder about this.

The perpetrators of atrocities against the Jews and others in Germany during the second World War are far from being the only ones in this class of evildoers. Man's inhumanity to man in myriads of cruel ways has manifested itself throughout all the ages, and continues even today. Jesus himself was tormented at the hands of his enemies, who, in their mob frenzy of jealousy and hate seemed happy at the thought of his cruel death on the cross.

Later the followers of Jesus were subjected to untold cruelties by those who thought it important to stamp out this new religion. Nero entertained his friends by presenting the spectacle of Christians being thrown to the lions. Later there came

(Continued on page 34)

TEN CENT BOOKLETS—12 for \$1.00

Israel in History and Prophecy—64 pages—Reveals the prophetic significance of the present rebuilding of Palestine.

Christ's Thousand-Year Kingdom—64 pages—Shows that the reign of Christ is for the blessing of "all the families of the earth."

Our Lord's Return—48 pages—Reveals manner and purpose of Christ's return.

A Royal Nation—Refutes the theory that the "ten lost tribes of Israel" are the kingdom people of the Bible.

God and Reason—96 pages—An outline of God's plan of salvation together with an examination of many prophecies.

The Truth About Hell—64 pages—Examines every text containing the word hell.

The Grace of Jehovah—64 pages—Shows the love of God in his provision of salvation for Adam and his race.

Creation—112 pages—Examines the Genesis account of creation.

Hope Beyond the Grave—96 pages—Presents the teachings of the Bible concerning the soul, spirit, heaven, hell, and paradise.

God's Plan—48 pages—A brief outline of the divine plan of salvation, illustrated by charts.

When a Man Dies—48 pages—Answers the question, Where are the dead?

FIVE CENT BOOKLETS—25 for \$1.00

These publications 32 pages.

Armageddon, Then World Peace—Discusses prophecies relating to our day, showing the manner in which God's hand is in the affairs of men.

Jesus, the World's Savior—A portrait of the character and work of Jesus.

The Light of the World—Identifies the true witnesses of Jehovah, and of Jesus.

The Church—Identifies the true church, and explains how to become a member.

Born of the Spirit—Shows the difference between Spirit begetting and Spirit birth.

What Can a Man Believe?—Calls attention to the testimony of all God's Holy prophets.

The Blood of Atonement—Shows that there is no salvation outside of Christ.

The Day of Judgment—Presents hope for the unsaved dead.

Reincarnation Versus Resurrection—Shows that the dead will return in the resurrection, not as other people, but as themselves, and will know one another.

Your Adversary the Devil—Answers the questions, Who is the Devil, and Who created him?

Divine Healing—Gives assurance that eventually all the sick will be healed.

Spiritualism—Answers the question, Can the living talk with the dead?

Peace Through Christ's Kingdom—Points out from the Bible the world's only hope of lasting peace.

Father, Son, and Holy Spirit—An understandable presentation, and scriptural.

Does God Answer Prayer?—A comforting and reassuring presentation.

Hope for a Fear-filled World—Reveals the "silver lining" to present dark "clouds."

Informative and Devotional

GOD'S PROMISES COME TRUE

This is a book for children. It contains forty-eight Bible stories, with illustrations. Among the stories are, "The First Ship-builder," "A King Who Ate Grass," and "The Most Important Baby." Cloth bound, \$2.00.

DAILY HEAVENLY MANNA

A devotional book containing a Bible text and comment for each day in the year. It also has ruled pages for birth-day records. Bound in durable waterproof cloth, \$1.00.

TABERNACLE SHADOWS

An unusual book which presents the typical significance of the various sacrificial services of the tabernacle erected by Moses in the wilderness. It is cloth bound and is priced at 50 cents.

"BEHOLD YOUR KING"

This book deals with prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence. It identifies the fulfillment of prophecies in the major world events of our day. One hundred and fifty-two pages, cloth bound, 50 cents.

HYMNS OF DAWN

Here is a choice collection of three hundred and sixty favorite hymns, with music. It contains many of the best loved hymns of all denominations. Bound in cloth, \$1.00.

OUR MOST HOLY FAITH

This book contains a compilation of articles and sermons by Pastor Charles Taze Russell—seventy-four articles and eleven sermons. It contains more than seven hundred pages, and is cloth bound. Price, \$2.00.

"THE BOOK OF BOOKS"

A unique publication which explains the format and general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament. It contains three hundred and twenty pages, and is bound in cloth. Price, \$1.00.

"HOPE"—This little booklet is prepared specially for mailing to relatives and friends of the deceased. They are priced at twelve for twenty-five cents. This price includes envelopes in which they can be mailed.

IN FOREIGN LANGUAGES

Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slavak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

the tortures of the so-called Holy Inquisition. Millions were tortured and killed in the name of the church to purge it from "heretics." Are the perpetrators of all this torture and murder less guilty before God than those who tortured and killed Jews in Germany?

Nor do we need to limit ourselves to these extreme cases in order to be confronted with the question of how the justice of God operates in matters of this kind. Anyone who murders another has committed a heinous crime against his fellow-man, and against society. Ofttimes those who commit such crimes are not apprehended, and not punished by human laws. And even when they are apprehended and punished, those who have been killed by them are not brought back to life, and thus from the human standpoint there is still an imbalance of justice.

"There Is None Righteous"

To find a satisfying answer to the questions raised by the many injustices that are practiced throughout the world it is essential, first of all, to take into consideration the Bible's testimony as to the origin of all sin. This was in the Garden of Eden. Paul wrote about it saying, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, or, **in whom**] all have sinned."—Ps. 14:3; 53:3; Rom. 3:10; 5:12

From this text we learn that all, through heredity, have partaken of Adam's sin. Originally man was created in the image of God, and perfect. In this condition there would be no selfishness and no ill will toward others. But man's fall into sin changed this, and the harsh circumstances of life from one generation to another have helped to promote sin and selfishness. None has escaped from these circumstances altogether, although there are still many who, at heart, would rather do good than evil, and there are a few who would rather turn the other cheek when smitten by an enemy than to do him harm.

These have learned the Christian way of rendering good for evil, rather than evil for evil.

All sorts of standards have been established in the minds of fallen men and women. There are those who would not think of robbing a bank, but would consider it quite all right to keep a sum of money they found on the street without endeavoring to find the owner. There are those who would not commit murder, but who would not hesitate to assassinate a neighbor's character. There are those who pride themselves on dealing honestly with their neighbors, but think it all right to be dishonest in making out their income tax reports.

The point is that there are degrees of sin, and the extent to which one follows his selfish propensities depends upon the lack of moral education, environment, opportunity, and various other factors. There are those in the world who have a compelling lust for power, and, if opportunity afforded, who knows how many of these might become cruel dictators. We are not making out a case for anyone, or for any group. We are simply emphasizing the scriptural teaching that "all have sinned and come short of the glory of God."—Rom. 3:23

And, as Paul wrote, "by one man sin entered into the world, and death by sin." Consequently all are dying. When God gave the Jewish people his Law at the hands of Moses, he told them that anyone who could keep that Law would live. But none could keep it perfectly, so none escaped the sentence that was upon the entire race because of sin.—Lev. 18:5; Ezek. 20:11, Rom. 10:5; Gal. 3:12

Paul again wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The reason that all are to be made alive in Christ is that he gave his own life to redeem the world from death. Paul speaks of this as "a ransom for all." (I Tim. 2:3-6) Jesus himself said, "My flesh . . . I will give for the life of the world." (John 6:51) This redemptive work of Christ will be just as far-reaching in its effects upon the human

race as was the curse of sin and death which came upon the race through Adam.

Awakened from the Sleep of Death

The Scriptures assure us that the entire human race will be awakened from the sleep of death—not all at once, but gradually, and as they can be assimilated into a growing world society, which will be under the administration of the kingdom of Christ. This kingdom is to rule over the earth for a thousand years, and the true followers of Jesus during the present age are to live and to reign with him.—Rev. 20:6

In order for this truth to have its proper bearing on the matter of God's just punishment for all sinners it is important to recognize that those who have died are indeed asleep in death. "The wages of sin is death," Paul wrote. (Rom. 6:23) This does not mean eternal torture. While the Scriptures clearly teach that every sinner will be justly punished for his sins, there are no crimes committed by humans which would justly call for an eternity of torture in a fiery hell as punishment.

It is also important to have faith in the promises of God that he will restore the dead to life, for the solution of the whole problem of sin and crime depends upon this. While some war criminals and other murderers, have been apprehended and brought before the bar of human justice, many have not. Millions of lesser crimes go unpunished because they are unknown to most people, many times to all but the criminal himself.

The Bible likens death to a sleep, and regardless of how long it may be before the awakening in the resurrection, when by the power of God that awakening does take place, it will simply be introducing those who have died to a new day of experience. But what a different day it will be! Of the present time the Bible declares, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) But this will not be true in that new day of Christ's kingdom and judgment.

Of that new day the Scriptures declare, "They shall not hurt nor destroy in all my holy mountain," or kingdom. (Isa. 11:9) The righteous rule of the Messiah will be so effective that no one will be permitted to injure another; and gradually, through a process of instruction in the advantages of righteousness over unrighteousness, and of love over hate, fewer and fewer of the people will have any desire to do harm to others.

Just Punishment

What will be the position in that new day of those who in this life have committed crimes against others, whether minor offenses or brutal atrocities? We understand that in proportion to the wilfulness of these sins wrongdoers will be punished. However, this will not be the punishment of vengeance, but of discipline, the object of which will be to reform and to rehabilitate the sinner. All sin of the present time that is the direct result of the adamic condemnation and fall is covered by the redemptive work of Christ, but this does not mean that the fallen race will be permitted to continue in its fallen and sinful ways.

The Scriptures do not indicate in detail just how sinners will be punished during that new day when, generation after generation, they are being awakened from the sleep of death. However, certain facts are set forth which help us to visualize, at least to some degree, one of the means of retribution which almost automatically will confront many when awakened from the sleep of death. In Daniel 12:2 we read about the promised awakening from the sleep of death, and here we are told that "some"—those who have done evil—shall come forth to "shame" and "contempt." According to the Hebrew text this shame and contempt will be age-lasting, or lasting until a consummation; that is, until it has accomplished its purpose.

What will this mean in the experience of sinners awakened from the sleep of death? Let us take the doctor, whom Lisa located in South America, as an example. When he is awakened

from the sleep of death he will find himself in the midst of many of the very people whom he caused to be murdered. He will be powerless to inflict further pain upon them, or even to brush them aside and live alone with his shame. He will have to face them, and, so far as possible, make amends for the wrongs he inflicted upon them. Meanwhile, and until there is a genuine reformation of heart, he will, as Daniel 12:2 points out, be held in contempt. This will indeed be a severe and appropriate punishment.

One who commits murder today might refrain from such an act if he knew that he would have to face his victim later and make amends. His crime is based somewhat upon the idea that no one will ever know, especially the victim. And let us not confine our examination to those who have committed gross sins, such as Nero; the German doctor sought by Lisa; and all murderers. Millions have done things for which they will be ashamed when they are brought into the light of that new day of Christ's kingdom.

All Circumstances Considered

The Scriptures reveal that the great Judge, in determining the severity of future punishment, will take all the circumstances of heredity, education, and environment into consideration. The matter of knowledge concerning the divine will is also to be a factor. In our human courts of law differing circumstances are taken into consideration in the administration of justice. For example, one who is judged to be insane at the time he committed a murder cannot be tried for murder. He can be placed in an institution to prevent him from harming others, but in the eyes of the law he is not looked upon as a murderer. Human wisdom is capable merely of deciding whether one is sane or insane, but it is generally recognized that there are degrees of insanity which to some extent are accountable for the behavior of many who might be looked upon in a court of law as sane.

But in the future judgment day there will not be this limita-

tion of understanding. Isaiah wrote concerning the great Judge: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, or, **argue**] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5

What a wonderful Judge! Paul must have had this prophecy in mind when, in his sermon on Mars' hill, he said that God had appointed a day in which he would judge the world in righteousness by that man whom he had ordained, which is Jesus Christ the righteous. (Acts 17:31) The faithful footstep followers of the Master during the present age will be associated with Jesus in this future work of judging the world of mankind. (Isa. 1:26; Ps. 149:9; Isa. 42:1; Dan. 7:22; Matt. 19:28) These will be exalted to the divine nature with Jesus, and will possess the same perceptive abilities, so that all mankind will receive just and sympathetic treatment.—II Pet. 1:4

Today a judge must depend upon the testimony of witnesses in order to determine the guilt or innocence of the one being tried. Ofttimes this testimony is biased and untrue. About the only method now known to determine the accuracy of the testimony given by a witness is by cross-examining him. But this is only partially effective. The witness might become frightened, for example; or, for other reasons the judge (or jury, if one is used) cannot be absolutely sure as to the truth of the testimony given. But how different it will be when Jesus and his exalted followers will be judging the world! They will not depend upon witnesses. They will not depend upon the sight of the eye, nor the hearing of the ear, for they will be able to read the thoughts and intents of the heart.

Degrees of Knowledge

Jesus explained that those who know God's will and do it not, shall be beaten with many stripes; and that those who do not know what the Lord requires of them, and fail because of their lack of knowledge, will be beaten with few stripes. His conclusion on this is, "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."—Luke 12:47, 48

Jesus' lesson is clear. It goes beyond human wisdom and practice. In the administering of human justice mere ignorance of the law is not considered to be a valid excuse for breaking the law. But Jesus explained that in breaking divine law ignorance of its requirements is taken into consideration, and that punishment, represented in this lesson by "stripes," is tempered by the amount of understanding one possesses.

This principle will have a vital bearing upon the judgment work of the new day; as will also the reasons an individual did not, in this life, truly understand the proper standards of righteousness. One of these reasons is the fact that Satan, the Devil, has been the great deceiver of the people, but Satan will be bound during the coming kingdom period. Satan is referred to in the Scriptures as "the prince of this world" of darkness and sin, and "god of this world," or age. (John 12:31; II Cor. 4:4) Darkness is used in the Bible as a symbol of ignorance concerning the true God, and since the fall of man into sin, the whole world has continued to be shrouded in darkness. The deceptions of Satan have led to race and other hatreds, and to individual and mass murder.

In the Middle Ages the satanic deception that God intended to eternally torture all heretics—that is, those who refused to bow the knee to the established church—logically led supporters of the church to torment these brave souls in every cruel way their twisted minds could invent. Why? Simply because they thought they were doing exactly what God intended to do eter-

nally to these same victims. Seemingly, they wanted to be like their conception of God in this respect.

The demon of strong drink has warped the minds of millions and led them into vice and crimes of many sorts. The great Judge and his associates will take this factor into consideration also in his dealings with the world of mankind awakened from the sleep of death. In short, he will understand every situation, every stress and strain, and all the circumstances having a bearing on each individual's conduct, and will take all these into account in the administration of just punishment.

The Sodomites

The Bible record ends shortly after the coming of Jesus at his first advent, so naturally it does not mention the infamous sinners of subsequent times. But it does call attention to those who flagrantly transgressed his laws in ancient times, and assures us that these will be awakened from death, and ultimately brought into covenant relationship with him. Among these are the ancient Sodomites.

The cities of Sodom and Gomorrah were destroyed by God because of the gross sin of the people. Abraham's nephew Lot and his family were the only ones in these cities who served God. Had there been more, God would have saved the cities. (Gen. 18:16-33) However, despite the wickedness of these cities they are to be restored to their former estate that is, to the state of life. God assures us of this in a promise to the wicked Israelites, whom he also stated would be released from their captivity in death. We quote:

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, and at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of

the Philistines, which despise [margin, or **spoil**] thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. . . . Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord."—Ezek. 16:55-63

In this marvelous prophecy of the awakening of the Sodomites, Samaritans, and the Israelites from death, we are again reminded of the shame which will be experienced, especially by those who in this life professed to be servants of God. For these it will be more difficult than for those who possessed little or no knowledge of God, and who made no professions of being his people.

This point is made even more definite by Jesus. We know that for the most part the people rejected Jesus at his first advent, as they did also his representatives. He instructed these that when they were rejected in a city they were to move on to another city, and to this he added, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." (Mark 6:11) The expression "more tolerable" as used in this text, is from a Greek expression meaning "more endurable." All who have transgressed God's law in this life will, to the extent of their understanding and wilfulness, be subjected to disciplinary experiences when awakened from the sleep of death. The Sodomites had little knowledge of God, so their experiences in God's great judgment day will be more endurable, less severe, than the experiences of those who rejected Jesus and his teachings. What more equitable arrangement could there be!

Not Universal Salvation

While God's coming judgment day is designed to rehabilitate the human race,—that is, to restore all who believe and obey to human perfection as enjoyed by our first parents before they transgressed divine law—this does not imply that everyone will be forever saved. In a wonderful promise pertaining to that time, John the Revelator wrote, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) And then he adds later in the chapter, "He that overcometh shall inherit these things."—Rev. 21:7, margin

Only those who then believe, and pass through the disciplinary experiences humbly and obediently, will go on to everlasting life. "But," as John further explains, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (vs. 8) This implies that there will be some who will resist the righteous arrangements of that new day, and will continue on in their sinful ways. These will be destroyed in the symbolic lake of fire, which John explains to be "the second death." Peter referred to this same class, when, in his wonderful sermon on the restitution of all things he said, "It shall come to pass, that every soul, which will not hear [obey] that prophet, shall be destroyed from among the people."—Acts 3:19-23

Blessings for All

While belief, obedience, and reformation will be required of all in God's day of judgment who wish to participate in its blessings of health and life, these restitution blessings will be available to all—those living through the transition into that new world, as well as to those who will be awakened from the sleep of death. And the same tests of humble obedience will be upon all. Those who walk in a righteous way in this life, doing

good to their neighbors, and honoring God with their lips and in their hearts, will find it easy to subscribe to the laws of God's new world under Christ, and will therefore the more readily and speedily enter into the blessings of that new day.

One test which might well come upon these, however, is to accept God's decisions of mercy with respect to the gross evil-doers of the present and past. Some, in their hearts, might desire to see vengeance executed upon these. But as they note the response of sinners to the warming rays of divine love, and see how they struggle to make amends for the harm they have caused others in the past, the attitude will change, and all who qualify for everlasting life on earth will learn to appreciate, respect, and love one another.

Then the knowledge of the Lord will fill the earth as the waters cover the sea. There will be no excuse for unbelief, and no reason for not knowing the will of God. Isaiah depicts the whole redeemed world of mankind returning from death "with songs and everlasting joy upon their heads." (Isa. 35:8-10) Truly the blessings of that day will more than compensate for the temporary sufferings of the present.

WEEKLY PRAYER MEETING TEXTS

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

JULY 8—"The church of the living God, the pillar and ground of the truth."—I Timothy 3:15 (Z. '99-37 Hymn 281)

JULY 15—"Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing."—I Corinthians 13:3 (Z. '99-77 Hymn 198)

JULY 22—"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm 34:18, 19

"A just man falleth seven times, and riseth up again."—Proverbs 24:16 (Z. '03-217 Hymn 93)

JULY 29—"Our God whom we serve is able to deliver us."—Daniel 3:17 (Z. '99-171 Hymn 328)

Our Love for God's Testimonies

THE Book of Psalms has often been called "The Song Book of the Church." It is well known that a song (generally accompanied and supported by a musical instrument) may be defined as a succession of vocal sounds in harmonious and pleasing relationship one with another, and, of course, should carry a definite message to those who listen. Among the Hebrews their psalms or spiritual songs were usually accompanied by the harp. The verses we have selected for this brief consideration are taken from the longest of these spiritual songs; namely, Psalm 119.

The Hebrews were glad for their songs of praise to Jehovah to be accompanied whenever possible by their favorite instrument, the harp. Just so, in order to fully enjoy the melody and harmony of the many spiritual songs, songs of truth, and appreciate their beauty and depth, they must be accompanied by the spiritual harp, the Word of God.

That the Word of God is symbolized by the harp may be seen from the following Scripture: "I will open my dark saying upon the harp." (Ps. 49:4) This suggests "songs" accompanied by the harp—the symbolic harp, making the spiritual song meaningful and pleasant to the spiritual ear.

Also, in Revelation 14:2, 3, the new song of divine mercy and love, manifested in the gift of Jesus and the great plan centering in him, and being sung today in its fulness, is said to be accompanied by "harpers harping with their harps." In Revelation 15:2, 3 we are given a picture of those having overcome the evil influence of false religious systems, singing the new song of divine mercy and love—an epitome of the Gospel message of salvation, accompanied by the "harps," each one resorting to the Word of God. The intimation is that every note of this "new song" is in perfect harmony with what is written. Let us note a few thoughts suggested in a portion of Psalm 119.

Verse 97: "O how love I thy law! it is my meditation all the day."

In a sense God's law to Israel

was embodied in the Ten Commandments. (Compare Mark 10: 17-20.) But the Psalmist would not surely mean we are to do no more than to meditate upon the Ten commandments during all our waking hours! No! The expression, "Law of the Lord," is frequently intended to refer to the Word of God as a whole, all that God has been pleased to reveal concerning his will for his human creatures.

And when we obtain a knowledge of the great divine plan of the ages revealed in the Word of God, enabling us to rightly divide the Word of truth, we realize how endless are the subjects upon which we may profitably meditate. And so, when the Master spent whole nights in prayer to his Father, we may well understand that his actual prayers to the Father were interspersed with intervals of quiet meditation upon the deep things of God. In this sense, therefore, the scripture doubtless should be understood.

Further, it is recorded in Psalm 1:2, "And in his law doth he meditate day and night"; that is, whenever suitable opportunities occur, either in the silent hours of the night, or in the less silent hours of day. At times our meditation may even be when walking down a busy street.

Verse 98, R. V.: "Thy commandments make me wiser than my enemies; for they are ever with me."

In the case of the Lord's consecrated people, their enemies would be those who oppose the course he points out for them to take. And, as our Master stated, this was because they "loved darkness rather than light, because their deeds were evil." (John 3:19) Our Heavenly Father's commandments that he has given through our Lord, the apostles, and prophets, make us, indeed, wiser than those who are enemies of the plain teachings of the Word. To such a class our Lord doubtless refers when he says, "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved [marign, or, discovered]."—John 3:20

To these commandments we may, in moments of mental leisure, turn our thoughts; and as a result of turning our thoughts to the Lord's Word whenever we have an opportunity, the truth of the first clause of the next verse is frequently realized.

Verse 99: "I have more understanding than all my teachers: for thy testimonies are my meditation."

How true this was of our Lord

and Master! How frequently the Jewish teachers—scribes, Pharisees, and Doctors of the Law—were put to silence by his Words! Even at twelve years of age we see him in the midst of the doctors in the temple “hearing them, and asking them questions.” (Luke 2:4) Applying this scripture to the Lord’s people today, blessed by the light of truth, it is indeed true that a knowledge of the divine plan gives us more understanding of the Word than we obtained from all those we previously looked to as teachers. **“For thy testimonies are my meditation.”**

We cannot expect the Lord to bless us with any deep understanding of his Word unless we seek to respond to the apostle’s exhortation, “Study to show thyself approved unto God, . . . rightly dividing the Word of truth.” (II Tim. 2:15) Again, “Meditate upon these things; give thyself wholly to them.” (I Tim. 4:15) At the same time we need to be on the watch for the Adversary’s deceptions along the lines of what Paul describes as “science [Gk. ‘truth’] falsely so-called” (I Tim. 6:20); for “the god of this world” would seek to blind the minds of all them that believe not, “lest the light of the glorious gospel of Christ,

. . . should shine unto them.”—II Cor. 4:4

Verse 100: “I understand more than the ancients, because I keep thy precepts.”

The Ancient Worthies—Abraham, Isaac, Jacob, and all the prophets, indeed the Lord’s true servants from Abel to John the Baptist—were faithful to him up to the light they had been given. But this statement is particularly true of the church of the Gospel Age—the class living in the time when greater light is due—as the Scripture says, “The path of the just is as the shining light, that shineth more and more unto the perfect day.” (Prov. 4:18) And as Jesus said to his disciples, “Many prophets and righteous men have desired to see these things which ye see, and have not seen them.” (Matt. 13:17) Paul also pointed out in his day the great mystery that “Christ” is not one, but “many members,” a mystery which had been hidden from past ages and generations, but had now begun to be revealed.—I Cor. 12:12; Col. 1:26, 27

Similarly the conditions today upon which we may enjoy the light of present truth as suggested here by the Psalmist must not be overlooked. He understood more than the ancients, because he kept the Lord’s precepts. (R. V.) The Apostle John

speaks in the same way, saying, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

If we receive the truth into good and honest hearts and seek to become faithful stewards of the mysteries of God, holding forth the Word of Life as a witness unto all men, our Master will surely keep us in the path of light. A failure to let the light shine by putting it "under a vessel" or "under a bed" (Mark 4:21; Luke 8:16), allowing the earthen vessel, whatever the reason, to hinder it from shining out, or by keeping it hidden under some creedal resting place, may cause us to be among those pictured in the parable who say, "Our lamps are going out" (Matt. 25:8, Margin), which means, in other words, that we do not see things as clearly as we did at one time.

Verse 101: "I have refrained my feet from every evil way, that I might keep thy Word."

Here the Psalmist is graciously used to point out to us the way of safety. The Hebrew word translated "evil" does not necessarily mean evil in the sense of taking a course contrary to the laws of righteousness, but a course that would be evil, in-

jurious, unwise, for a consecrated Christian to take. The Hebrew word comes from a root which contains the thought of "breaking to pieces," and suggests any course that would be unhelpful, unwise, injurious, and even perhaps destructive to us spiritually, and therefore as new creatures in Christ Jesus should be avoided.

In harmony with this the Psalmist suggests that these things must be avoided in order "That I might keep Thy Word." We are to walk not after the flesh, but after the Spirit. (Rom. 8:1, 4) In this connection the apostle's exhortation is timely and important. "Watch ye [for every possible approach of the Adversary's attack], stand fast in the faith, . . . be strong." (I Cor. 16:13) "Strengthen yourselves in the Lord, and in his mighty power."—Eph. 6:10, **Diaglott**

Verse 102: "I have not departed from thy judgments: for thou hast taught me."

I have not turned aside (R. V.) from thy providential dealings intended to keep one in the narrow way to life, including chastisements, disciplines from our Father's hand of love. Paul wrote, "If you are without discipline, . . . then truly you are spurious, and not sons." "For

whom the Lord loves, he disciplines, and he scourges every son whom he receives."—Heb. 12:8; 12:6, **Diaglott**

From the Word we have indeed been taught the importance of submitting to the Lord's gracious providences, and that chastisement for our good must be expected from his loving hands. How important it is, therefore, for the child of God to realize that unless these chastisements reach us, we cannot be among those the Lord is preparing to be associated with Jesus in the heavenly kingdom. Even the great Head of the church, although perfect in the flesh, learned obedience by the things he suffered. He learned what it was to be obedient to his Father in heaven, and at the same time suffer for that obedience. Surely such a way to life, a way to be fitted for the presence of God, could never have been conceived of by the worldly wise.

No! In the language of the prophet, it is "a path which no fowl [keen sighted bird] knoweth, and which the vulture's eye [which seldom misses anything to its advantage] hath not seen." (Job 28:7) The farsighted worldly-wise could never have conceived that such a path as the narrow way to life found in the New Testament should be neces-

sary to fit one for the perfect state beyond the veil—"the inheritance of the saints." (Col. 1:12) Hence it is not surprising that the Master should say, "Few there be that find it"; and Paul should tell us that "not many wise men after the flesh, . . . not many noble," are now being called.—Matt. 7:14; I Cor. 1:26

Verse 103: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!"

However heavy the cross [even were we, like Paul, to have suffered the loss of all things], the spiritual blessings would continue to abound and even overflow. The exceeding great and precious promises would ever become more wonderful and more realistic. The Psalmist says of the Lord's judgments: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."—Ps. 19:10

Verse 104: "Through thy precepts I get understanding: therefore I hate every false way."

One of the great advantages of a knowledge of the truth, even so far as the present life is concerned, is the peace and rest that a knowledge of the divine plan brings to us, and the ability to avoid the many paths that, espe-

cially in the things of the Spirit, would be unprofitable to us, or that might even lead to disaster. Hence the final clause of this section of the Psalm (Verse 104) must surely be the sentiment of all those who have come to know the truth as it is in Jesus. And the peace and blessing that this brings can be obtained from no other source. The Master, knowing this, prayed for his followers "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3

The expression, "every false way," seems to be an intimation concerning the confusion that has long prevailed in Christendom's religious world. For centuries there was the false way of life—the way for Christians to take, propounded by the Church of Rome. Since Luther's day we have seen a great many efforts to get nearer to the way of life than that propounded by Romanism. But in the light that has come to us in this dawn of the millennial day we can see that these are all more or less false ways, often setting forth very imperfect and incomplete require-

ments of those who would become footstep followers of the Master.

The Prophet Isaiah who is represented as addressing God's people in the closing days of the Gospel Age when the light of truth would be shining with special brightness, says, "O people that dwellest in Zion at Jerusalem: Thou shalt weep no more: he will surely be gracious unto thee at the voice of thy cry. . . . And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—Isa. 30:19, 21; R. V. Margin

And this guidance of the Word is heard by the fully consecrated people of God whenever they come to the parting of the ways and are looking to the Lord for him to point the way, "when ye turn to the right hand, and when ye turn to the left." (Verse 21) In view of these strong assurances of the Word, the faithful can surely depend upon the guidance of our Lord and Master, and our Heavenly Father, for the apostle assures us, "As many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

REVELATION 7:12

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL

E. T. NADAL

Ipswich July 18

Liverpool July 18

Welling Aug. 22

N. J. HIAM (New Zealand)

G. R. POLLOCK

Aldersbrook July 11

Ireland Aug. 14-19

Ipswich 13

Liverpool 21, 22

Welling 14

Aldersbrook 29

Cardiff 18

J. H. MURRAY

W. F. READER

Liverpool Aug. 15

Dewsbury July 11

CHANGE OF ADDRESS: 98 Seel Street, Liverpool, now closed. For subscriptions and literature, write to: 70 Station Road, Gidea Park, Romford, Essex. For pilgrim service and tape recordings on loan, write to: 15 Southwood Gardens, Gants Hill, Ilford, Essex.

Available in Great Britain

STUDIES IN THE SCRIPTURES—

Full Set of Six Volumes, 19/9. Volumes I, II, and III, 2/6 each; paper bound Volume I only, 1/6; Volumes IV, V, and VI, 4/3 each.

BEREAN QUESTION BOOKS—For Volumes I, II, III, 6d each; Volumes IV, V, and VI, 9d each.

FREE LITERATURE—Tracts—Order as many as you can use. The World of Tomorrow, Hope of Universal Peace, Prophecies Fulfilled.

THREEPENNY BOOKLETS—2/6 per dozen. Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the

Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

SIX PENNY BOOKLETS—Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; When a Man Dies; Peace Through Christ's Kingdom.

MISCELLANEOUS PUBLICATIONS

Behold Your King (Cloth), 2/6, (Paper), 1/3; Daily Heavenly Manna, 5/-; Hymns of Dawn (Cloth), 5/-; without music, 1/3. Tabernacle Shadows (Cloth), 2/6; The Everlasting Gospel, 8d; Hope (Consolation Booklet), 1/3 per dozen; Our Most Holy Faith, 10/-.

THE DAWN 70 Station Road

Gidea Park

Romford, Essex

General Convention Program

Bloomington, Indiana, July 31-August 5

THE General Convention program committee has furnished a fairly complete schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend in person will participate in the joys of the convention through the published report. This report will appear in the October issue of The Dawn. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, July 31

Chairman: Brother Owen Kindig

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | * Brother D. J. Morehouse
Chicago, Illinois |
| 10:30 | Welcome by University | Mr. W. N. Wentworth
Director, Educational Conference Bureau |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Arthur Newell
Kansas City, Missouri |
| 12:00 | Close of Morning Session | |

1:45	Discourse	Brother L. W. Zbik Detroit, Michigan
2:30	Discourse	Brother Roy Poland Indianapolis, Indiana
3:00	Intermission	
3:30	Testimony Meeting	Brother Wm. Molhoek Piqua, Ohio
4:30	Discourse	Brother Kenneth Nail Sr. Los Angeles, California
5:00	Close of Afternoon Session	
<hr/>		
6:45	Praise Service	
7:00	Discourse	Brother Pantel Hatgis New York, New York
7:45	Discourse	Brother Samuel Baker Pilgrim
8:30	"Songs in the Night"	

SUNDAY, August 1

Chairman: Brother William Pardue

9:00	Morning Devotions	
9:15	Discourse	Brother Albert Sheppelbaum Chicago, Illinois
9:45	Discourse	Brother George Jeuck Sr. Winter Park, Florida
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother E. K. Penrose Columbus, Ohio
12:00	Close of Morning Session	

1:45	Testimony Meeting	Brother Mack Harp New Albany, Indiana
2:45	Discourse	Brother John Hull Los Angeles, California
3:30	Intermission	
4:00	Praise Service	
4:15	Discourse	Brother W. N. Woodworth New York, New York
5:00	Close of Afternoon Session	
7:30	Praise Service	
8:00	Public Meeting	"Bible Answers" Film

MONDAY, August 2

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Benefits of the Knowledge of God	
	Nature	Brother Leonard Jezuit
	Word	Brother Lloyd Hagensick
	Providences	Brother C. Venzke
10:15	Intermission	
10:45	Discourse	Brother G. M. Wilson St. Petersburg, Florida
11:30	Discourse	Brother Mike Balko West Newton, Pennsylvania
12:00	Close of Morning Session	
1:45	Testimony Meeting	Brother Robert Chastain Dayton, Ohio
2:30	Discourse	Brother Russell Pollock Los Angeles, California
3:15	Intermission	
3:45	Discourse	Brother Charles Chupa Detroit, Michigan

4:30	Discourse	Brother Ernest Wylam Orlando, Florida
5:00	Close of Afternoon Session	
6:45	Praise Service	
7:00	Discourse	Brother J. Y. Mac Aulay Pilgrim
7:45	Discourse	Brother Leo Post Chicago, Illinois
8:30	"Songs in the Night"	

TUESDAY, August 3

Chairman: Brother Alvin Raffel

9:00	Morning Devotions	
9:15	Testimony Meeting	Brother John Bacher Kansas City, Missouri
10:00	Discourse	Brother N. J. Hiam New Zealand
10:45	Intermission	
11:15	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
12:00	Close of Morning Session	
1:45	Praise Service	
2:00	Discourse	Brother W. N. Poe Cincinnati, Ohio
2:45	Discourse	Brother Ludlow Loomis New York, New York
3:15	Intermission	
3:45	Discourse	Brother Walter Blicharz Detroit, Michigan
4:30	Discourse	Brother Lyle Cook Kansas City, Kansas
5:00	Close of Afternoon Session	

- 6:45 Benefits through Christ as:
 Our Redeemer Brother I. N. Comparato
 Rochester, New York
 Our Teacher Brother Theodore Trzeciak
 Gary, Indiana
 Our Advocate Brother Ralph Gaunt
 Jackson, Michigan
- 7:45 "Songs in the Night"
- 8:15 Elders' Meeting

WEDNESDAY, August 4

Chairman: Brother William Roach

- 9:00 Morning Devotions
- 9:15 Discourse Brother Everett Murray
 Columbus, Indiana
- 9:45 Discourse Brother Arthur Krumpolt
 New York, New York
- 10:15 Intermission
- 10:45 Convention Business Meeting
- 12:00 Close of Morning Session
- 1:45 Discourse Brother Otis R. Barrall
 Philadelphia, Pennsylvania
- 2:30 Discourse Brother Harry Passios
 Pittsburgh, Pennsylvania
- 3:00 Intermission
- 3:30 Testimony Meeting Brother I. N. Cipperley
 Cleveland, Ohio
- 4:15 Discourse Brother O. D. Deifer
 Allentown, Pennsylvania
- 5:00 Close of Afternoon Session
-
- 6:45 Praise Service
- 7:00 Baptismal Discourse Brother Ed. Fay
 San Francisco, California
- 8:00 Immersion Service

THURSDAY, August 5

Chairman: Brother William Bertsche

- 9:00 Morning Devotions
- 9:15 Benefits of the Holy Spirit
- | | |
|-----------|------------------------|
| Begetting | Brother Charles Smith |
| Anointing | Brother Richard Suraci |
| Witness | Brother Alonzo Jarmon |
- 10:15 Intermission
- 10:45 Discourse
- | |
|-------------------------|
| Brother Frank J. Webber |
| Sacramento, California |
- 11:30 Greetings and Reports
- 12:00 Close of Morning Session
-
- 1:45 Testimony Meeting
- | |
|-------------------------|
| Brother Henry Tiemeyer |
| Oklahoma City, Oklahoma |
- 2:30 Discourse
- | |
|-------------------------|
| Brother Claude Weida |
| Allentown, Pennsylvania |
- 3:15 Intermission
- 3:45 Discourse
- | |
|---------------------|
| Brother H. W. Price |
| Pilgrim |
- 4:30 Discourse
- | |
|-------------------------|
| Brother Martin Mitchell |
| New York, New York |
- 5:00 Close of Afternoon Session
-
- 6:45 Melodies of Praise
- 7:30 Discourse
- | |
|---------------------|
| Brother R. J. Krupa |
| New York, New York |
- 8:15 Love Feast

LETTERS OF APPRECIATION

Comforted

"Dear Brethren: It is with deep Christian love that we write you this letter to let you know of the many blessings which have been ours since coming into this most marvelous light. Our thanks go up to our Heavenly Father for calling us out of darkness, and for you at The Dawn. May he bless you and your labors in the vineyard. The Dawn has been such a welcome visitor in our home. We find much comfort in its pages of truth."—Canada

Revived

"Dear Christian Friends: I would like to express my very grateful thanks to God for the wonderful news I have just heard through your 'Frank and Ernest' radio programme. This was for me a truly reviving experience, and I feel that I should ask for more help from you. So will you kindly send me some of your literature, including the booklet, 'The Truth About Hell.' May God continue to bless you."—Africa

Fellowship Through The Dawn

"Dear Brethren at The Dawn: Thank you for the good reading in The Dawn. We look forward to it every month. We are the only truth people in our city, so we get lonely for someone of the same precious faith. The Dawn seems to bring us that comfort. We pray for you all, and ask the Lord's blessing on each and every one of you. We are sending you a small

contribution, and wish we could do more. Our income is Social Security, but we like to share a little of it when we can."—Minnesota

A Better Outlook

"Dear Sirs: I received the copy of the 'Hope' booklet, and I am glad to tell you it has helped me to understand death a lot better, and has given me a better outlook for the future. I want to thank you so much. Please send me the book, 'God and Reason.'"—Indiana

Through "Frank and Ernest"

"Dear Brethren: Loving Christian Greetings! I enclose postal order to cover a further period of The Dawn issues. I enjoy them very much indeed, and get a great deal of help and comfort from them. I always very thankfully have in mind that it was by means of the wonderful 'Frank and Ernest' broadcasts that I was brought into fellowship with you and many other dear brethren, for which I am deeply grateful to the Lord. Please be assured of my love, good wishes, and continued prayers."—England

Appreciates Ministry of Dawn

"Dear Brethren: We of the Yuma (Arizona) Ecclesia wish to send our warmest Christian love to the dear brethren at The Dawn. We have a very small class, and we find wonderful fellowship through The Dawn Magazine. We receive many blessings through The Dawn in studying and reading the many articles of Christian life and doctrine.

We look forward each month for this precious gem of truth. We have many opportunities of telling the truth to others, by word of mouth, and by providing free literature at Brother Fay's place of business. May the Lord continue to bless you in his work."—The Yuma Ecclesia.

Overwhelmed

"Dear 'Frank and Ernest': I have just finished reading the book you sent to me, and I am completely overwhelmed by the clear manner in which you explain various texts of the Bible. I had to read the book over again before I could believe that my eyes had not deceived me. I realize now that this truth has been there in the Bible all the time. Thank you from my heart."—Manitoba

Some Still Preach Christ

"Gentlemen: I have been listening to your program for a number of weeks, and I really am enjoying it. Usually I never watch television in the morning, but for some reason I turned the set on one Sunday morning when your program was just starting. It was so fascinating that I decided to continue listening, and I am certainly glad that I did. It really is a pleasure to know that there are still people in this world who dedicate their lives to preach Christ."—Florida

Still Rejoicing

"Dear Brethren: Christian greetings in our dear Redeemer's name! Many thanks to all who make it possible for The Dawn to be published month by month: it continues to be a very rich blessing to me. It was in 1938 when I first heard of The Dawn. I first read

'The Divine Plan of the Ages' more than forty years ago, and I have read all six volumes of 'Studies in the Scriptures' many times. Now I am old, and have to remain in bed, except for two hours in the afternoon. Our Heavenly Father continues to very richly bless me through your publications, and I pray that he will ever guide and bless you, and all your labours of love in his service."—England

Views Changed

"Dear Sirs: Please send me your book, 'Life After Death.' I see your TV program every Sunday. My only regret is that it is too short. I have certainly changed my ideas on the Bible, as your program has given me a clear picture of many things. All I can say is, God bless you, and I will be watching for you next Sunday."—Pennsylvania

Questions Answered

"Gentlemen: We watch your TV program from St. Petersburg. Will you please send us the Bible study booklet mentioned. I am sure it will be a great help in the study of the Bible. You have answered some of the questions I have had in mind, but there were others that time would not permit you to answer, so please send me the booklet."—Florida

Made Clear

"Dear 'Frank and Ernest': Will you please send me the book, 'God and Reason.' The booklet, 'Father, Son, and Holy Spirit,' which you sent me surely cleared the matter up in my mind. It is what I have been searching for. I was on the right track, but the way you worded it really made it clear."—Missouri

SPEAKERS' APPOINTMENTS

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

H. E. ANDERSON Wallingford, Conn. July 25	J. Y. MAC AULAY Hartford, Conn. July 11 Gettysburg, Pa. 24 York, Pa. 25	Gary, Ind. 26, 27 Muncie, Ind. 28, 29
OTIS R. BARRALL Pottstown, Pa. July 11	M. C. MITCHELL Baltimore, Md. July 18 Philadelphia, Pa. 18	ALBERT SHEPPELBAUM Winnipeg, Man. July 3, 4 Kirkness, Man. 5 Moose Jaw, Sask. 7 Regina, Sask. 8 Canora, Sask. 10, 11
W. C. BERTSCHE Los Angeles, Calif. July 3-5	E. K. PENROSE Detroit, Mich. July 3-5	C. A. SMITH New Haven, Conn. July 25 Waterbury, Conn. 25
T. HICKS Catawissa, Pa. July 11	H. W. PRICE Dayton, Ohio July 1 Piqua, Ohio 2 Detroit, Mich. 3-5 Essex, Ont. 6 Chatham, Ont. 7, 8 London, Ont. 9 Toronto, Ont. 10, 11 Buffalo, N. Y. 12 Erie, Pa. 13 Elyria, Ohio 14 Akron, Ohio 15-17 Cleveland, Ohio 18 Toledo, Ohio 19 Saginaw, Mich. 20, 21 Grand Rapids, Mich. 22, 23 Jackson, Mich. 24, 25	FRANK J. WEBBER San Diego, Calif. July 8 Yuma, Ariz. 9 Phoenix, Ariz. 11 San Antonio, Tex. 13-15 Houston, Tex. 16-18 Fort Worth, Tex. 19 Oklahoma City, Okla. 20, 21 Stigler, Okla. 22 Brinkley, Ark. 25 Memphis, Tenn. 26 St. Louis, Mo. 27, 28 New Albany, Ind. 29
GEORGE M. JEUCK New London, Conn. July 18		W. N. WOODWORTH Los Angeles, Calif. July 3-5
GEORGE O. JEUCK Los Angeles, Calif. July 3-5 San Diego, Calif. 7 San Francisco, Calif. 11 Portland, Ore. 14 Seattle, Wash. 15 Spokane, Wash. 16 Minneapolis, Minn. 21 Detroit, Mich. 25 Jackson, Mich. 26-28		
A. H. KRUMPOLT Washington, D. C. July 18		
R. J. KRUPA Detroit, Mich. July 3-5		
L. P. LOOMIS Allentown, Pa. July 4 Paterson, N. J. 18		

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

JOHN BARACOS East Liverpool, Ohio July 11	WALTER Blicharz, Jr. Adrian, Mich. July 18	BRUNO HACK St. Louis, Mo. July 18
NICK BARACOS Monessen, Pa. July 25	FRED J. DARROW San Diego, Calif. July 11	JOSEPH FENCHAK, JR. Pittsburgh, Pa. July 4

IRVING C. FOSS Ontario, Calif. July 18	E. F. LANKFORD Chico, Calif. July 25	R. SEKLEMIAN Stockton, Calif. July 31
EDMUND JEZUIT Saginaw, Mich. July 25	D. J. MOREHOUSE Minneapolis, Minn. (Cedar Ave.) July 18	J. I. VAN HORNE Duquesne, Pa. July 4 Connellsville, Pa. 18
DANIEL KAZIAK London, Ont. July 11	MICHAEL NEKORA Antioch, Calif. July 18	IRWIN WY SOCKI Duquesne, Pa. July 18
HENRY KWOLEK Saginaw, Mich. July 11	T. RYDE Fullerton, Calif. July 25	L. W. ZBIK Chatham, Ont. July 18

CALLING ON TV STATIONS

Brethren in various parts of the country have been successful in arranging for the showing of The Bible Answers TV programs on their local stations. There are still opportunities for service in this field. We suggest that those who would like to make one or more of these calls write to our promotional director, Irving C. Foss, 744 Faircourt Lane, Glendale 3, California. Brother Foss will be glad to furnish full information concerning this work.

A PREVIEW OF HISTORY

To be discussed by

"FRANK AND ERNEST"

KAYO—1150 kc., 9:45 A. M.

Sunday, July 18

Hear "Frank and Ernest" discuss this timely topic, and send for a free copy of the book, "God and Reason."
Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

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.

AUGUST TOPIC: On Sunday, August 15, "Frank and Ernest" will discuss the topic, "Joys of the Judgment Day." This unusual topic will deal with God's loving provision for the future enlightenment and blessing of the world, and should be well advertised. Special folders will be available for this purpose, and you are invited to send for as many as you can use. They are supplied free. Address your request for these advertising folders to The Dawn, East Rutherford, New Jersey, 07073.

CONVENTIONS

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

*DETROIT, MICH., July 3-5—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. L. W. Zbik, 8946 Sorrento, Detroit, Mich. 48228.

LOS ANGELES, CALIF., July 3-5—Convention Auditorium, 2936 West Eighth St. Mr. I. C. Foss, 744 Faircourt Lane, Glendale 3, Calif.

NEW BRUNSWICK, N. J., July 3-5—Drew University, Madison, N. J. Mrs. Eugene Burns, 3 Meyer Road, Nixon, N. J. 08818.

WINNIPEG, MAN., July 3, 4—Mr. Frank Boychuk, 300 Bannerman Ave., Suite 2, Winnipeg 4, Man.

MINNEAPOLIS, MINN., July 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

CANORA, SASK., July 10, 11—Canora Stadium, Main St., So. Miss Winnie Kumanowski, 129 Myrtle Ave., Yorkton, Sask.

COLUMBUS, OHIO, July 11—Southern Hotel, S. High and E. Main Streets. Mrs. J. Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., July 11—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

PRINCE ALBERT, SASK., July 16-18—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 13th St. E.

CLEVELAND, OHIO, July 18—Central YMCA Bldg., 2200 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Road, Cleveland, Ohio 44121.

MINNEAPOLIS, MINN., July 18—I.O.G.T. Hall, 2922 Cedar Ave., Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., July 25—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill.

SILOAM, TEX., Aug. 6-8—Mrs. C. R. Westmoreland, Route One, Gustine, Tex.

WICHITA FALLS, TEX., Aug. 14, 15

NEW YORK, N.Y., Sept. 4-6

SAN DIEGO, CALIF., Sept. 4-6

SEATTLE, WASH., Sept. 4-6

Make Your Reservation Early

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Ind.

July 31-August 5

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth, \$1.25
- The New Creation, cloth, \$1.25

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

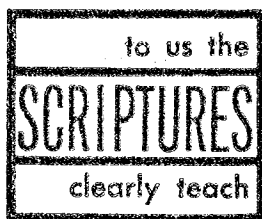
SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$5.00

An Excellent Gift Especially for Children

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00



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

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

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

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

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

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