

The DAWN

My son,
give me thine heart,
and let thine eyes
observe my ways.

Proverbs 23:26

A HERALD OF CHRIST'S PRESENCE
JULY 1951



GENERAL CONVENTION--1951

Bowling Green, Ohio, August 18-25

More Information

MANY friends are now making plans to attend the General Convention, where the Lord has blessed the brethren so richly during the past two years. The Bowling Green State University is putting forth every effort to make the visit of the brethren comfortable and enjoyable.

It will be necessary this year for the friends to bring pillow slips, sheets, blankets and towels, since the university is unable to supply them.

Rooms and meals will be provided at the low rate of \$15.00 for the entire week (two in a room). Day rate—\$3.00 per day. It is expected that all the friends can be located on the university grounds, although rooms are available outside the grounds, but at an increased rate. Meals alone may be obtained at the university cafeteria at \$12.00 for the entire week.

As the time is getting short, it is desirable that reservations be made at once, by writing the convention committee secretary, Mr. Ray Krupa, 145 West Passaic Avenue, Rutherford, N. J.

**"Enter into His gates with thanksgiving, and
into His courts with praise."**



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Gone Home

Brother Joseph B. Brown, of the Los Angeles Ecclesia, suddenly passed away on Sunday, May 6. He was loved and highly esteemed by his many brethren and friends. He will be well remembered for his untiring service and de-

votion to the Lord and the brethren, especially in recent years, for, as a member of the "Overseas Committee" he was actively engaged in serving so many of the friends in the war-stricken countries. We will miss him; yet, we can rejoice, now that his earthly labors are ended, his works beyond the veil are sure to follow.

This Broken Down "Earth"

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—ISAIAH 24:19, 20

IN A recent speech Winston Churchill, leader of the conservative party in Great Britain, and ex-prime minister, referred to the "dark and tragic international situation," and said that "without American help there would be no hope of preventing the conquest and subjugation of all the free peoples of Europe by the immense Russian communist armies and those of their satellite states, which stood ready for action at any moment the order was given from Moscow." There is nothing particularly new in this frank statement of the impotency of a former firstline world power, but coming from a recognized authority such as Mr. Churchill, it does help to emphasize the seriousness of the crisis now facing the world.

The expression, "Dark and tragic international situation," used by Britain's wartime prime minister, while highly descriptive of present chaotic conditions throughout the earth, comes short of stating the whole truth, and fails to reveal the many baffling problems which combine to make the international outlook so dark and fearful to those who have no other viewpoint than that provided by worldly wisdom. No wonder the hearts of the people, particularly those in responsible positions in the world, are filled with fear, just as Jesus said they would be at this time!

There are festering trouble spots in many parts of the earth, any one of which could suddenly erupt and precipitate a world conflict. The diplomats of the western world are doing their best to tend these "sores," with the hope that in some unforeseen manner

they will heal over. But this is more in the nature of wishful thinking and but a hope, for in their hearts they know that the communistic world will continue to prod these "ulcers" of hatred, jealousy, misunderstanding, and selfishness, to keep them inflamed, and thus force the rest of the world to expend its energies and resources in building up its armaments and increasing its armies.

Meanwhile, even the leaders of the people do not agree as to how best to handle the various perplexing situations which arise from time to time. A good example of this is in the controversy over how the Korean war can be kept from spreading into a world conflict. No one on either side of this controversy really knows how best to handle the situation; and the same is true with respect to critical conditions in other parts of the world. Those responsible for guiding the affairs of the nations are, as the Scriptures foretold, at their "wit's end."—Ps. 107:27

Even if the Korean conflict could be resolved, and outward peace established in that now devastated country, there would still be the many other trouble spots, such as Britain's controversy over her Persian oil interests; the communist threat against Indo China; the Israel-Arab controversy; the strained relationship between Russia and the West over the partition of Germany, etc. No matter which way the world turns it is faced with trouble. This is symbolically described by Isaiah, saying, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake."—Isa. 24:17, 18

The "Earth," Literal and Symbolic

As Christians, our interest in the threatening international situation is simply in noting the manner in which the prophecies of the Bible are being fulfilled; the prophecies, that is, which have to do with the time when Satan's empire is being overthrown preparatory to the full manifestation of the kingdom of Christ. In many of these prophecies the word "earth" is used, and while at times it refers to the literal planet on which we live, this is not always the case; for in the prophecies a symbolic "earth" is also often mentioned. The symbolic earth is the social order. It is this "earth" which, according to our text, shall "fall, and not rise again." The

literal earth, we are told, will not be destroyed, but "abideth forever."—Eccl. 1:4

All the events of these "last days" which are foretold in the prophecies occur, of course, on the literal earth. Thus we find that in their outline of these developments there is an intermingling of references to both the literal earth and the symbolic earth. This is apparent in a statement and prophecy recorded in the forty-sixth Psalm. This statement and prophecy presents a graphic description of present world events, saying that the "earth" is "removed," and also that it is "melted." However, the prophecy carries us through this "time of trouble" to the time when divine intervention in human affairs takes place, and indicates that the literal earth still exists. Through the Psalmist the Lord says: "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."—Ps. 46:2, 6, 10

This prophecy is of unusual interest at the present time. Its purpose is to give assurance to the Lord's people that they do not need to fear at this time when the hearts of the people are failing them for fear as they look ahead to the things coming upon the earth. (Luke 21:26) "God is our refuge and strength," declares the Psalmist, "therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

Much of the language of this prophecy is obviously pictorial, or symbolic; for if the literal earth were "removed" there would be no "mountains" left to be carried into the midst of the "sea," nor would there be a sea into which the mountains could be carried. When viewed as descriptive of a passing social order, how wonderfully true the prophecy is to the facts as we have seen them develop in these "last days."

The removal of the "earth" is a general statement summarizing all the details involved in the destruction of Satan's world, while "mountains" being carried into the midst of the "sea" pertains to some of the details involved in this prophetic "end of the world." The kingdom of Christ, which soon will manifest itself for the blessing of the people, is described by the Prophet Daniel as a great "mountain" which fills the whole earth. (Dan. 2:35) It is apparent, therefore, that the "mountains" which are carried into the midst of the "sea" are the various "kingdoms of this world" which must be

HIGHLIGHTS OF DAWN

removed to make way for the "mountain of the house of the Lord."
—Micah 4: 1-4

In Jesus' prophecy descriptive of the time of his second presence at the end of the age, he said that there would be upon the earth "distress of nations, with perplexity," and then illustrated this by saying that the "sea and the waves" would be "roaring." The Prophet Isaiah suggests the meaning of this symbolic language, saying, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters."—Isa. 17: 12, margin

Here, then, is the significance of the "mountains" being "carried into the midst of the sea." It is a graphic description of the fact that one of the things which we should expect to see during the present transition period from Satan's world to the kingdom of Christ is the toppling over of mighty kingdoms and their being brought down into and in control of the masses of the people. In many parts of the world—in fact almost everywhere—this change-over in the status of governments has been taking place, particularly in Europe, the old Roman world.

Absolute monarchies are being replaced by parliaments in which, theoretically at least, the masses of the people have a voice in government. The leveling of these kingdoms varies in extent, but in some countries they have already been reduced to the status of socialism. There are resurgent efforts on the part of many of the new rulers to become dictators, and thus by-pass the people. Thus Hitler and Mussolini rose to temporary power, and thus Stalin has enthroned himself as ruler of the communist world. But this will not rescue the "mountains" from the "sea." On the other hand, it helps to bring about the final dissolution of all government, when the "sea" will truly become a raging lawlessness causing the complete destruction of "this present evil world."—Gal. 1: 4

In Psalm 46: 6 is found a partial explanation of what is symbolized by the "mountains" in verse 2. We read, "The heathen [nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." Yes, it is the "kingdoms of this world" which are really moved, not the literal mountains of the earth. This takes place because the Lord utters his voice of authority. In this removal of kingdoms they may undergo many changes before their full dissolution; but when the complete removal is effected, it will

mean that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15

In this connection the Revelator indicates that when the time came for this transfer of earth's sovereignty to Christ, it would be time for the Lord's "wrath" to be manifested toward the unrighteous kingdoms of this world, and that the nations would become "angry." (Rev. 11:18) This harmonizes with the symbolic raging of the sea and the waves, and shows that while this foretold "distress of nations, with perplexity" is brought about by man's own unwisdom and selfishness, nevertheless, the Lord has a hand in it, and uses the wrath of men to accomplish his purpose of preparing the way for the establishment of Christ's kingdom.

"He uttered his voice, the earth melted," declares the Psalmist. Many of the prophetic utterances of the Old Testament which tell of things to be accomplished by the Lord are, in the New Testament, shown to be fulfilled by Christ. Thus the "voice" of the Lord in this prophecy is actually the "voice of the archangel" mentioned by the Apostle Paul in I Thessalonians 4:16. The Scriptures indicate that there is but one Archangel, that this was one of the titles applying to the Logos in his prehuman existence, and that it still applies to him. The name of this glorious Archangel was Michael, and a prophecy in Daniel 12:1 uses this title, saying that at this time "shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation."

It is this "time of trouble" which is bringing about the melting, or disintegration, of the symbolic earth. And what an apt symbol this is of what is taking place throughout the earth today! The Apostle Peter describes the same processes of dissolution, saying that the "heavens" would pass away with a "great noise," and that the "elements" would melt with "fervent heat." (II Pet. 3:10) How apparent that the various elements which form the present social order are now melting, or losing their cohesion for one another. Even within themselves the labor element, the capitalistic element, the religious element—in fact all the elements—are disintegrating.

Wars to Cease

The divine purpose in the destruction of "this present evil world" is that "the desire of all nations shall come." (Hag. 2:7) One of the longing desires of all the people of earth is for peace—lasting and universal peace. This, the Scriptures assure us, will

follow the melting of the symbolic earth. The Psalmist continues: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—Ps. 46: 8, 9

The necessity for the "desolations" which the Lord makes in the earth incidental to the destruction of Satan's world will be recognized by the people when they realize thus the way was cleared for his kingdom, and resulted in the destruction of war and of all war machines. And how wonderful is the assurance that the "noise" of the multitude of the people which is "as the rushing of many waters" will be silenced, when, through the governmental agencies of the messianic kingdom the Lord will say to the anarchistic masses, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Isa. 17: 12, 13; Ps. 46: 10

Not Yet, but Soon

But the world is not yet ready to give heed to that voice of the Lord. The nations have not yet been sufficiently humbled by their failures to establish peace to say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways," as the Scriptures show they ultimately will. (Isa. 2: 3) The prophecies reveal that still more distress and trouble and destruction is necessary to humble the nations. And it is interesting to note the frequent use the prophecies make of the term "earth" in describing the many aspects of the destructive trouble which is now upon the world, and which will evidently continue and worsen ere the kingdom of Christ manifests itself for the blessing of the people.

Isaiah 24: 1 reads, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." It is conceivable that this prophecy is having both a literal and symbolic fulfilment in the catastrophic events of these "last days." Certainly many parts of the earth are being made "empty" by the colossal misuse of its natural resources by diverting them into the channels of war. And at the same time, how empty and barren of hope have the people been made by more than thirty years of war and fear.

According to the marginal translation, the expression, "Turneth it upside down," should read, "Perverteth the face thereof." This, too, in a limited sense at least, is having a literal fulfilment. The

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great bombing raids of the last war, and the still more destructive ones now threatening when the next global struggle commences, are perverting the face of the earth in no small way, particularly as represented in the destruction of cities which man has erected on the earth. One needs only to view the ruins of the last war as they can still be seen throughout Europe and Asia, to realize the force of this prophetic language.

And, in a symbolic manner also, the present social order is being more and more perverted. Its bulwarks are crumbling, and its standards are being demoralized. Economic ruin and decay are manifested on every hand, while selfishness and irresponsibility are eating like a cancer at the vitals of a dying civilization. And this is affecting all classes of people, the rich and the poor alike, and, as well, the religious and the nonreligious. Concerning this the prophet wrote: "It shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."—Isa. 24: 2, 3

Conditions throughout the earth are already beginning to fulfil this description of distress upon all classes. James wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Ye have heaped treasure together for the last days." (James 1,3) But the rich are not the only ones to suffer in these "last days." World economy has become so chaotic that all classes are suffering. In most countries labor is being paid more than in any period of the world's history, but prices of life's necessities have soared so high that increased earnings do not provide the security hoped for.

Undoubtedly the United States is far better off economically than any other country in the world; but even in this favored land there is strife between the classes, with an ever increasing dissatisfaction and fear. In most other parts of the world the economic conditions are intolerable. Abject poverty and near starvation are the common lot of the masses, with no ray of hope anywhere in sight. Because of this, the symbolic earth "mourneth and fadeth away," and "the haughty people of the earth do languish."—Isa. 24: 4

Continuing, Isaiah declares: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws,

HIGHLIGHTS OF DAWN

changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24: 5, 6) It seems reasonable that the "covenant" referred to in this prophecy is the one which the Lord made at the beginning of the present world, that is, when Noah and his family came out of the ark in which they had been carried over from the world that was before the flood. See Genesis 9: 9-17.

This divine command forbidding the shedding of human blood has been consistently flouted by the nations throughout all the centuries. While punishing individuals for taking life, they have legalized wholesale murder, calling it war. Many of the nations have even done this in the name of the Lord, yet he has waited patiently for his own due time to come in which to manifest his vengeance against a world that continues to disobey his laws.

In another prophecy the Lord bids his people to wait for his appointed time to interfere in the selfish course of the world, saying: "Wait ye upon me . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3: 8) No wonder the Prophet Isaiah emphasized that as a result of this trouble there would be "few men left."

Jesus said that unless these days of trouble would be shortened, "there should no flesh be saved," but added, "For the elect's sake those days shall be shortened." (Matt. 24: 22) This means that although the symbolic earth—the present social order—will be utterly destroyed, or "devoured," some representatives of the human race will live through the trouble into God's new world. The Lord tells us that then he will "turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3: 9

The Earth Now Reeling

In our text the prophet declares that the "earth" would "reel to and fro like a drunkard." How aptly this describes the uncertain course of those who are attempting to guide the faltering and dying world of today! A drunken man is not only uncertain on his feet, but grasps for almost any object in sight, or which he thinks is in sight, in order to support his faltering steps. And isn't this exactly the position of world leaders at the present time?

But no matter what is done, the accumulated sin of the world stamps it as unworthy of continued existence, and the determination of the Lord is to punish and destroy it. Particularly those in high and responsible positions who, through their selfishness, have been largely to blame for the present plight of the human race, will be remembered by the Lord in this day of his vengeance. Concerning this the prophet wrote: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."—Isa. 24:21

But, thank God, this punishment of the kings of earth does not mean that they are forever lost, or that they will be consigned to an eternity of torture. Isaiah explains that they "shall be gathered together, as prisoners are gathered in the pit," and that "after many days shall they be visited." (Isa. 24:22) This may well refer to their going down into the great prison-house of death, there to await the general resurrection, when, under the administration of Christ's kingdom, they will be given an opportunity to accept God's grace through Christ, obey the laws of the new kingdom and gain everlasting life.

After many days they shall be "visited." That will be in the "day of visitation," when the whole world will be enlightened and given an opportunity to walk over the "way of holiness" to life everlasting. (I Pet. 2:12; Isa. 35:8) It will be in the time when "the new heavens," and the "new earth, wherein dwelleth righteousness" will be fully operative, and when the present "heavens and the earth" or world that now is, shall have come fully to an end.—II Pet. 3:7, 13

We rejoice, then, that the breaking-down processes which are destroying the present social earth are continuing, and that they will continue until the Lord says, "Be still, and know that I am God." This is the hope of every Christian who puts his trust in the promises of God. And if our trust is in him and in his promises, we will not fear as the world fears, although we can see more clearly than the world that human wisdom will not be able to save the present social order from destruction.

We remember the words of Jesus who, in describing the conditions with which we are surrounded in the world today, said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28

The Worth of the Individual

JULY 1

Matthew 8:1-4

HUMAN life has become a very cheap commodity in this world of chaos and war. Even in these United States, which boasts of being the most civilized nation in the world, the lawmakers seem to find it a great deal easier to pass legislation to conscript young men for the army to be killed than they do to raise taxes. This would seem to indicate that in their minds human life is not nearly as sacred as the "almighty dollar."

In other countries, particularly behind the Iron Curtain, the regimentation of human life is much more general than here, and the worth of the individual as such is rated very low indeed compared to the value of the state machine of which he is an involuntary part. This un-Christian viewpoint is becoming more pronounced all the time, in practically all parts of the world. Probably this is the reason that the committee which selects these International Bible Lessons chose as today's topic, "The Worth of the Individual."

No one who reads the Bible honestly and with a sincere desire to learn God's viewpoint can fail to realize that the great Creator of the universe values each one of his human creation. David inquires, "What is man, that thou art mindful of him?" and then answers, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thine hands."—Ps. 8: 4-6

God created our first parents in his image, and with powers of procreation. As the Creator planned it, each of Adam's descendants would have been, as it were, a king in his own right, not over his fellow beings but as a partner in the dominion of the earth—the "kingdom prepared for you from the foundation of the world." (Matt. 25:34) True, this dominion was temporarily lost, but divine love has provided that through the redemptive work of Christ, fallen man is to be recovered, and his dominion restored to him.

So far as human ability is con-

cerned, sin is incurable, and the Scriptures reveal that it is the cause of death. The dread disease of leprosy, therefore, is a fitting illustration of sin. Jesus' miracles in curing those afflicted with leprosy would thus very aptly represent divine interest in all individuals of the sin-cursed world. Just as leprosy could be cured by the power of the Great Physician, so the disease of sin and death will yet be destroyed, and every individual member of the human race will be given a full opportunity to share in the provision of life thus made available.

The healing of the leper recorded in this lesson occurred as Jesus came down from the mountain after preaching that wonderful "Sermon on the Mount." This was near the beginning of his ministry. He recognized that the arrangements of the Mosaic Law were still in effect, and under the Law it was required that a cleansed leper report to the priest that he might also be ceremonially cleansed.—Lev. 14:2

Jesus instructed the leper whom he had cleansed thus to report to the priest, as the Law required. He added that this would be a testimony to them; that is, to the religious leaders of Israel. This "testimony" could mean to them that Jesus was a prophet of God, and that he recognized the fact that they sat in Moses' seat. It was not his work to remove them from their positions of authority in the nation. It could also have been a witness to the religious leaders of Israel that Jesus was the foretold Messiah. Thus they were made all

the more responsible for their opposition to him.

Matthew 18:1-6

"WHO is the greatest in the kingdom of heaven?" One of the chief ambitions of fallen man is to become great, either in honor, or power, or wealth; or if possible, in all these ways. But those who enter into the kingdom of heaven and become associate kings with Jesus have to be "converted" from this viewpoint. The determination of a few to be great and to rule over their fellow men is one of the causes of regimentation today, and the consequent loss of individual worth. This will be changed under the ministration of Christ's kingdom.

"Except ye . . . become as little children." It should be obvious that Jesus is here merely using a child to illustrate simplicity and humility as necessary characteristics of those who will be joint-heirs with him in his kingdom. Many, however, have erroneously used this and similar statements by the Master in an attempt to prove that children go immediately to heaven when they die.

Actually, Jesus is not discussing the matter of who will go to heaven, either at death or at any other time. He is teaching his disciples the important lesson of humility and trust. And what a beautiful illustration he uses—the simple faith and humility of a child. The Lord resists the proud of heart, but gives his grace and help to the humble. We might temporarily impress our neighbors by strutting before them, but not the Lord. No member of the fallen race is truly

great. The Lord knows this, and is quick to see through any veneer of greatness, and he is displeased with any of his professed people who try to appear what they are not.

As we have already seen, God loves the individual members of the entire human race. In this particular lesson, however, the emphasis is not on the people as a whole, but only on those who have covenanted to walk in the footsteps of Jesus; and each one of these is particularly dear to the heart of God, especially if they have become like little children in their humility and obedience.

These are so precious to the Lord that Jesus warns of the punishment which will come upon those who wilfully "offend" any one of them. It may seem, at times, that the persecutions which come upon the Lord's people are unnoticed by him, and that those responsible go unpunished, but this is not so. All the righteous blood shed throughout the ages prior to Jesus' first advent was required of that generation to which the Master presented himself. There is a similar reckoning at the end of the Gospel age. Besides, there is a future day of reckoning for all individuals who have wilfully "offended" any of the Lord's "little ones."

Matthew 18:12-14

THE Parable of the Lost Sheep holds great interest for all sincere students of the Bible. In this account of the parable, one lesson Jesus draws from it is that the Heavenly Father does not want any of his "little ones" to be lost,

to perish. How strongly this emphasizes God's interest in his people individually, that he considers them to be of great worth.

This means that the Lord cares for us individually, and not merely as groups. Speaking of the insignificant sparrow, Jesus said that "not one of them is forgotten before God," and then added, "Fear not therefore: ye are of more value than many sparrows."—Lu. 12:6, 7

We think that there is also a larger lesson in this parable—that the "lost sheep" might well illustrate the entire human race lost in sin and death. In the preceding verse the Master is quoted as saying that he came to seek and to save that which was lost. This, of course, is true of individual sinners; but it is likewise true when we apply it to the entire human race, for Jesus' mission to earth was on behalf of all mankind.

In this larger application of the parable, the other sheep, the ninety and nine, would represent the various angelic, or spiritual orders of creation, of which there are many—angels, principalities, and powers, and "every name that is named." (Eph. 1:21) While it is true that there have been some individual angels which have transgressed God's law and become sinners, the human creation is the only one which in its entirety, and representatively through "one man's sin," was lost outside the fold of God's favor and fellowship. And it was this lost "sheep" which Jesus came to seek and to save.

In order to find and to save the lost race Jesus risked his eternal

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existence, and actually gave his human life in sacrifice. Thus was divine love manifested toward the sinner race, and all who accept the offer of help when it is clearly made known to them will not "perish, but have everlasting life."—John 3:16

QUESTIONS:

What is God's viewpoint of the in-

dividual members of the fallen human race?

Why is leprosy a fitting symbol of sin?

When Jesus said of children, "Of such is the kingdom of heaven," did he mean that children go to heaven when they die? Explain.

What lesson is contained in the Parable of the Lost Sheep?

Living Together in the Family

JULY 8

II Timothy 1:3-6

THE vast majority of Catholics, Protestants, Mohammedans, and those of other religious faiths, are what they are by inheritance, as it were; the commonly accepted viewpoint being that what was good enough for our parents and our grandparents is good enough for us. Without question, parental influence and the family life have much to do with determining the religious convictions and zeal of maturing children. This is true in varying degrees irrespective of whether the religion involved is heathen, a distorted version of Christianity, or the true Christian faith.

In our lesson Paul acknowledges with thanksgiving the faith and example of his "forefathers," realizing that this background of religious

zeal on the part of his family had been an important contributing cause of his present standing in the truth of the Gospel. In his case the Law and the prophets had accomplished their intended purpose, for they had brought him to Christ, the Messiah of promise. Paul was very grateful for this, and in giving thanks he appropriately recognizes the important part his family had played in preparing him to accept the Messiah.

In speaking of this wholesome religious influence of his own family life, Paul remembers that Timothy had been similarly blessed, for both his grandmother Lois and his mother Eunice had been devout servants of God. It is generally believed that Timothy received much of his knowledge of the Old Testament Scriptures from these zealously devout women. Whether or not they accepted the truth of

the Gospel as Timothy did, we do not know, but in any case their influence in his life had been good, and for this he could be thankful.

However, the Gospel call to joint-heirship with Jesus, which is operative during the present age, is not based upon heredity, although the Scriptures indicate that the children of consecrated believers may be favored to some extent in this connection. Speaking to Jews at Pentecost, Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39

Christian parents have a great responsibility toward their children, a responsibility to see that they are brought up in the "nurture and admonition of the Lord." (Eph. 6:4) But parents cannot make Christians out of their children unless the Lord blesses their efforts and gives the "increase." Whether it be the children of the consecrated, or those who have had no background of religious training, it is only if the Lord calls and draws them to Christ that they can come to him and make a consecration to walk in his footsteps.

II Timothy 3:14, 15

TO KNOW the truth of God's Word, whether the knowledge was obtained in youth or in later years, is not the ultimate goal of Christian experience. Paul admonished Timothy to continue in the things which he had learned. There is a possibility, of course, of having learned things in youth which are not actually taught in the Word of God. There is no point in continuing in these. Untruths, no matter

when or from whom we may have learned them, should be discarded.

Paul indicates that the things in which we should continue are those of which we have been "assured," knowing of whom we learned them. There is only one basis of true assurance with respect to Christian truth, and that is the Bible. And, as Paul declares, Timothy had been taught the Holy Scriptures in his youth, and thus he could be assured of what he had learned, for the Word of God was able to make him wise unto salvation.

Knowledge is very essential in the Christian life. Salvation is not given to the un instructed. It is necessary through applied study of the Word to become "wise unto salvation." To this end the Scriptures are profitable, Paul writes, for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3: 16, 17

Ephesians 5:22-25

IN THIS passage Paul uses the relationship of husband and wife to illustrate what he describes as a "great mystery . . . concerning Christ and the church." (vs. 32) In order that this illustration might be a proper one it is essential, he writes, that wives be in subjection to their husbands, and that husbands love their wives.

The lesson is that members of the church should be in subjection to Christ, as their Head, and that Christ loved his church, loved her so much that he laid down his life for her. Undoubtedly many Chris-

tian homes would be a great deal happier if this scriptural arrangement were adhered to more faithfully. Where this is true, certainly the influence of the parents upon the children is a great deal more wholesome and will be more likely to lead them toward the Lord.

QUESTIONS:

What evidence do we have that both Paul and Timothy were reared in devout, religious homes?

Is it possible to inherit the privilege of being a joint-heir with Christ in his kingdom?

Upon what basis are the body members of Christ selected?

In what way does marriage illustrate the relationship which exists between Christ and the church?

Safeguarding the Home

JULY 15

Matthew 19:3-9

WHAT therefore God hath joined together, let no man put asunder." This is the essence of the Master's teachings concerning marriage and the home. His lesson on the subject was occasioned by an attempt of the Pharisees to "tempt" him. They hoped that they could trap Jesus into saying something which was contrary to the instructions of Moses, and thereby discredit him as a teacher in the eyes of the people. They tried this on several occasions and in various ways, but they always failed.

Probably by now the Pharisees had learned about Jesus' views on the subject of marriage. In his Sermon on the Mount he had said that "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adul-

tery." (Matt. 5:32) In making this assertion Jesus, in part at least, repudiated a ruling made by Moses which said, "Whosoever shall put away his wife, let him give her a writing of divorcement."—Matt. 5:31

Evidently the Pharisees reasoned that if they could get Jesus to declare himself in this manner in their presence, they could expose him as being disloyal to Moses. The question they put to him was, "Is it lawful for a man to put away his wife for every cause?" In answer to this, Jesus referred them to the Genesis record of creation and of the law which the Creator there inaugurated; namely, that male and female when united in marriage become one flesh. This joining, therefore, was according to divine law, hence no human being has a right, arbitrarily, to bring about a separation.

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This was the answer the Pharisees were waiting for, and they quickly asked Jesus how he harmonized his view with the teaching of Moses on the subject. Certainly they did not expect the answer which the Master gave them—"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." In other words, Moses had made a concession to the unrighteousness of the people, and whether or not the expedient met with divine approval, it did not change God's original arrangement nor make it wrong.

Those who are not sincere in the use of the Scriptures are prone to add to or take away from what the inspired Word actually says, and this was true of the Pharisees' reference to Moses' ruling on divorce. They asked Jesus if it was lawful for a man to put away his wife for "every" cause. Apparently this was their interpretation of what Moses taught on the topic of divorce, but it was a distortion of his teaching.

Turning back to what Moses actually said (Deuteronomy 24:1), we find the reason under which divorce was allowed by Moses was that the husband "found some uncleanness in her." The marginal translation reads, "matter of nakedness." We cannot be sure just what this refers to, but apparently it is to some serious offense on the part of the wife having to do with something which was forbidden under the Law. Certainly this could not be construed to mean

for "every" cause, as the Pharisees indicated.

Jesus, explaining in greater detail how the divine law should operate among Christians, forbade divorce, except where one of the parties should be guilty of fornication. Perhaps, after all, this is not too much different from the ruling made by Moses. While this ruling set forth by Jesus should help a great deal to safeguard the home, as the title of our lesson suggests, it can serve only as a legal safeguard under divine law, and if adhered to only through constraint, and not in spirit, its value is largely lost.

I Corinthians 13:4-7

WHILE Paul's heart-searching treatise on the subject of divine love (translated "charity" in our Common Version) was not particularly designed by him as a safeguard to Christian homes, it can well be adapted to this purpose. Whether it be in the home, or in the church, or in any association with others, to the extent that the spirit of love is manifested there is certain to be peace, harmony, and unity. Love will find a way to surmount every difficulty occasioned by human imperfection.

Love is long-suffering and kind. How many marriages go "on the rocks" because the husband or wife, or both, fail to be patient with the other by not manifesting the spirit of kindness in times of stress. "A soft answer turneth away wrath," the Scriptures state, yet how often harsh and unkind answers are employed when they

should most be avoided.—Ps. 15:1

“Love envieth not; love vaunteth not itself, is not puffed up.” Here are characteristics of divine love—unselfishness—which also are bound to be helpful in maintaining a true spirit of unity in a Christian home. There is an apparent sequence in these three characteristics. One who envies another will vaunt himself so as to appear the equal of the other and thus worthy to receive for himself that which he envies in the other. This leads to a “puffed up” attitude of mind and heart which is sure to display itself in one’s actions, and thus make for friction and strife in the home. Thus, where love is lacking a great deal of the conduct in the home will be “unseemly.”

Love “seeketh not her own.” The love referred to by Paul is manifestly not the fleshly love which should exist between husband and wife, for in this respect a wife properly seeks her own, and is entitled to his love; and likewise the husband, his wife’s love. But divine love operates on a higher plane. In the daily living together of husband and wife there are bound to be minor differences of opinion, differences of tastes and desires. If the husband is always determined to have his way, or the wife hers, there is certain to be a strained relationship. But love seeketh not her own. Love is willing to yield to the other, and where both are governed by this principle how easy it should be to settle differences.

Love “is not easily provoked, thinketh no evil.” Evil provokes even those who are endeavoring to

be guided by the principle of love. But love hesitates to attribute evil when there is any other possible explanation for what is said or done. And above all, love will not listen to rumors of evil. Therefore, love will not be easily provoked.

Love “rejoiceth not in iniquity, but rejoiceth in the truth.” This simply means that when one is filled with the spirit of divine love he will shun iniquity, and will be glad to note and encourage in other members of his family that which is right and true and good. How wonderfully this should help to safeguard the interests of any Christian home!

Love “beareth all things.” Regardless of how much a husband and wife, or other members of a family, may be devoted to each other there will be times when they will need to bear with each other. All are imperfect, and where imperfection exists, whether it be in the home or elsewhere, there are sure to be petty annoyances. But love will bear with these and still be kind.

Love “believeth all things, hopeth all things, endureth all things.” This must be construed to mean that love believeth all good things. Love will refuse to believe a derogatory rumor about another. Love will gladly believe the best, and will always hope for the best. When confronted with situations which come short of what was hoped for, love will give grace to bear all things.

Truly, divine love, that great principle of unselfishness, should be a potent factor in safeguarding

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the interests of a Christian home. And whether in the home, the church, at business, or at work, let us endeavor to manifest love more and more. It will help to make our home a better home. It will do much to promote good will among our brethren in the church. And those with whom we come in contact in the world will see that we

are different, and, perchance, will be blessed by our example.

QUESTIONS:

Did Moses grant the Israelites the privilege of divorce "for every cause"?

What is the one condition under which a Christian may scripturally obtain a divorce?

Explain how Paul's treatise on the subject of divine love should help to safeguard the unity of a Christian home.

Living Together in the Neighborhood

JULY 22

Romans 12:9-21

IN THIS wonderful passage of Scripture we have a set of rules and admonitions which are quite foreign to the vast majority who live in the average neighborhood of today. This is not to be wondered at, for Paul wrote this message to Christians, and the standards by which a zealous Christian endeavors to live are not the standards of the world. The difficulty lies in the fact that the great church systems of today have created the impression that all who are not Jews or heathens should be regarded as Christians. But this is not true. We have what are called Christian nations, but they are not truly Christian, and the same is true of all the communities which make up a nation. These communities are Christian

only to the extent of the number of earnest individual Christians who live in them.

But these individual Christians are charged with the responsibility of displaying the banner of Christ, in their homes, in their communities, and in the nations. They are the ambassadors of Christ, representing their King in a foreign land, so it behooves them to walk circumspectly. They are not to be conformed to the ways of the world in which they live, but both by their words and their conduct are continually to sound the praises of their King and of his glorious kingdom.

And how different from the world these are sure to be if they follow the instructions of Paul! Unselfishness is to be the governing principle of their lives. They are to abhor evil, and cleave to

that which is good. They are to be kindly affectioned one to another, and in honor they are to prefer one another. How unlike the world are these rules of life!

"Not slothful in business; fervent in spirit; serving the Lord." Those who are Christian in name only would probably apply the former part of this statement to their gainful occupations, using it as justification for creating wealth for themselves. But this is not the thought at all. Jesus instructed his followers to "take no [anxious] thought for the morrow," and we could hardly reconcile this with the idea of diligently pursuing a worldly business for commercial gain with the thought that this in itself would be serving the Lord. Evidently when the apostle wrote that Christians should be "not slothful in business" he was referring to their chief business of serving the Lord. To whatever extent our worldly occupations are necessary, they should of course be followed faithfully, as unto the Lord.

"Rejoicing in hope." One does not hope for that which he already possesses, and the Christian's hope is not that he will some day, while in the flesh, bring about a reformation of the community in which he lives. Rather, his hope is to share with Jesus in his future reign, rejoicing in the knowledge that the messianic kingdom will cause righteousness to fill the earth. Every Christian who has this hope will gladly tell his neighbors about it, and encourage them to look for that glorious day of future blessing.

No true Christian is at home in the world. To be a faithful fol-

lower of Christ means that one will have tribulation, so the apostle's admonition is to be "patient in tribulation"—not to seek escape from it by compromising with the world. In order to bear cheerfully the trials involved in leading a faithful Christian life one will need to be "instant in prayer." Prayer is the soul's communion with God, and is a wonderful source of strength in every time of need.

"Distributing to the necessity of the saints." In the days of the Early Church this was a very common and very important privilege of the Lord's people, for there were many of the brethren who had little of this world's goods. The Gospel then, even as now, interested some from all classes of human society; and it was the privilege of the more fortunate ones along material lines to "distribute" to those less fortunate.

This is not such a general function of the church today, although the devastations of war have resulted in much hardship among the brethren in many countries, and it has been the privilege of those not so adversely affected to aid the needy ones. So, in these closing days of the Gospel age, even as in the beginning, this phase of Christian service has become a very important one.

Jesus went about doing good, the Scriptures tell us, and we are to do the same. Our viewpoint is always to be one of helpfulness. Thus we will bless those who persecute us; rejoice with those who rejoice, and weep with those who weep. We will be just as interested in those of "low estate," as those of "high

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estate." We will recognize our own lack of wisdom, so will not be wise in our own conceits.

We will endeavor to live peaceably with all men—so far as is possible. But we will not compromise truth and righteousness in order to do this. Where these issues are at stake, we will stand firm, come what may; but when we are opposed and persecuted, will not strike back, will not render evil for evil, but will leave the matter in the Lord's hands, for, as the Lord declares, "Vengeance is mine; I will repay."

Romans 13:8-10

A CHRISTIAN is duty bound to meet all his obligations, financial and otherwise; but in addition to this he is to exercise love toward all those with whom he comes in contact. He who loves, Paul writes, has fulfilled the Law. Each of the Ten Commandments which has to do with one's duty toward his neighbor is fulfilled by the exercise of love.

This was Paul's argument—

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law." Thus we see that the law of the new creation is a much higher one than that given to the Jews. Love goes beyond the negative aspect of not working ill to one's neighbor, to the positive function of actually being willing to lay down life for another. Indeed, the whole Christian life is one of sacrifice, for we are planted together in the likeness of Christ's death.

QUESTIONS:

Can communities where one or more churches exist be properly called Christian?

What is the responsibility of a Christian toward his neighbors?

What did Paul mean when he wrote to Christians to be not slothful in business?

Can a Christian hope to reform this present evil world?

How will the desire to do good affect one's viewpoint of all life's experiences?

Explain how love fulfils the Law given to Israel.

What is the law of the new creation?

Christian Social Life

JULY 29

Romans 12:1-2

THE social life of a Christian, so far as his contact with the world is concerned, is kept to a minimum. This is not because he has no interest in his worldly friends, but

because he finds greater joys in his associations with his brethren in Christ, those with whom he enjoys like precious faith. However, to whatever extent consecrated Christians may find it necessary to associate with the unconsecrated,

they should always maintain the true dignity of the Christian life so that all who come in contact with them will realize that their lives are being governed by higher principles than are those of the world in general.

The real social life of the Christian is enjoyed within the community of his brethren in Christ, and here, as in all the phases of his life, his first consideration is not to be that of pleasing others, but doing the will of God. This, indeed, is the true basis of fellowship in Christ. In a community in which each one is zealously endeavoring to do God's will there is bound to be a common tie that binds, for as the apostle says, "Let us mind the same thing."—Phil. 3:16

Full devotion to God and to the doing of his will is, therefore, a basic requirement for entering the spiritual society of fully consecrated Christians. This thought of full consecration to do God's will is expressed in the Scriptures in various ways. In our lesson Paul speaks of it as presenting our bodies "a living sacrifice" to God, and this, he explains, is but our reasonable service.

And then the apostle adds, "Be not conformed to this world." Instead, he explains, we are to be "transformed" by the renewing of our minds that we "may prove what is that good, and acceptable, and perfect, will of God." It would be a spiritual tragedy for a Christian to allow himself to be conformed to the spirit and ways of the world. Prior to consecration we were all more or less conformed

to the world; but upon surrendering ourselves to do the will of God, a gradual transformation should take place—our minds are to be "renewed," as through the study of his Word and the observance of his providences we "prove" what is his good, and acceptable, and perfect will.

This renewing of our minds is a matter which requires constant effort and vigilance. As we make progress in it, we will find that it affects every practice and viewpoint in life. Some of the details involved are itemized by Paul in the closing chapters of the Book of Romans, beginning from our lesson passage. But even these chapters do not cover the entire field of Christian thought and activity. The sum of it all, however, is that love becomes the motivating power of life, instead of selfishness, and this being true, the Christian life becomes one of sacrifice on behalf of others. This is why Paul urges us to present our bodies a living sacrifice, and tells us that this is our "reasonable service."

I Corinthians 8

CHRISTIAN sacrifice is not the giving up of sinful things. We have no right to these in any event. Sacrifice is the giving up of that to which we are justly and righteously entitled. Many suppose that they are Christians simply because they have professed faith in Christ and have repented of their sins. Beyond this, however, is the necessity of presenting oneself for sacrifice. If we take this step it means that we will be willing at any and all times to give up that to which

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we may be justly entitled, especially if, in so doing, we will be rendering a genuine service to one or more of our brethren in Christ.

Our entire life, as Christians, is to be one of sacrifice. All that we have and are is consecrated to the Lord to be used in whatever way he indicates to be his will. But we should be on the alert to notice how this principle of sacrifice may indicate what course we should take even in the little things of life. We have a good example of this in Paul's decision not to eat meat which had been offered to idols, if in doing so it might cause his weaker brethren to offend.

We are not confronted with this particular issue today, but it was one of real concern to many in the Early Church. In the worship of certain heathen gods of that day there was a ceremonial of presenting meat as a sacrifice to idols. The idols, of course, could not eat the meat, or otherwise dispose of it, so later it was put on the market for sale, presumably at greatly reduced prices. This was a blessing to many poor people.

Those mature in the Christian faith realized that the offering of this meat to dead idols did not in any way harm or defile it. Paul knew this. But on the other hand, some new in the truth, possibly having once been associated with this heathen form of worship—and others possibly from among the Jews who were still more or less hampered in their freedom by the

ceremonial background of the Law—could not conscientiously eat this meat, believing it to be defiled.

Paul's position in the church was one of considerable influence. His conduct was undoubtedly very closely watched. If a brother who considered it a sin to eat meat which had been offered to idols should see Paul eating such meat, he might be thereby induced to do so himself without really having his mind changed on the subject from the standpoint of reason. Thus he would be acting contrary to his conscience, and the effect of this would be a weakening of his moral strength.

Paul did not want to be the cause of a brother offending in this way. He knew that it was not wrong for him to eat the meat. But if to do so would work injury to a brother in Christ, then the Christian law of love ruled that he should give up this thing, which, in itself, was right—"I will eat no flesh while the world standeth."

QUESTIONS:

To what extent should a Christian participate in worldly affairs?

In what way, socially, does a Christian experience his highest joys?

Does faith in Christ and repentance of sin make one a Christian?

What does it mean for one to present his body a living sacrifice?

How does a Christian "renew" his mind, and how long does it take?

What principle guided Paul in his decision that under certain circumstances he would not eat meat offered to idols?



"Give Me Thine Heart"

"For I give you good doctrine, forsake ye not My law."

*"My son, give Me thine heart, and let thine eyes
observe My ways."—PROVERBS 4: 2; 23: 26*

JEHOVAH, who possesses infinite power to create and control the universe, does not use that power to coerce his intelligent creatures to obey him. Instead, he sets before them the opportunity of doing his will and lets them make their own decisions. It was thus with our first parents in the Garden of Eden. It was the same with typical Israel, to whom it was said, "Choose you this day whom ye will serve." (Joshua 24: 15) It is in keeping with this principle that our Heavenly Father is dealing with the followers of the Master now.

But while our devotion to God is on an entirely voluntary basis, the Scriptures make it plain that in view of the marvelous things the Lord has done for us, he looks for and expects our love and devotion in return. As our texts indicate, he gives us the truth—"good doctrine"—with all that it includes and implies; and then he asks us to give him our "hearts." When we give the Lord our hearts we give him our all—even life itself. This is what the Heavenly Father expects of us, and nothing short of full heart devotion will merit his "well done" at the end of the way.

God does not expect a blind, unintelligent devotion to him. He seeks a worship and devotion which is based upon the truth—a worship that is "in Spirit and in truth." That is why he first enlightens those whom he invites to give their hearts to him. This enlightenment, while it continually increases as we study to show ourselves more and more approved unto God is, nevertheless, adequate, even before consecration, to constitute a vision of God's love, and to inspire us with a desire to know him better and to serve him

faithfully. David declares, "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Here, in the symbolic language of the typical sacrifices, our devotion to God is shown to follow, and to be the result of our receiving the "light."—Psalm 118: 27

Isaiah Sees the Lord

The Prophet Isaiah tells of having seen the Lord, and that he was "high and lifted up." (Isa. 6:1) The prophet was greatly inspired by this vision. In it he heard the Lord inquiring, "Whom shall I send, and who will go for us?" This is the question that our Heavenly Father puts to each one of us, when, through the truth, he permits us to see the beauties of his character—"high and lifted up." This is the purpose of revealed truth. It is God's method of inspiring us with the desire and determination to lay down our lives in devotion to him. He doesn't coerce us into serving him, but if we are truly inspired by the "vision," our reaction will be like that of Isaiah who replied, "Here am I; send me."

If, through the truth, we see God in the beauty of his holiness, the effect upon us will be the same as it was upon Isaiah; that is, it will cause us to realize our own sinfulness and unworthiness. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." God knew that Isaiah was a man of unclean lips, but he wanted the prophet to realize it also. And he also wanted him to know that it was only because of the provision for cleansing by means of the coal from the altar, that he could render acceptable service to the God whom he saw so "high and lifted up."

Is it not also thus with us? One of the first effects of the truth should be to make us realize our own sinfulness, that we are members of a fallen and dying race, hence cannot of ourselves render acceptable service to God no matter how much we may be inspired to do so. Unless we learn this lesson from the truth, God cannot use us in his service. But learning it, we also discover—even as Isaiah did—that God has made provision for our cleansing. With us that cleansing comes through the blood of Christ. The fundamental facts relating to it constitutes a part of the "good doctrine" which the Lord has given us.

What a marvelous provision! How humble it should make us, and thankful, too, that the God of the universe has not only inspired

us with the desire to serve him, but has made provision whereby, despite our imperfections, we can serve him acceptably. No wonder the apostle admonishes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Cor. 6:1) Yes, beloved, the fact that it is only by God's grace that we are permitted to devote our lives to him, is one of the most important things revealed to us by the truth. And this, in no small degree, should contribute to the inspiration to faithfulness that comes to us through the knowledge of God which the truth reveals.

Divine Authority

While the truth inspires us with a desire to serve the Lord, there may be a question as to whether we have proper authority to aspire to such an honorable and exalted position. Surely we cannot take this honor unto ourselves. Not even Jesus assumed such honor. (Heb. 5:4) Here also, however, truth's vision reveals a further manifestation of divine grace. Not only does the Lord provide us with the robe of Christ's righteousness, enabling us to render acceptable service, but he also gives us of his Spirit to equip us for that service. One of the functions of the Holy Spirit in our lives is the anointing, or authorizing us for service.

Of Jesus and his body members it is prophetically stated, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3

This anointing of the Spirit came first upon Jesus, and each one of his followers receives it in turn from him, as he is inducted into his body. The Apostle John says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (I John 2:27) From this we learn not only that we come under the anointing which Jesus received, but also that in authorizing us to be co-workers with Christ, God also gives us the necessary

knowledge in order that we may be workers "that need not to be ashamed."—II Tim, 2:15

This twofold thought of the "anointing," or authorization for service, is well illustrated by the present day custom of issuing diplomas of competency to physicians and others when they have successfully completed a course at college. Such diplomas are certificates of authorization to serve in the particular field to which they apply. These certificates, however, also give assurance that certain knowledge has been acquired. So it is with the anointing of the Spirit, for it indicates that by God's grace we have acquired certain necessary knowledge in order that we may serve acceptably and efficiently.

Here, then, is a further provision of God's grace. He has given us a diploma authorizing us to represent him, and to be co-workers with his Son. It is difficult to grasp the magnitude of divine grace that is manifested in such a provision as this. Anyone would properly prize very highly a diploma of efficiency he might receive from one or more of the world's outstanding centers of learning such as Harvard, or Yale, or Oxford. But think how much more wonderful it is to possess a diploma authorizing us to represent the God of the universe! Such is the provision of the Spirit's anointing. Thereby we have been made "stewards of the mysteries of God," and "it is required in stewards, that a man be found faithful."—I Cor. 4:1, 2

Spirit Begetting

The vision of truth which we have received reveals that the principal part of our work for God will be after we have finished our sacrificial course this side of the veil. From this standpoint, our present service is somewhat in the nature of an apprenticeship, by which we are being prepared to share in the future work of the kingdom. Faithfulness now involves the sacrifice of our flesh and its interests—a complete sacrifice, in fact, even unto death. It means, also, the giving up of our hope for restitution. In lieu of this, God begets us by his Spirit to a new hope of life.

The begetting of the Holy Spirit is the beginning of a new life, and is a further manifestation of divine grace by which we are provided with all things necessary in order to render acceptable service to our Heavenly Father. Like the other functions of the Holy Spirit, the begetting power reaches us largely through the Word of truth. Not only has the Father made provision for this beginning of a new life in us, but in his Word is all the necessary spiritual food by

which the new creature is nourished and enabled to grow in grace and knowledge and strength until it is finally ready for birth into the glory of the Father's presence.

Here again God's grace goes far beyond our comprehension! To begin with, we were members of a dying race—the fallen and condemned children of Adam. But we are cleansed through the blood of Jesus and begotten to a new nature, and if faithful will one day be taken into the immediate family of God on the divine plane. All of this is not because we have anything of value to offer to the Lord, but because of his provision for us—a provision ample to enable us to attain such heights of glory. Can anyone who grasps the import of this truth consider it commonplace, or treat his opportunity with indifference?

Sealing of the Spirit

God's gift of the Holy Spirit also "seals" us. In Ephesians 1:13 the apostle speaks of being "sealed with that Holy Spirit of promise." This is a lucid statement of what the sealing of the Spirit implies. It is a further function of God's power, reaching us through the Word of truth. It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are hundreds of divine promises by which we are sealed, or guaranteed, success and victory. These promises cover every possible need of the Christian and leave no room whatever for doubt but that, if we do our part, God will see us through to glory. But we must do our part—God expects that of us.

God's promises assure us that when we sin, "we have an advocate with the Father"; when we are weak (I John 2:1), his strength will make us strong; when our enemies attack us, he is greater than all our enemies; when we lack wisdom, he will supply us liberally; when we need spiritual food, he will give us bread; when we need correction, he will chastise us for that purpose; if we are tired and discouraged, he will be to us as a refreshing rock in a weary land; when we need protection, he will be to us a fortress; if we are prone to worry, he assures us that the very hairs of our heads are numbered; if we are concerned about our material needs, he bids us to take no thought for the morrow, for he knows our needs, and will supply them in harmony with what his wisdom sees best. Yes, beloved, God has sealed us with all these wondrous assurances; yea, he guarantees that "all things" will work together for our good if

we love him and are the called according to his purpose.—Romans 8:28

Viewing, therefore, all that God has done for us in giving us the "good doctrines" of the truth, we realize that there is something he can properly expect of us, which is that we give him our hearts. We might hesitate—and properly so—to offer ourselves to him if he had not made every provision whereby such an offering could be used to his glory. But having made every necessary provision for our justification, and for the anointing, begetting, and sealing of the Spirit, we are placed in a position whereby we have "somewhat to offer," and he expects us to make the offering.

"My Son, Give Me Thine Heart"

The Lord's invitation to give him our hearts is in reality an invitation to give him our all. The "heart," symbolically speaking, is the seat of affection, so if we set our affections upon God and the doing of his will, it means that everything we hold dear will be devoted to him. It means that we will live and die for him; that we will sacrifice for him and serve him. Our flesh may endeavor to sidestep the issue of sacrifice, but if our affections are wholly set upon things above, if we have truly given our hearts to the Lord, we will gladly and faithfully carry out the terms of our consecration, knowing that such is but our reasonable service.

The reasonings of our flesh are often very subtle, and we need to be constantly on guard lest we be induced to leave the narrow way of sacrifice. It may be suggested that to give our hearts to the Lord means merely to assume a reverential attitude toward him, and to be appreciative of what he has done for us. We may be led to believe that we can give our hearts to the Lord and keep everything else for ourselves. However the genuineness of our heart devotion to God is demonstrated by the degree to which our time, strength, and means are actually used in his service.

It wouldn't cost us much merely to entertain a kindly feeling toward the Lord, and occasionally give an expression of our love for him. This, at best, would be a case of drawing near to him with our lips, while our hearts actually would be far from him. We can't say to the Lord that we will give him our hearts, but will do as we please with our time: for the giving of our hearts to the Lord means also the giving to him of our time—all of our time—not merely a part of it.

THE DAWN

It is well, therefore, that we daily keep check of how we are using our time; especially with the thought of noting how much of it we are devoting to our own interests, to satisfy the desires of the flesh. If we have truly given our hearts to the Lord, it means that all of our time belongs to him. True, it might not be possible to use all of our time in the direct service of the Lord in the sense of being engaged in tract distribution or preaching the Gospel, or serving the brethren, for the Lord accepts the consecration of our time subject to prior mortgages that may be upon it.

We are to make proper provision for those justly dependent upon us. We are to provide things decent in the sight of all men. The Lord expects us to meet these obligations, and looks upon the necessary time, strength, and means devoted to such purposes as being devoted to him. This makes it possible for each follower of the Master to be a full time servant. What a wonderful provision this is, yet we should be careful that we don't misconstrue its meaning to give us liberty not to devote any of our time directly to the Lord. Here again is where we will need to be on guard against the cunning and misleading sophistries of the flesh.

Our Strength

After six thousand years of downhill travel the human family, generally speaking, is in a very decrepit condition. Being members of the fallen race, we do not have a great deal of strength with which to do anything. The Lord knows this, but at the same time, in asking us for our hearts, he expects that what strength we do have will be freely devoted to his service. After we have used a considerable portion of the little strength we have in making provision for those dependent upon us, there is even less that can be devoted directly to the Lord—so little, in fact, that there is often a temptation not to use it at all.

One of the greatest temptations of the flesh is to take life easy. The new creature needs continually to combat the reasonings of the flesh along this line. "I'm too tired to go to meeting tonight," or "I'll not bother to make that radio call today," or "I'll take a rest this evening instead of making preparation to serve the class next Sunday," etc. These are but examples of how the human mind will attempt to discourage the new creature from using his strength directly in the Lord's service.

(Continued on page 35)

THE FALLACY OF FEAR

Do you fear death? The hereafter? Atomic bombs?
A third global war? The end of the world?

Hear "Frank and Ernest" discuss the plan of God, and from his Word show why there is no need to fear. These revealing discussions are heard nation-wide on the Mutual Network, and in Canada, Australia, Europe, and Panama, as follows (Sundays unless otherwise indicated):

ALABAMA				Salinas-Monterey	KSBW 1380 11:00 a.m.
Anniston	WSPC 1390	12:15	p.m.	San Diego	KGB 1360 11:00 a.m.
Birmingham	WTNB 1490	1:00	p.m.	San Francisco	KFRC 610 12:15 p.m.
Decatur	WMSL 1400	12:15	p.m.	San Luis Obispo	KVEC 920 12:30 p.m.
Eufaula	WULA 1240	11:45	a.m.	Santa Barbara	KDB 1490 5:00 p.m.
Fort Payne	WFPA 1400	12:15	p.m.	Stockton	KXOB 1280 11:00 a.m.
Gadsden	WJBY 1240	12:15	p.m.	Tulare-Visalia	KCOK 1270 12:00 noon
Huntsville	WBHP 1230	11:45	a.m.	COLORADO	
Montgomery	WJJJ 1170	12:15	p.m.	Denver	KFEL 950 11:15 a.m.
Selma	WHBB 1490	12:15	p.m.	Grand Junction	KFXJ 920 10:45 a.m.
Sylacauga	WFEB 1340	11:45	a.m.	Pueblo	KCSJ 590 10:45 a.m.
Talladega	WHTB 1230	12:15	p.m.	CONNECTICUT	
Troy	WTBF 1490	12:15	p.m.	Bridgeport	WICC 600 12:45 p.m.
ARIZONA				Hartford	WONS 1410 12:45 p.m.
Bisbee	KSUN 1230	9:30	a.m.	Waterbury	WWCO 1240 12:45 p.m.
Phoenix	KOY 550	8:30	a.m.	DELAWARE	
Tucson	KTUC 1400	12:30	p.m.	Wilmington	WAMS 1380 12:45 p.m.
Yuma	KYMA 1400	8:30	a.m.	DISTRICT OF COLUMBIA	
ARKANSAS				Washington	WEAM 1390 12:45 p.m.
Arkadelphia	KVRC 1240	1:00	p.m.	FLORIDA	
Camden	KAMD 1450	12:15	p.m.	Daytona Beach	WROD 1340 12:45 p.m.
Fort Smith	KWHN 1320	8:00	p.m.	Fort Pierce	WIRA 1400 12:45 p.m.
Hope	KXAR 1490	11:45	a.m.	Gainesville	WRUF 850 12:45 p.m.
Hot Springs	KWFC 1340	12:15	p.m.	Jacksonville	WJHP 1320 12:45 p.m.
Jonesboro	KBTM 1230	1:00	p.m.	Key West	WKWF 1600 12:45 p.m.
Little Rock	KXLR 1450	12:00	noon	Lakeland	WONN 1230 12:45 p.m.
Pine Bluff	KOTN 1490	1:00	p.m.	Miami	WKAT 1360 12:45 p.m.
Stuttgart	KWAK 1240	11:45	a.m.	Ocala	WTMC 1290 12:45 p.m.
CALIFORNIA				Orlando	WLOF 950 9:30 a.m.
Bakersfield	KAFY 1490	11:00	a.m.	Pensacola	WBSR 1450 11:45 a.m.
Blythe	KYOR 1440	10:15	a.m.	St. Petersburg	WTSP 1380 12:45 p.m.
Brawley	KROP 1300	9:00	a.m.	West Palm Beach	WIRK 1290 12:45 p.m.
Calexico	KICO 1490	7:00	a.m.	Winter Haven	WSIR 1490 2:15 p.m.
Chico	KHSL 1290	11:00	a.m.	GEORGIA	
Fresno	KYNO 1300	5:30	p.m.	Atlanta	WGST 920 12:45 p.m.
Indio	KREO 1400	9:00	a.m.	Augusta	WBBQ 1340 1:45 p.m.
Los Angeles	KHJ 930	11:00	a.m.	Brunswick	WMOG 1490 12:45 p.m.
Marysville	KMYC 1450	11:00	a.m.	Cartersville	WBHF 1450 12:45 p.m.
Merced	KYOS 1480	11:00	a.m.	Dublin	WMLT 1340 12:45 p.m.
Palm Springs	KREO 1400	9:00	a.m.	Elberton	WSGC 1400 12:45 p.m.
Paso Robles	KPRL 1230	12:30	p.m.	Fitzgerald	WBHB 1240 12:45 p.m.
Redding	KVCV 600	11:00	a.m.	Gainesville	WGGA 1240 1:15 p.m.
Riverside	KPRO 1440	9:00	a.m.	Macon	WNEX 1400 10:15 p.m.
Sacramento	KXOA 1470	6:00	p.m.		

Milledgeville WMVG 1450 12:45 p.m.
 Newnan WCOH 1400 12:45 p.m.
 Rome WRGA 1470 12:45 p.m.
 Savannah WCCP 1450 12:45 p.m.
 Statesboro WWNS 1490 12:45 p.m.
 Tifton WWGS 1340 7:00 p.m.
 Waycross WAYX 1230 12:45 p.m.

IDAHO

Boise KFXD 580 10:45 a.m.
 Coeur D'Alene KVNI 1240 5:15 p.m.
 Idaho Falls KID 1350 10:45 a.m.
 Lawiston KRLC 1350 11:00 a.m.
 Pocatello KEYY 1240 10:45 a.m.
 Twin Falls KVMV 1450 10:45 a.m.
 Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 11:45 a.m.
 Chicago WGN 720 12:15 p.m.
 Herrin WJPF 1340 11:45 a.m.

INDIANA

Bedford WBIW 1340 11:45 a.m.
 Fort Wayne WKJG 1380 10:30 a.m.
 Indianapolis WBIC 1070 11:30 a.m.
 Vincennes WAOV 1450 10:45 a.m.

IOWA

Clinton KROS 1340 8:30 p.m.
 Des Moines KIOA 940 1:00 p.m.
 Dubuque KDTH 1370 11:45 a.m.
 Fort Dodge KVFD 1400 12:45 p.m.
 Marshalltown KFJB 1230 1:15 p.m.
 Mason City KRIB 1490 11:45 a.m.
 Ottumwa KBIZ 1240 12:15 p.m.
 Shenandoah KFNF 920 11:45 a.m.
 Sioux City KTRI 1470 11:45 a.m.

KANSAS

Great Bend KVGB 1590 12:00 noon
 Topeka KTOP 1490 6:30 p.m.
 Wichita KAKE 1240 11:45 a.m.

KENTUCKY

Hazard WKIC 1340 12:15 p.m.
 Henderson WSON 860 12:00 noon
 Lexington-Versailles WVLC 590 12:15 p.m.
 Louisville WGRC 790 12:15 p.m.
 Maysville WFTM 1240 12:45 p.m.
 Pikeville WPKE 1240 12:45 p.m.
 Somerset WSFC 1240 2:45 p.m.

LOUISIANA

Alexandria KVOB 970 12:30 p.m.
 Baton Rouge WAFB 1460 12:15 p.m.
 New Iberia KANE 1240 11:45 a.m.
 New Orleans WNOE 1450 8:15 a.m.
 Shreveport KENT 1550 12:15 p.m.

MAINE

Augusta WFAU 1340 12:45 p.m.
 Biddeford WIDE 1400 12:45 p.m.
 Portland WMTW 1490 12:45 p.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
 Cambridge WCEM 1240 12:45 p.m.
 Hagerstown WJEF 1240 12:45 p.m.
 Salisbury WBOC 960 12:45 p.m.

MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.
 Fall River WALE 1400 12:45 p.m.
 Fitchburg WEIM 1340 1:15 p.m.
 Greenfield WHAI 1240 12:45 p.m.
 Lowell-Lawrence WLLH 1400 12:45 p.m.
 W. Yarmouth WOCB 1240 12:45 p.m.
 Worcester WAAB 1440 12:45 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
 Battle Creek WBCK 930 12:45 p.m.
 Cadillac WATT 1240 12:45 p.m.
 Detroit CKLW 800 9:30 a.m.
 Flint WBBC 1330 12:45 p.m.
 Iron River WIKB 1230 11:45 a.m.
 Ironwood WJMS 630 11:45 a.m.
 Marquette WDMJ 1340 12:45 p.m.
 Muskegon WKNK 1600 12:45 p.m.
 Petoskey WMBN 1340 12:45 p.m.
 Port Huron WHLS 1450 12:45 p.m.
 Saginaw WSGW 790 12:45 p.m.
 Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 11:45 a.m.
 Bemidji KBUN 1450 12:45 p.m.
 Brainerd KLIZ 1400 11:45 a.m.
 Duluth WREX 1080 11:45 a.m.
 Fergus Falls KGDE 1230 11:45 a.m.
 Minneapolis-St. Paul WDRY 1130 6:45 p.m.
 Wadena KWAD 920 11:45 a.m.

MISSISSIPPI

Grénada WNAG 1400 12:30 p.m.
 Jackson WRBC 620 12:15 p.m.
 Laurel WLAU 1490 10:15 a.m.
 Tupelo WELU 1490 12:15 p.m.
 Vicksburg WQBC 1420 12:15 p.m.

MISSOURI

Jefferson City KWOS 240 11:45 a.m.
 Kansas City KCMO 810 7:15 p.m.
 St. Louis WIL 1430 9:45 a.m.
 Sedalia KDRO 1490 11:45 a.m.
 Springfield KICK 1340 11:45 a.m.

MONTANA

Butte KOPR 550 11:15 a.m.
 Great Falls KNON 560 11:00 a.m.
 Helena KFDW 1340 10:45 a.m.
 Miles City KRJF 1340 10:45 a.m.

NEBRASKA

Fremont KFGT 1340 11:45 a.m.
 Kearney KGFV 1340 11:45 a.m.
 Lincoln KOLN 1400 11:45 a.m.
 McCook KBRL 1450 11:45 a.m.
 Omaha KBON 1490 11:45 a.m.

NEVADA

Las Vegas KRAM 920 9:45 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.

NEW JERSEY

Atlantic City WMDI 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
 Clovis KICA 1240 10:45 a.m.
 Las Vegas KFUN 1230 10:45 a.m.
 Raton KRTN 1490 10:45 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
 Auburn WMBO 1340 12:45 p.m.
 Buffalo WBNY 1400 8:45 a.m.
 Kingston WKNY 1490 12:45 p.m.
 New York WJZ 770 11:15 a.m.
 Oneonta WDOS 1400 12:45 p.m.
 Plattsburg WIRY 1340 12:45 p.m.
 Rochester WVET 1280 12:45 p.m.
 Syracuse WNDR 1260 1:00 p.m.
 Utica WKAL 1450 12:45 p.m.

NORTH CAROLINA

Burlington WBBB 920 12:45 p.m.
 Brevard WPNF 1240 12:45 p.m.
 Charlotte WAYS 610 10:45 a.m.
 Durham WSSB 1490 12:45 p.m.
 Fayetteville WFNC 1450 12:45 p.m.
 Greensboro WGBG 980 12:45 p.m.
 Hendersonville WHKP 1450 1:30 p.m.
 Kinston WELS 1010 12:45 p.m.
 New Bern WHIT 1450 12:45 p.m.
 Newton WNNC 1230 12:45 p.m.
 Raleigh WRAL 1240 12:45 p.m.
 Salisbury WSTP 1490 12:45 p.m.
 Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPM 1390 12:15 p.m.
 Valley City KOVC 1490 12:15 p.m.

OHIO

Bellair WTRF 1290 12:45 p.m.
 Cincinnati WCPO 1230 12:45 p.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WHKC 610 12:45 p.m.

Dayton WONE 980 12:45 p.m.
 Hamilton WMOH 1450 12:45 p.m.
 Marietta WMOA 1490 1:15 p.m.

OKLAHOMA

Altus KWHW 1450 2:30 p.m.
 Elk City KASA 1240 2:30 p.m.
 Enid KGWA 960 11:45 a.m.
 Muskogee KMUS 1380 12:15 p.m.
 Oklahoma City KOCY 1340 11:45 a.m.
 Okmulgee KHBG 1240 12:15 p.m.
 Ponca City WBBZ 1280 11:45 a.m.
 Tulsa KOMO 1340 12:15 p.m.
 Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOJ 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WJSW 1290 12:45 p.m.
 Bradford WESB 1490 12:45 p.m.
 Easton WEST 1400 12:45 p.m.
 Hanover WHVR 1280 12:45 p.m.
 Harrisburg WKBO 1230 12:45 p.m.
 Huntingdon WHUN 1400 12:45 p.m.
 Lancaster WGAL 1490 12:45 p.m.
 New Castle WKST 1280 12:45 p.m.
 Philadelphia WFIL 560 12:15 p.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Pottsville WPAM 1450 12:45 p.m.
 Reading WRAW 1340 12:45 p.m.
 St. Mary's WKBI 1400 6:30 p.m.
 Shamokin WISL 1480 2:45 p.m.
 Washington WJPA 1450 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
 Columbia WNOK 1230 12:45 p.m.
 Dillon WDSC 800 12:45 p.m.
 Georgetown WGTN 1400 12:45 p.m.
 Greenville WAKE 1490 12:45 p.m.
 Newberry WKDK 1240 12:45 p.m.
 Orangeburg WRNO 1450 12:45 p.m.
 Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Chattanooga WAGC 1450 12:45 p.m.
 Columbia WKRM 1340 12:15 p.m.
 Johnson City WBEJ 1240 12:45 p.m.

Greeneville	WGRV	1340	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Knoxville	WKGN	1340	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Memphis	WHBQ	560	12:15	p.m.	Yakima	KYAK	1400	12:45	p.m.
Nashville	WMAK	1300	11:45	a.m.	WEST VIRGINIA				
Oak Ridge	WATO	1490	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Union City	WENK	1240	12:45	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
TEXAS					Welch	WBRW	1340	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Williamson	WBTH	1400	12:45	p.m.
Amarillo	KAMQ	1010	12:30	p.m.	WISCONSIN				
Bay City	KIOX	1270	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Borger	KHUZ	1490	11:45	a.m.	Ashland	WATW	1400	12:00	noon
Brownwood	KBWD	1380	12:15	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Corpus Christi	KUNO	1400	12:01	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Janesville	WCLO	1230	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	La Crosse	WLCX	1490	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	Manitowac	WOMT	1240	1:45	p.m.
Huntsville	KSAM	1490	12:30	p.m.	Medford (Wed.)	WIGM	1490	9:30	a.m.
Lubbock	KCBD	1590	12:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	Rhineland	WOBT	1240	11:45	a.m.
Pecos	KIUN	1400	1:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	WYOMING				
Port Arthur	KPAC	1250	12:15	p.m.	Casper	KSPR	1470	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Lander	KOVE	1230	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	Rock Springs	KVRS	1360	10:45	a.m.
Tyler	KGKB	1490	12:15	p.m.	CANADA				
Vernon	KVWC	1490	12:00	noon	Brockville	CFJM	1450	10:30	a.m.
Waco	KWTX	1230	10:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
UTAH					Halifax	CJCH	920	10:00	a.m.
Logan	KVNU	610	10:45	a.m.	Kentville, N. S.	CKEN	1490	2:15	p.m.
Ogden	KLO	1430	10:45	a.m.	Niagara Falls	CHVC	1600	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Provo	KOVO	960	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Salt Lake City	KALL	960	10:45	a.m.	St. John's	VOCM	590	9:00	p.m.
VERMONT					Toronto	CKFH	1400	9:45	a.m.
Rutland	WSYB	1380	12:45	p.m.	Vancouver	CJOR	600	10:45	a.m.
Waterbury	WDEV	550	12:45	p.m.	Windsor, N. S.	CFAB	1450	2:15	p.m.
VIRGINIA					Winnipeg	CKY	580	12:45	p.m.
Clifton	WCFV	1230	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
Front Royal	WFTR	1450	12:45	p.m.	Yorkton	CJGX	940	10:15	a.m.
Galax	WBOB	1400	12:45	p.m.	PANAMA				
Lynchburg	WWOD	1390	12:45	p.m.	Panama City	HOXO	760	7:15	p.m.
Norfolk	WSAP	1490	12:45	p.m.	EUROPE				
Orange	WJMA	1340	12:45	p.m.	"RADIO LUXEMBOURG" I and "RADIO LUXEMBOURG" II 11:15 p.m. (Mondays)				
Richmond	WLEE	1450	10:45	a.m.	British Time				
Roanoke	WROV	1240	12:45	p.m.	RADIO MONTE CARLO 8:45 a.m. (Italian language)				
Waynesboro	WAYB	1490	12:45	p.m.	AUSTRALIA				
WASHINGTON					Geelong	3GL	222 metres	10:00	a.m.
Bellingham	KPUG	1170	11:15	a.m.	Perth	6KY	227 metres	4:45	p.m.
Centralia	KELA	1470	11:00	a.m.	Sydney	2KY	294 metres	8:15	a.m.
Everett	KRKO	1400	12:45	p.m.					
Olympia	KGY	1240	11:00	a.m.					
Seattle	KVI	570	11:00	a.m.					
Spokane	KNEW	790	5:15	p.m.					

Talents

Through the Lord's astonishing provision of grace, we have certain talents we can use for him—some have one, some have more. But whatever our talents may be, the Lord expects them to be used in his service. We are not to reason that because we cannot serve in the same manner as others, we have no way of serving the Lord. "What is that in thine hand?" is a question that the Lord is asking of all those who have given their hearts to him.

We have already mentioned the talent of time and the talent of strength, but there are many others. Nearly all of us have at least a small amount of influence. It may be quite circumscribed, limited perhaps, to a small circle of relatives or friends; but it is a talent we can use to the Lord's glory, if we will. True, it often happens when one sees the vision of truth, that his own people turn against him, and his name is cast out as evil. Yet among friends and relatives there is occasionally one, perhaps more, who will listen to the truth when presented by one who is near and dear.

In the faithful use of our talent of influence, we are quite liable to lose whatever reputation we may have among our friends; but this is the privilege we have of walking in the footsteps of Jesus. Of him we read that he "made himself of no reputation." (Phil. 2:7) If our hearts are truly given to the Lord we will gladly make ourselves of no reputation among men.

The money talent also comes under the jurisdiction of the heart. We can't say to the Lord, "I'll gladly give you my heart, my time, my strength, my influence, but let me keep my money." Some find it easier to use their money talent than almost any other. It is true, nevertheless, that often the most crucial test of the sincerity of our consecration is to transfer our affection from the mammon of unrighteousness to the true God. We are to exhort one another to love and to good works, and we should be glad to be reminded of all the various ways in which we can prove our heart devotion to God.

The Little Things

The Scriptures lay great stress upon the little things we are able to do for the Lord. Perhaps that's because none of us is in a position to do anything but what is little. Surely we don't want to be in the class who claim God's favor because of the great and "wonderful works" they perform for him. (Matt. 7:22) Special atten-

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tion is called to the widow's "mites," and may we not apply the principle here involved to any of the little services we can render?—Mark 12:42; Luke 21:2

The widow's two mites are not mentioned because they were merely mites; but because they represented the utmost that the widow could do. If our utmost along any line is equal to four mites instead of two, the Lord will expect the four mites. Whether our offering is of time, or strength, or influence, or whatever it may be, it will be acceptable to God only if it represents our all.

The man of the parable who learned of a valuable pearl buried in a field, sold all that he had in order to purchase that field. The purchase price was all that he had, whether it was much or little. So with us. We have learned of a pearl of great price, the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) We can obtain that pearl if we are willing to give up all that we have for it, no matter how little our all may be. And no matter how many talents we have, we can't hold any of them back for ourselves, and still have enough left to buy the field.

All that we have is the price of joint-heirship with the Master. Inasmuch as the Heavenly Father has made every provision whereby we are able to give our all in an acceptable manner, he expects this of us. Shall we not, then, strain every nerve to respond to the divine invitation, "My son, give me thine heart"!

WEEKLY PRAYER MEETING TEXTS

JULY 5—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ."—II Corinthians 10:4, 5 (Z. '99-11. Hymn 145)

JULY 12—"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36 (Z. '99-57. Hymn 9)

JULY 19—"The cup which My Father hath given Me, shall I not drink it?"—John 18:11 (Z. '99-118; '01-91. Hymn 110)

JULY 26—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Revelation 2:17 (Z. '99-140. Hymn 127)

"After the Order of Melchisedec"

HEBREWS—CHAPTER VII

Verses 1, 2—*"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."*

IT IS in chapter 5, verses 6, 10, and 11, that Paul first mentions Melchisedec as a type of Christ, and there he wrote that he had "many things" to say about him, things which to the Hebrews would seem "hard to be uttered" because, as the apostle explains, they were "dull of hearing." Again, in the last verse of chapter 6, Jesus is referred to as "an High Priest forever after the order of Melchisedec." And now, in the seventh chapter, Paul itemizes the "many things" about Melchisedec which prove him to be a type of Christ, the reigning priest of the millennial age. This entire chapter is devoted to showing how much greater in every way, typical and antitypical, was the Melchisedec priesthood than the Aaronic order.

Melchisedec was both a king and a priest, and from God's standpoint a very highly honored priest. Abraham, a friend of God upon the basis of his faith, was highly honored by Jehovah, but Abraham paid tithes to Melchisedec—giving to him a tenth of all the spoils of battle on the occasion when he slaughtered the kings who had taken Lot, his nephew, into captivity.—Gen. 14: 18-20

The title "Melchisedec" is a very significant one, being made up of *melek*, meaning king, and *tsedek*, meaning righteousness. He actually was King of Salem. Salem means "peace," so Melchisedec was "King of peace." What a clearly defined type Melchisedec was, therefore, of the One concerning whom the Prophet Isaiah wrote that "of the increase of his government and peace there shall be no end."—Isa. 9:7

Verse 3—*"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."*

The evident thought of this text is that Melchisedec was without father or mother in the priesthood—he did not inherit the office from his parents. It was given to him directly by God. Paul emphasizes this point in order to offset the doubts some might have concerning Jesus, that not being of the Levitical tribe he could not therefore be a priest. In the Jewish age arrangement, it was God who constituted the Levitical tribe the one from which priests were to be taken; so God had the authority and power to exalt others to the priesthood. This he did in the case of Melchisedec, and also Christ, the antitypical Melchisedec.

In the Aaronic order of priesthood there was an arrangement of succession, but not so in the higher, or Melchisedec order. Melchisedec had no predecessor nor successor in the priesthood. In this respect he was like “the Son of God,” who similarly is the only one in this highest of all priestly orders. Paul explains that the typical significance of this is that Christ “abideth a priest continually.”

Verses 4-10—*“Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed by the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.”*

Paul’s reasoning in these verses is irrefutable. Abraham is counted one of the greatest, if not the greatest, hero of faith mentioned in the Bible. In Romans 4:13, he is designated the “heir of the world.” Yet he paid tithes to Melchisedec, and, as Paul states, “The less is blessed of the better.” (vs. 7) The head of Israel’s priestly tribe, that is, Levi, himself paid tithes to Melchisedec while still in the loins of Abraham. None of the Levitical tribe, not even the priests could, therefore, be as great as Melchisedec.

“Of whom it is witnessed that he liveth.” There is no record of the birth or death of Melchisedec. All we know is that he lived.

This makes him a fitting type of the perpetual priestly office of Christ, of whom it is prophetically stated, "Thou art a priest forever after the order of Melchisedec." (Ps. 110:4; Heb. 5:6) In this statement Paul may also have been alluding to the testimony of the "two men" at the tomb of the antitypical Melchisedec, when they asked the women who were looking for Jesus' body, "Why seek ye the living among the dead?" or, as the marginal translation states, why seek "him that liveth."—Luke 24: 5

Verse 11—*"If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"*

In this verse Paul presents still another argument as to why believers should expect that the Aaronic priesthood would be succeeded by another and higher priestly order. It was the fact that the Levitical, or Aaronic, priesthood did not bring perfection to those who were served by it. "God, who at sundry times and in divers manners" had spoken to the Jewish fathers by the prophets had foretold that there would be another priesthood established, one after the order of Melchisedec, and now the inspired Paul is pointing out another reason why this was necessary.

Verses 12-17—*"For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec."*

Hebrews who had accepted Christ would not find it easy to understand why changes needed to be made in the Law in order for Jesus to serve as a priest, so in these verses Paul's reasoning is to show why this change was the logical thing to expect, and quite in harmony with God's arrangement. Priests of the Levitical order served by hereditary rights. One could not begin service until he was thirty years of age, and he had to retire at fifty. If he died between these ages, his successor was immediately installed in office.

But Jesus was not of the tribe of Levi, so according to this hereditary arrangement of the Law, he could never be eligible for the priesthood. But in the divine plan a higher priestly order was designed for him. By the hereditary arrangement one could become a priest regardless of whether or not he was worthy of the office, but under the Melchisedec order this could not be. So far as his priestly service was concerned, Melchisedec was "without beginning of days nor end of life." His genealogy is not recorded. None of his qualifications for the priesthood are recorded. His was simply a case of being chosen by God. It is this great fact that stands out in the case of Jesus, the antitype of Melchisedec.

The very fact that priests of the Aaronic order inherited their positions was an evidence of the temporary nature of their service. But with the Melchisedec order the reverse is true. No time element entered into this arrangement. Thus Melchisedec is a suitable type of the endless life and continuing priesthood of Jesus. As Paul presents it, the "power" or authority for Christ's appointment as a priest was that of "an endless life," this being in harmony with the prophecy which foretold his appointment.

Verses 18, 19—*"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."*

The "law . . . was weak through the flesh," Paul wrote. (Rom. 8:3) The reason the Law failed was not because there was something wrong with it, but because of the imperfections of those who attempted to obtain life under its provisions. Since the Israelites proved by their own failure under the Law that its arrangements were not adequate to bring perfection and life to fallen human beings, it was automatically disannulled and the way opened for a new arrangement.

Since the Law made nothing perfect, this was additional reason for the appointment of another priesthood, and it is in connection with this that we have been given a "better hope," a hope which, when it matures, will result in perfection. It is a hope which includes the prospect of serving and reigning with Christ in the future work of blessing the obedient of mankind with "restitution" to perfection. Christ is not now a reigning Priest, but we have the assurance that he "ever liveth to make intercession" for us, and that

through the merit of his shed blood we are "reckoned" perfect by God. (Heb. 7:25) Thus, being "justified by faith, we have peace with God," and can "draw nigh" unto him, going "boldly unto the throne of grace."—Rom. 5:1; Jas. 4:8; Heb. 4:16

Verses 20, 21—"*And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec:)*"

Jesus was not only appointed by God to be a priest, but his appointment was confirmed by a divine oath. Surely, then there should be no question in anyone's mind concerning his right to be a priest, yea, even a greater right than those who became priests merely by heredity.

Verse 22—"*By so much was Jesus made a surety of a better testament.*"

"By so much"—this seems to refer to the great authority of Jesus' appointment to the priesthood as indicated by the fact that it was confirmed by God's oath. God's original covenant of blessing, which embraces the hope of both the church and the world, was confirmed by divine oath. This was the covenant made to Abraham. This is probably why Paul associates the "better covenant" with the assurance of the divine oath.

The expression "better covenant," is in contrast with the Law Covenant. The covenant principally referred to is doubtless the promised "new covenant." (Jer. 31:31) By his death and resurrection Jesus became the "surety" for this covenant. But by the same token he also made sure of our acceptance under the terms of the Sarah feature of the original Abrahamic Covenant—that part of the covenant which calls for the development of the "seed" which is to bless all the families of the earth. See Galatians 3:27-29; 4:19-31.

Verses 23, 24—"*And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*"

Who could fail to see this advantage of the Melchisedec order of priesthood! Christ "ever liveth to make intercession"—a priest "forever." We can well imagine the case of an earnest Israelite under the Law Covenant seeking to live close to God, and leaning heavily upon a certain high priest for counsel and encouragement. He would become acquainted with the priest, and the priest would get to understand him and be able thus to better serve him. But suddenly this high priest dies. What a tragedy this would be for the one who depended so largely upon him.

But this is not true of our High Priest, Jesus, for he "ever liveth," and is ready at all times to make intercession for us. And he understands us, too—knows our every weakness, yet loves us with an everlasting love. No wonder he is able to "save to the uttermost" those who "come unto God by him." Those who desire to return to God and to his fellowship and blessing are helped and shown the way. Christ's merit is imputed to them to cover their defects; and his intercession is able to make their earnest efforts successful. What a Savior! What a Priest!

Verses 26-28—"*For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated [margin, 'perfected'] forevermore.*"

"For such an High Priest became us" or ours. He was "holy"—wholly devoted to his Heavenly Father, with a devotion prompted by love and based upon knowledge. He was "harmless"—his every influence was beneficial. He was "undefiled"—not only from the standpoint of the Law, but morally pure as well. He was "separate from sinners"—he did not derive his life from Adam, but merely his physical makeup, nor was he in any way tainted with human imperfections, as typified by the Levitical priesthood being separated from every contact with the dead or with impurity. He is now "higher than the heavens"—a reference to Jesus' high exaltation when he was raised from the dead, "far above all principality, and power, and might, and dominion, and every name that is

named." (Eph. 1:20, 21) It was because Jesus was thus exalted that he is now able to appear in the presence of God for us.

The contrast between the sacrificial work of the Levitical priesthood and the sacrifice of Jesus is in the fact that they needed to keep repeating their work, but Jesus offered himself only once. The typical priests offered sacrifice, first for their own sins, and "then for the people's," Paul states. Then he explains concerning Jesus that "this he did" when he offered up himself; that is, he offered sacrifice for the sins of his body members, the church, and also for the people's sins. Paul has just explained that Jesus, personally, was holy, and separate from sinners. But he had heard Jesus inquire, "Saul, Saul, why persecutest thou me?" (Acts 9:4) Jesus thus acknowledged his footstep followers as a part of himself, and it was for these that he offered himself in sacrifice, and also for the people of the whole world. Or, to quote the apostle again, he became the "propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

Jesus was perfect as a man, and the experiences through which he passed while offering himself in sacrifice perfected him as a new creature; in the sense, that is, of being developed, or made complete. Thus he became fully qualified to serve as our High Priest now, and for the world in the age to come. In that future work his church will serve with him.

—CONTRIBUTED

Beheaded Souls

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."—REVELATION 20:4

TO SEE human souls which had been beheaded would be a strange sight indeed if the soul is an invisible something which lives in the body, and escapes when the body dies. But when we recognize that the term soul as used in the Bible denotes the entire being, this text becomes understandable. The meaning would be the same if the Revelator had said, "I saw those who had been beheaded," etc. The text is speaking of the true followers of Jesus who will reign with him during the thousand years of his kingdom. Not all of these are literally beheaded, but all do suffer with him. However, all surrender their own wills, and accept the will of God through Christ. Thus Christ becomes their Head, and in this symbolic sense they are all "beheaded." It is another way in which the Scriptures set forth the thought of full consecration to the divine will.

The Atoning Work of Jesus

My minister informs me that "Frank and Ernest" deny the atoning value of the work of our Lord Jesus on Calvary's cross, and that you teach "Jesus' suffering did not pay the debt of sin." Please tell me if this is so.

THE Scriptures are clear in their statements which tell us the reason our Lord came into the world. He himself said: "The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." (Matt. 20:28) The Apostle Paul in I Corinthians 15:3 says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." By God's grace, both "Frank and Ernest," without equivocation, believe and teach that only through the redemptive work of Jesus Christ is salvation possible to those who believe.

"The wages of sin is death" (Rom. 6:23), says the apostle. Suffering alone was not the penalty for sin, and therefore suffering alone on our Lord's part would not have paid the wages of sin for us, nor would suffering alone have opened the door of salvation. In Hebrews 2:9 we read: "But we see Jesus, who was made a little lower than the angels for the suffering of

death, crowned with glory and honor; that he by the grace of God should taste death for every man." Thus the Scriptures clearly teach that in the laying down of his life, his perfect human life, the ransom was provided for Adam and for all of Adam's race. Adam was cut off from fellowship with God through becoming a sinner. Our Redeemer took the sinner's place, and for a short time the Father's face was turned from him, calling forth his cry, "My God, my God, why hast thou forsaken me?"—Matt. 27:46

A truth that is overlooked by many is that at Jordan, through the Holy Spirit descending upon him, Jesus became a new creature, the Anointed One, and as a new creature he was "made perfect," that is, he was developed to completeness through suffering, as it is written in Hebrews 2:10: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." It was also necessary that he suffer certain experiences of his life in order for him to be sympathetic with those who have been born under sin, as taught in Hebrews 2:17, 18, which reads: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

The Dawn's Affiliation

Is The Dawn affiliated with any one of the denominations? If so, which one? Who are the sponsors of the General Convention at Bowling Green, Ohio, announced in your magazine?

THE DAWN is affiliated with no denomination, for we believe that denominationalism has, through the history of many years, restricted Christians in their liberties. The origin of many denominations has been based upon honesty, as the reformer-founder endeavored to get away from the errors which had crept into the church during the Dark Ages; and many of these men made progress toward the true light. But the followers of these reformers have built denominations around their leaders and have, for the most part, made no further progress in the search for truth. We do not choose to make the same mistake, and therefore we have cut ourselves loose from all denominational bias in our constant desire to "walk in truth."—III John 3

Because the Bible says, "Prove all things; hold fast that which is good" (I Thess. 5:21), we preach not ourselves, but Christ; demanding a "thus saith the Lord" for what we believe and teach. We believe that the Old and New Testaments alike are inspired by God, and we rely upon them for

instruction in righteousness. And besides, we have no desire to form a new sect, for we are content to serve the Lord and his flock to the best of our ability, without any thought of monetary reward, thankful for the truth which he has given us and rejoicing in the blessing of the Lord which "maketh rich" in the things of God.—Prov. 10:22

The Dawn is not alone in holding to these high ideals. There are many groups throughout the land who hold to the same principles of spiritual fellowship as we. These groups, or classes, meet together and study the Word of God untrammelled by any creed or "confession of faith." They endeavor to have as their teachers those who are clear in their understanding of the truths which are due to be understood in this harvest time of the Gospel age, but they welcome to their fellowship every person who confesses faith in the redemptive blood of Jesus Christ.

It is but natural that these various groups, scattered over the world, and yet bound closely to each other by the mutual ties of faith and hope, should want to get together in a general convention. The gathering at Bowling Green, Ohio, from August 18 to 25, is the result of this mutual bond of love. The General Convention is supported by these lovers of truth, but it is self-perpetuating. Each year those in attendance elect a committee from among the delegates, whose duty it is to take care of the details incidental to the next year's meeting. Therefore it can be said that the convention

at Bowling Green is sponsored by many groups of free Bible Students. The Dawn is happy to unite with all such. We pray a blessing upon those who attend the General Convention at Bowling Green.

John the Baptist's Reward

Luke 7:28 reads, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." I have been raised in the Baptist Church but have never heard a satisfactory explanation of this text. Surely this does not teach that John the Baptist didn't go to heaven?

THE Master loved John the Baptist, and it would be difficult to speak words of higher tribute of anyone than Jesus spoke of the man who baptized him in the river Jordan, as recorded in Luke 7:24-28. Yet his teaching is clear and definite that John the Baptist did not go to heaven, and this teaching has puzzled students of the Bible for many a day. We are not accountable for having imbibed errors during our youth from our teachers, but let us not reject a truth that is presented from the Scriptures. When we apply the truth which "Frank and Ernest" continually emphasize—that there are two divisions to God's kingdom, one heavenly and one earthly—to our text, it immediately becomes clear.

The way to spiritual life was not opened up to any of Adam's children until after Christ's death and resurrection. At Pentecost those

who were ready received the Holy Spirit and entered the narrow way to spiritual life in heaven. But John was not among them, for prior to Pentecost he had been beheaded. John, therefore, will not be of the spiritual kingdom, but will be in the earthly kingdom along with Abraham, Isaac, and all the prophets who lived and died before Christ's death and resurrection opened the way to "life and immortality." (II Tim. 1:10) The Master said in Luke 16:16, "The Law and the prophets were until John"; thus we know that he was the last of the prophets. The reward which the prophets will receive is different from that of the church class. The church receives a heavenly reward; the prophets an earthly one. They will enjoy the blessings of human perfection. In Hebrews, chapter 11, we are told of the faith of these ancient worthies, that they "pleased God" (verse 5), but we are also told that the church class must be complete, having been raised from the dead, before these prophets of old will receive their reward. Hebrews 11: 13, 39, 40, reads: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [the church], that they without us should not be made perfect."

It would appear that John the Baptist knew of God's plan to re-

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ward him in a different way than he rewards the church, for he said, as recorded in John 3:29: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." He perceived that in God's providence he had a very honorable work to do, and was content to be a friend of the Bridegroom throughout eternity rather than to be a member of the bride class.

Paul's Humility

In Ephesians 3:8 we read: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." If the apostle, by his own confession, is "less than the least of all saints," are we not to conclude that he is not of the spiritual class?

THESE are the apostle's own words, but in another place (I Tim. 1:15) he said: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." In I Corinthians 15:9 the key to an understanding of our text is found, when the apostle said: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

A realization of the wrong he had done in consenting to the stoning of Stephen, the first Christian martyr, and in committing many of the early Christians to prison, both men and women, remained with the Apostle Paul throughout the years of his ministry, and kept him humble. (Acts 8:1-3) But to conclude that he did not have a spiritual hope would be wrong, and out of harmony with the apostle's own testimony upon this point when he said: "Brethren, I count not myself to have apprehended: but 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."—Phil. 3:13, 14

The Authorized Version of the Bible presents a poor translation of what the apostle really said in Ephesians 3:8. Ferrar Fenton translates the phrase in question thus: "To me, the very least of all the holy"; and the Emphatic Diaglott is in agreement, rendering it, "To me, the very lowest of all saints." Thus we learn that the apostle recognized his calling, but also felt how great was the grace of God in calling one out of darkness into light who had persecuted his children. May we also be steadfast in keeping the faith, that we may receive "a crown of righteousness" like his.—II Tim. 4:7, 8



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The Fellowship of Kindred Minds

WE ARE again in the midst of the convention season for those who are rejoicing in the knowledge of present truth. Gatherings large and small are being held in practically all sections of this country and in other parts of the world. The regular annual conventions will be held in Los Angeles and Detroit, to which many are looking forward with hopeful and joyful anticipation. These many assemblies of the brethren are listed on page 64, and we suggest that those who have not already looked at this list, do so, and begin making plans to meet with their brethren in one or more of these gatherings. It is always a blessing to meet with those of like precious faith.

On the inside front cover will be found an announcement of the 1951 General Convention to be held at the Bowling Green State University, Bowling Green, Ohio, August 18-25. Regardless of other gatherings you may be able to attend, if you possibly can, make plans to attend this General Convention also, for at Bowling Green there will be an entire week of blessed fellowship with the Lord's people, and a daily schedule of inspiring discourses and other program features calculated to strengthen faith, increase Christian love and zeal, and furnish spiritual strength to press on in the narrow way of sacrifice despite the difficulties with which all the Lord's people are daily confronted.

The committee in charge of the arrangements for the General Convention advises that the program outline is about complete, and will be available for publishing in full in the August issue of *The Dawn*. Even now, however, we are able to mention some points with respect to the program. One is that the regular Sunday broadcast by "Frank and Ernest" will be put on in person from the convention auditorium. That will be the broadcast of Sunday, August

TALKING THINGS OVER

19. It will be at the regular time, and it is expected that the entire assembly will participate, in that the opening and closing theme of "Onward Christian Soldiers" will be sung by the congregation. And there will be special announcements appropriate to the occasion.

The convention committee believes that this arrangement will be a blessing to the thousands of brethren in various parts of the country who will not have the privilege of being at Bowling Green. So if you find that it is impossible for you to attend, be sure to tune in the program that day, for thus you will enjoy at least a few moments of the convention, and will feel that you are at one with those who are there. The only radio stations which will not carry the August 19 program as broadcast from Bowling Green are those carrying the programs earlier than the network schedule. This would be earlier than 12:45 p. m., in the Eastern Time Zone; 11:45 a. m., in the Central Time Zone; 10:45 a. m., in the Mountain Time Zone, and 11:00 a. m. in the Pacific Time Zone. These stations will carry the regular program for this date. All others will have the broadcast from Bowling Green.

The general theme for the Bowling Green Convention this year is found in Philippians 1:27—that portion of the text which reads, "Striving together for the faith of the Gospel." Those who love the Lord and appreciate the glorious message of present truth rejoice in their privilege of "striving together" to uphold the truth, and to proclaim it far and wide that others might have an opportunity to hear it and be blessed. In this expression we have the thought of contending earnestly for the faith once delivered to the saints, not merely as individuals—which, of course, is also our responsibility—but unitedly.

The General Conventions for years past have been outstanding examples of the blessings received through the operation of this principle of unity in action with respect to the truth and our privileges and responsibilities in connection therewith. We are not to strive with one another over unimportant speculative details, but are to fight the good fight of faith shoulder to shoulder in order to maintain the truth in our own hearts, and to help all the brethren stand fast in the Gospel in this evil day. Since the brethren are convinced of the importance of thus "striving together for the faith of the Gospel," we think it is especially appropriate that this theme be the keynote of the 1951 convention.

The theme song of the convention will be "Onward Christian Soldiers." This is very much in keeping with the theme text, and will be a reminder that we should all strive to be "good soldiers of Jesus Christ," and as such be prepared to "endure hardness." The joys and blessings of the Christian life are many, but there are hardships also. Yet we can rejoice in even these, and the more so when we realize that there are so many others who have enlisted in the Lord's army and are fighting side by side with us, "striving together for the faith of the Gospel."

World conditions have deteriorated to the point that makes us all realize that the full end of the "present evil world" is very close, hence that the deliverance of the Lord's faithful into the new kingdom is drawing near. Truly "the time is short"—how short, of course, we do not know—and it behooves us all to look well to our standing with the Lord, and to do everything possible to help one another in these closing days of the age. Possibly by another year we will not be able to hold a General Convention, so let us pray earnestly that this gathering will be one of rich blessing for the Lord's people everywhere. We trust that as many as possible will attend.

There will, of course, be thousands of brethren, both in America and in other parts of the world, who will not be at Bowling Green in person, but all can attend in spirit, and by going to the throne of heavenly grace can seek the Lord's blessing upon the gathering. Because a report of this gathering will reach out so widely, its blessings will not be limited to those who attend in person. Thus the General Convention this year, as in the past, will be a symbol of the unity that exists among the consecrated everywhere who are rejoicing in the beauty and inspiration of present truth. May we all be stimulated to "strive together for the faith of the Gospel" more earnestly and faithfully than ever!

Is Churchianity Reviving?

IT IS well known that the churches throughout the world, both Catholic and Protestant, are making tremendous efforts to create a revival of religious fervor among the masses of the people, believing that this is one of the essential means by which the forces of atheism and of communism can be held back, and it

is hoped, even stamped out as influences threatening the existence of civilization. How much is being accomplished by these efforts? Viewpoints differ, of course, depending upon where one might be observing these efforts; for naturally the measure of success varies in different parts of the country and of the world.

Brother Woodworth has reported that while visiting the brethren in Ireland he had the opportunity of a long interview with a prominent doctor of divinity of the Church of Ireland—the Irish equivalent of the Church of England—a teacher of theology in Trinity University, Dublin, and pastor of one of Dublin's large congregations. In the interview, this clergyman freely admitted that the evangelistic efforts of the churches were accomplishing little or nothing in the way of reviving religious influences as a potent factor in world affairs.

The Church of Ireland needs at least one hundred new ministers to fill vacant pulpits, but only nine are available. The church is meeting with increasing difficulty in finding new recruits for the ministry. The youth of Ireland, as in so many other parts of the world, are not interested in the ministry as a life work, which means that as the older clergymen pass off the scene more and more churches are without pastors.

It is these circumstances, together with world conditions generally, that have caused this Irish clergyman to seek earnestly in the prophecies of the Bible for an explanation of why the hopes of the professed Christian world are proving to be such a dismal failure. He is investigating the truth as we understand it, and has already accepted many of the doctrines of the divine plan. With Brother Woodworth, he raised the question of Christ's second presence, and seemed willing to be convinced that the *parousia* is now a reality, and that this accounts for many of the conditions which we now see in the world.

May it not be that this Irish clergyman's experience and viewpoint are shared by others who are high in church circles in the various denominations? As the time of trouble becomes more severe, and the failure of the church to save a dying world becomes increasingly apparent, these may find in the truth that which will salve their disappointment and renew their assurance that Christianity has not failed, that it is only their misconceptions of the divine plan which have come to naught, being revealed as wood, hay, and stubble by the fires of the day of vengeance.

THE DAWN

To whatever extent this may be true, it should give us added incentive to hold high the banner of the kingdom Gospel, that the distressed and discouraged of all classes may have an opportunity to learn that although all human plans are failing, God's plan is progressing gloriously to completion and victory. We cannot know what result the truth will have in the lives of those to whom it is witnessed. This is in the Lord's hand. He giveth the "increase." Our responsibility is to let our light shine, to hold forth the Word of Life, so that those seeking comfort and help may find it.

Every means available should be used for disseminating the truth, but the radio seems to be about the only channel through which the kingdom message reaches into many places. The Lord's people are few in number and scattered, but by their co-operation in the use of the radio they are able to give the witness almost everywhere. As reports in the British Section show, the people of Great Britain are now hearing the truth through this means. There is widespread evidence that both Catholics and Protestants are listening in considerable numbers, and thus gradually learning something about God's glorious plan.

All truth-enlightened Christians rejoice in the hope of sharing with Christ in dispensing kingdom blessings to the world throughout the thousand years of his reign; but what a privilege it is even now to do what we can to let the people know about God's love! It is our zeal in letting our light shine now which demonstrates our genuine interest in the future work of enlightening and blessing the whole world of mankind. And if we love the people as the Lord loves them, we will endeavor to be sympathetic toward them in their lack of understanding, and will want to present the truth in love, that the hearers may thus be drawn closer to the God of love. We know that our present efforts will not meet with great outward success, but what a joy it is to realize that ultimately the knowledge of God's glory will cover the earth as the waters cover the sea!



THE restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

—Selected

*"Ye Shine
As Lights"*

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Philippians 2:14, 15

GOD'S great and eternal purpose in Christ Jesus, as revealed in the holy Scriptures, is not of our planning—it is the Heavenly Father's plan. We, as the Lord's people, are required to comply with the instructions of the inspired Word in every one of its details, including its admonitions to let our light shine before men, doing so by "holding forth the Word of Life," using every means at our disposal in order that the Gospel of the kingdom may be given as wide a witness as possible.—Phil. 2:16

The radio is one of the means which has become available for this purpose, and it is wonderfully effective as a medium, helping us to comply with the thoughts set forth by the Psalmist when he said, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. I will speak of the

glorious honor of thy majesty, and of thy wondrous works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. 145:3, 5, 10-13

The early disciples who walked with Jesus, and were taught by him, could not visualize just how and by what wonderful means a world-wide proclamation of the Gospel would be made in the church in this end of the age—the days in which we now live. Even now only a few really appreciate that we are living in the time of one of the greatest dispensational changes in the world's history. In the opening days of the nineteenth century the most rapid means of travel and communication was by horseback; while now steam trains, electric trains, steamships, airplanes, as well as telephone, telegraph, radio, and television, speedily unite cities, nations, and continents.

The art of printing has been highly developed during this same time, making possible the dissemination of the Gospel of the king-

dom by means of the printed page. The large Bible societies were not organized until after the beginning of the nineteenth century—or since the beginning of “the time of the end” in 1799. The prophecy of Daniel 12:4 foretold this phenomenal increase of knowledge and travel which we have seen actually occur in our day.

The Lord’s people, rejoicing in the knowledge of present truth, are glad that these modern means of travel and communication can be and are being used for the proclamation of the kingdom Gospel, and to assist the brethren in all parts of the world to keep in touch with one another for mutual encouragement and edification. Happily and marvelously—by the Lord’s gracious providence—the radio particularly is now available in various parts of the world for preaching the glad tidings of the kingdom.

Here in the British Isles there are increasing numbers of people who are very gratefully responding to the “Frank and Ernest” broadcasts over Radio Luxembourg. It is a joyous privilege not only to receive these letters but also to supply the listeners with free literature on the various scriptural topics indicated in their requests.

It is obvious, of course, that the majority who listen to the weekly broadcasts will be those of the large cities and towns, and rich blessings are received by these. But it is gratifying to note also that these truth messages over the radio are proving to be a great blessing to listeners living in lonely, isolated homesteads in the rural

and country districts where heretofore the truth has practically never been heard.

The radio is a marvelous means of contacting all listeners—wherever they live—easily and instantaneously. Even our own brethren living in the isolated country areas where there is little or no opportunity of enjoying fellowship with others of like precious faith are rejoicing in this week by week broadcast of the truth. The lonely life of those living in isolated homesteads needs to be experienced in order to appreciate fully the great joy and special blessing which continue to come to them from listening to “Frank and Ernest” proclaiming the true good news of the kingdom.

Surely brethren in the thickly populated areas will rejoice the more in the knowledge that in remote parts of the world, and in lonely homesteads, there are those who are hearing—in like manner to themselves—“voices” proclaiming to them the true Gospel. May our earnest prayers ascend to our Heavenly Father in heartfelt praise and gratitude, not only for the blessings received ourselves, but also that our isolated brethren in so many places are being encouraged by these weekly messages.

Yes, through prayer we can all have a share in this ministry. The Lord’s people today have special opportunities and privileges for ministering the Gospel to others. Our responsibility is therefore correspondingly great; and our faith and love and zeal should be great also. He who loves much, and who has many opportunities, will surely

do much for him who has called us out of darkness into his marvelous light.

Encouraging Letters

More than 3,000 requests for literature have now been received as a result of the "Frank and Ernest" broadcasts from Radio Luxembourg. There is sustained interest on the part of many in various parts of the British Isles. Here are a few examples of the letters which are daily being received:

Grateful Thanks

Dear Brothers: I would like to express my grateful thanks for the help brought to me as a "babe" in Christ by your "Frank and Ernest" series on Radio Luxembourg. I do praise God for this wonderful radio ministry. I will be very grateful if you will send me a copy of "Creation," as I feel sure it will be a help to me in my Christian life. Yours because of Him, F. G., Leeds, Yorkshire.

Derives Help

Dear "Frank and Ernest": Will you please send me one or two copies of "God and Reason," as mentioned in your broadcast. I derive great help from your programs and would like to bring others of my acquaintance to take an interest. May God bless your efforts. Yours sincerely, J. M. D., Isle of Man.

Very Encouraging

Dear "Frank and Ernest": Having listened to several of your broadcasts recently, I shall be interested to receive a copy of your book, "Hope." We are believers in our Lord and Saviour Jesus Christ, and it is very encouraging to hear from time to time the expositions of the truth as contained in the Bible. What a wonderful Saviour we have, and what a wonderful hope there is for all who trust in him. May God richly bless you in this effort. Yours in his service, A. K., Worthing, Sussex.

Getting Help

Dear Friends: It is a pleasure to listen to you putting the Gospel into

everyday talk instead of preaching over our heads. Please let me have a copy of the "Hope" book. It will be good reading for me, and a pleasure for me to hand it round to my friends. Yours fraternally, J. B., Stoneham, Scotland.

Helped in Struggle

Dear Sirs: Listening to "Frank and Ernest" has helped me a great deal in my struggle to be a Christian. After hearing your broadcast tonight I would indeed be thankful if I might obtain a copy of the "Hope" book—also a copy of the "Plan" book as mentioned in a previous broadcast. I pray that you will long continue your great work. Yours sincerely, J. T., Liverpool.

A Real Blessing

Dear Brothers: First of all, before I ask you for your book, "God and Reason," I must thank you for your broadcast each Monday night, as it is a real blessing to me. I pray that God will continue to bless you in your work. Your brother in Christ, S. S., Kellow, Northern Ireland.



Modern Idolatry

"Little children, keep yourselves from idols."—I John 5:21

JOHN'S method of closing his epistle with one simple yet vitally important exhortation, not immediately connected with anything that has gone before, strikes the reader at once as a complete contrast from the customary methods modern writers and preachers use in their articles, discourses, and sermons. These are almost always worked up to a suitable climax, and close with an impressive peroration, reminding us of the fact that the world teaches its philosophy in a learned, high-sounding way. The Spirit of God prompts

his servants to use different methods. Hence neither the Apostle John nor any of the other inspired Scripture writers ever seek to produce a literary effect, or cast a spell of words over their hearers. Their one desire is to glorify the God of all grace whose mouthpieces they are, and the reconciliation with God of those who hear them.—Compare I Cor. 2:1

“Little children, keep yourselves from idols.” Although in so-called Christian lands we have advanced beyond the worship of idols of wood and stone, yet in Christendom idolatry is painfully rampant, and there are few but who are to some extent guilty of this sin. (Isa. 2:8; Jer. 2:27) The idols of today are idols of the heart rather than of stocks and stones. Any person or thing which receives undue honour or reverence, or anything which comes first in our thoughts and selfishly consumes our time and energy are among the idols we need to guard against. With the consecrated Christian the rule must be, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Matt. 4:10) In these words the Master replied to Satan who sought to tempt him away from full devotion to his Heavenly Father.

The danger of idols in the heart is brought to our attention very forcefully by the Prophet Ezekiel. (chapter 14) Here we are shown that in the case of God’s people, if the old will is not dead, if it is allowed to rule or hold sway to any extent in our hearts, we cannot expect to come to the Lord and have clearly revealed to us his

“good, and acceptable, and perfect will.” (Rom. 12:2) “Every man of the house of Israel that setteth up his idols in his heart, . . . and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols.” (Ezek. 14:4) We are further shown that in his own way, the Lord will make a practical exhibition of such idolators.—vs. 8

The lesson for us is that our God, Jehovah, is a jealous God, jealous for the well-being of all his intelligent creatures, a blessing only possible by him having first place in our heart and life; a condition beautifully exemplified in the sentiments of our Master: “I delight to do thy will, O my God: yea, thy law is written within my heart.”—Ps. 40:8; compare Heb. 10:7

How, then, may we keep ourselves from idols?

(1) Supreme love for God and his dear Son will cause us to say with the Psalmist, “I have set the Lord always before me.” (Ps. 16:8) He shall have first place in my heart and life.

(2) By filling our hearts with the truth of God’s glorious plan, which so perfectly reflects his gracious character.

(3) By filling our hands, to the extent of our ability, with the service of his truth and his righteousness; setting our minds upon the things which are above; looking with affection not upon the things which are seen—the empty and transitory things which go to make up this present evil world—but upon the things which are not seen with the natural eye, the

THE BRITISH SECTION

heavenly and eternal things, the things to which we have become heirs through Christ Jesus. (Col. 3:2; II Cor. 4:18) The things we love most will naturally have first place in our hearts. With many, the tendency is for earthly interests, or affections for those with whom we are closely connected by ties of blood, to steal as idols into our hearts. But the business of the new creature is to "flee from idolatry" (I Cor. 10:14), to put to death the deeds of the body.

Then, again, there are some who have been able to overcome the idolatry of material things, but whose religious instincts have been turned by the great Adversary away from God and his truth to the worship of false creeds and false systems built upon those creeds, so that instead of worshipping the Father in Spirit and in truth their minds have been turned toward the worship of Antichrist, false Christs, and false prophets. Only a full consecration of all we have to the Lord will secure for us a cleansing of the heart from idolatry or a deliverance from the delusion of a false faith and a false worship, making it possible for

Christ to dwell in our heart by faith—in full control of its thoughts and affections.—Eph. 3:17

Even some of God's true people may have aspirations for usefulness, for positions in the church, which the Lord in his wisdom may not see fit to grant. Such aspirations, especially if they relate to things for which we are not naturally qualified, may become idols in the heart which, as soon as the danger is realised, must be destroyed with a pebble from the brook—a truth from the Word of the Lord, which shows us that "God hath set the members, every one of them, in the body, as it hath pleased him," and then contentedly rest the matter in his hands. (I Cor. 12:18) "Seekest thou great things for thyself? seek them not." (Jer. 45:5) "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: he putteth down one, and setteth up another."—Ps. 75:6, 7

May we permit no person or thing to take our Heavenly Father or our Redeemer from the first place in our life.



"Led by the light Thy grace imparts,
Ne'er may we bow the knee
To idols which our wayward hearts,
Set up instead of Thee."

THE DAWN

SPEAKERS' APPOINTMENTS

C. A. CORNELL	
Anerley	July 29
C. E. DICKINSON	
Dewsbury	July 1
Yeovil	29
J. E. HUMPHREY	
Ipswich	July 22
Eastleigh	August 19
J. H. MURRAY	
Lincoln	July 15
Liverpool	August 26
W. E. PAMPLING	
Leigh (Afternoon)	July 8
Warrington (Evening)	8

Bournemouth	22
Anerley	August 19

A. SPAIN

Luton	July 29
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P. WATTS

Pontypool	July 29
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"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg" I

11:15 P. M. every Monday—1293 Meters
Long Wave; 49:26 Meters Short Wave;
232 kc.

"Radio Luxembourg" II

11:15 P. M. every Monday—208 Meters;
1439 kc.



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MISCELLANEOUS PUBLICATIONS

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

God's Promises Come True—10/-

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

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

Moffatt's Translation (Complete Bible)—17/6

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

Hope (Consolation booklet)—1/2 a dozen

Leaser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

"A Year of Happiness"

Gentlemen: I don't ever want to be without your teachings. I have had a year of happiness since I came into your "family," and God has blessed me with many wonderful things. The peace of mind I have now is worth more than all the world's gold. Enclosed is a dollar for someone else's subscription who has faced adversity and can't renew. The Lord's highest blessing to you. Sincerely, H. P. F., Colorado

A Sunday School Teacher

Dear "Frank and Ernest": Would you kindly send me two copies of your free booklet, "Chosen People." I am a Sunday School teacher and have been endeavoring to teach my pupils a few facts concerning the prophecies of today regarding the Jews. The only way I have learned so much about these events is with the Bible and God's help, and I would like to have the Sunday School class read your booklet. Sincerely, Mrs. C. W. B., Virginia

A Young Listener

Dear Sirs: I have received the two books entitled, "Behold Your King," and "Divine Plan of the Ages." Though I haven't finished reading them, the parts that I have read I found very helpful and interesting in understanding the Bible. I am fifteen years old, and am very thankful to God that he sent me a light that I may under-

stand his Word. Also enclosed is one dollar for a hymn book, which I shall be waiting for. Yours truly, E. M., Sask., Can.

Satisfied with Message

Dear Sirs: The books you have sent me are the most interesting books I have ever read, and I will pass them on to my friends. I am sure they will enjoy reading them just as I have. Thanks for the knowledge you are spreading regarding God's Word of truth to give us poor creatures more light and belief in God. I was brought up as a Catholic, and have been in darkness all these years. Thank God that I tuned in my radio and heard your program that Sunday, and from there on. I am happy to say that now I feel light and satisfied whenever I read your booklets. God bless you, and carry on your good work. Sincerely yours, Mrs. H. O., Calif.

A Bible Student Hears

Gentlemen: Please mail me your "Return" book that you mentioned last Sunday; also the one you spoke of today, and any others you care to enclose, as I've been interested for a number of years in Pastor Russell's work, and your broadcast convinces me you are also Bible Students. With best wishes to you and your work, A. M. L., Alabama

Believes God's Promises

Dear Brothers: I have enjoyed the free booklet, "The Lord's Re-

turn." I sent for "The Divine Plan of the Ages," and am also enjoying The Dawn Magazine, which I receive regularly. Thank you. Present world distress is the direct result of human selfishness. There is no question about God's ability to fulfil all his wonderful promises, and we can be assured that of the increase of Christ's government and peace there shall be no end. I listen to your program each Sunday. I am happy to know we have such prophets, so keep up the good work, "Frank and Ernest." Sincerely, C. M. (a minister's wife), Michigan

"Enjoys Every Word"

Dear "Frank and Ernest": My wife and I are shut-ins, and surviving on a pension, and each of us look forward to your Sunday morning broadcast, and we enjoy every word. It helps us so much in studying the holy Word of God. We have just listened to you this morning on the subject of Paradise, and your explanation gave us more light on the subject. I also would be glad to receive the "Hope" book, and may God bless you. H. H. H., Calif.

"A Different View"

Dear "Frank and Ernest": I listen to your program every Sunday. It's all so simple and reasonable to understand the way you explain it. I really have been frightened by the way some ministers preach the Gospel, but reading The Dawn Magazine and hearing your programs has given me a different view on the hereafter. Would you please mail me the "Hope" book, for which I will be

very grateful. God will surely bless you in your wonderful work. Mrs. A. O. H., Calif.

From a Minister

Dear Sirs: I am a good listener to your programs whenever you talk about the Bible, and being a minister I am also interested in finding out all I can about the Bible, always wanting to learn more about it. So please send me one of your free booklets on "God's Plan." May God bless you both, and keep up the good work. Rev. J. S. W., Mo.

"My Heart Leaps for Joy"

Dear "Frank and Ernest": I can't enjoy your fine talks now, as our radio is torn up. I surely and truly do enjoy every bit of the literature you send me. It's wonderful, and makes me so happy my heart leaps for joy. I have never received any that wasn't plain to understand. But I have given lots of people your literature—books, etc.—and some said it was not interesting and threw it down, and some said that they are interested in it. Others say they know there is a hell-fire of torment. I am so glad that I tuned in that day about a year ago and heard your program. It has opened my eyes wonderfully. I rejoice every day and hour. And The Dawn! Oh, how I look forward to that wonderful magazine—I surely do enjoy it so much. Pray for me that I may understand more and more of God's Word. Every time I read the Bible it opens up new beauties. Would you please send me any literature on the Lord's return, and on the resurrection. I will greatly

ENCOURAGING LETTERS

appreciate it, and thank you so much. Also please send me "Hope for a Fear-Filled World." Yours sincerely, Mrs. G. H., Mo.

The Bright Side of the Bible

Dear Sirs: I can't tell you how much I enjoy your program every Sunday morning. It is nice to know that someone looks on the bright side of the Bible. So many orators seem to enjoy making people shake in their boots. Usually I don't enjoy listening to such programs, due to the fact that it frightens me. I want to have some peace of mind after listening, and that is why I enjoy "Frank and Ernest." Glad to have such enjoyable people on the air. Please send me "God's Plan." Thank you again. Sincerely yours, Mrs. S. S. G., Tennessee

Developing Christianity

Gentlemen: I enjoy your Sunday broadcasts very much, and am very interested in the Bible predictions you so ably present. When we review history and note how many of these predictions have already come to pass we realize what an inspired book the Bible is, and how mighty are the work and the words of our Father and his Son, Jesus Christ. May I please have a copy of your wonderful little booklet, "God's Plan"? I wish you continued success in your great work, as it does much to develop Christianity in the home. Miss L. M., Calif.

The Loving God

Dear "Frank and Ernest": I don't believe I have ever heard religious

discussions like yours before—they are wonderful! Unfortunately I have missed several before I knew what time you were on the air. But I won't miss any more of them. They present the real Gospel to the war-torn, world-weary, disgusted humans. I would appreciate very much any literature you could send me, as well as extra copies to give to my friends who need to find the loving God you speak about, rather than the God of hell-fire. Sincerely, Mr. L. E. P., Minn.

Appreciates Help

Dear Sirs: I am thirty-nine years old and teach the adult Bible class in our church. All in the class are older than I, so I feel very inferior and humble. I feel that without prayer for guidance and wisdom I could not do it. So you see how much your programs mean to me. I feel that you are my teachers. I enjoy your programs so much that words fail me to express my gratitude. May God bless you in continuing to broadcast these programs for many years. Yours sincerely, Mrs. F. P., Fla.

Wants to Share

Dear Sirs: Please send me the booklet, "Hope Beyond the Grave." Since I am a nurse the subject is very close to me, and I need to learn the answers for my patients, and be able to share them with other nurses in our own Religious Education group in our Nurse's Home. Sincerely yours, C. E., Mass.

Speakers Appointments

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		ROBERT A. KREBS	
Groton-New London, Conn. July 14, 15		Los Angeles, Calif. July	1-4
Paterson, N. J. 22		ARTHUR H. KRUMPOLT	
WILLIAM A. BAKER		Hazleton, Pa. July	1
Salem, Ore. July 15		Paterson, N. J. 8	
JULIUS BEDNARZ		RAYMOND J. KRUPA	
Detroit, Mich. July 1		Detroit, Mich. July	1
Baltimore, Md. 8		Lehighon, Pa. 22	
Easton, Pa. 22		H. A. LIVERMORE	
L. PAUL DAVIS		Los Angeles, Calif. July	1-4
Los Angeles, Calif. July 1-4		LUDLOW P. LOOMIS	
ORLANDO D. DEIFER		Allentown, Pa. July	1
Brooklyn, N. Y. (3 p. m.) .. July 1		Wallingford, Conn. (Morning) ...	8
New Haven, Conn. 2		Bridgeport, Conn. (Afternoon) ...	8
Hartford, Conn. 5		JOHN Y. MAC AULAY	
Springfield, Mass. 6		Los Angeles, Calif. area July	1-22
Albany, N. Y. 8		Fresno, Calif. 23, 24	
Scarsdale, N. Y. 9		Stockton, Calif. 25, 26	
Rutherford, N. J. 10		Oakland, Calif. 27	
(145 West Passaic Avenue, 8 p. m.)		San Francisco, Calif. 28, 29	
EDWARD E. FAY		Sacramento, Calif. 30, 31	
Los Angeles, Calif. July 1-4		MARTIN C. MITCHELL	
Fresno, Calif. 8		New Haven, Conn. (Morning) July	8
THOMAS FAY		Waterbury, Conn. (Afternoon) ..	8
Santa Ana, Calif. July 22		DANIEL J. MOREHOUSE	
IRVING C. FOSS		Detroit, Mich. July	1
Los Angeles, Calif. July 1-4		Milwaukee, Wis. 8	
Sacramento, Calif. 8		EVERETT MURRAY	
EARL L. FOWLER		Muncie, Ind. July	1
Los Angeles, Calif. July 1-4		Gary, Ind. 29	
FRED E. FRENCH		LEON H. NORBY	
Los Angeles, Calif. July 1-4		Paterson, N. J. July	1
E. HARRY HERRSCHER		Lancaster, Pa. 22	
Los Angeles, Calif. July 1-4		ADOLPH OBENLAND	
E. C. HEWATT		Orlando, Fla. July	9
Muncie, Ind. July 1		Rocky Mt., N. C. 11	
		Washington, D. C. 13	
		Cleveland, Ohio 22	

SPEAKERS' APPOINTMENTS

GUSTIN P. OSTRANDER
 Los Angeles, Calif. July 1-4

HARRY PASSIOS
 Duquesne, Pa. July 1
 Ebensburg, Pa. 8
 Shadyside, Ohio 29

WILBUR N. POE
 Muncie, Ind. July 1

G. RUSSELL POLLOCK
 Los Angeles, Calif. July 1-4
 Riverside, Calif. (Morning) 15
 Pomona, Calif. (Afternoon) 15

LEO B. POST
 La Salle, Ill. July 15

S. E. RANGER
 Detroit, Mich. July 1
 Toledo, Ohio 2
 Cleveland, Ohio 3, 4
 Erie, Pa. 5
 Tonawanda, N. Y. 6
 Pittsburgh, Pa. 8
 Connellsville, Pa. 9
 Lewistown, Pa. 10
 Maytown, Pa. 13
 Lincoln University, Pa. 15
 Reading, Pa. 16
 Newark, N. J. 19
 New Brunswick, N. J. 20
 Brooklyn, N. Y. (3 p. m., 7 p. m.) 22
 Hawthorne, N. J. 24
 Laurelton, L. I., N. Y. 26
 Paterson, N. J. (3 p. m.) 29
 Rutherford, N. J. (8 p. m.) 29
 Scarsdale, N. Y. 30

FRED W. RICE
 San Diego, Calif. July 8

GEORGE P. RIPPER
 Los Angeles, Calif. July 1-4
 Whittier, Calif. 15

ALBERT SHEPPELBAUM
 Gary, Ind. July 15

C. RUSSELL SIGLIN
 Los Angeles, Calif. July 1-4

ALFRED L. SMITH
 Philadelphia, Pa. July 1
 Lynchburg, Va. 22

CHESTER A. SUNDBOM
 Los Angeles, Calif. July 1-4
 Phoenix, Ariz. 6
 Chicago, Ill. 8

JOHN H. L. TRAUTFELTER
 Washington, D. C. July 8

FELIX S. WASSMANN
 New Brunswick, N. J. July 1
 Lincoln University, Pa. 15

CLAUDE R. WEIDA
 Wilkes Barre, Pa. July 22
 Mahanoy City, Pa. 29

E. R. WILCOX
 Los Angeles, Calif. July 1-4

GEORGE M. WILSON
 Detroit, Mich. July 1
 East Liverpool, Ohio 8
 Washington, Pa. 15

W. N. WOODWORTH
 Detroit, Mich. July 1
 Lincoln University, Pa. 15
 Brooklyn, N. Y. (3 p. m.) 29

H. L. YOUNG
 Pottstown, Pa. July 29

CHRISTIAN W. ZAHNOW
 Detroit, Mich. July 1
 Adrian, Mich. 2
 Ann Arbor, Mich. 3
 Jackson, Mich. 4, 5
 Hartford, Mich. 6
 Covert, Mich. 7, 8
 South Bend, Ind. 9
 Toledo, Ohio 10, 11
 Elyria, Ohio 12, 13
 Cleveland, Ohio 14, 15
 Kent, Ohio 16-20
 East Liverpool, Ohio 21, 22
 Washington, Pa. 23
 Connellsville, Pa. 24, 25
 West Newton, Pa. 26, 27
 Pittsburgh, Pa. 29
 Wallace, W. Va. 30, 31

Conventions

For Mutual Fellowship, Edification, and Service

DETROIT, MICH., June 29-July 1—Y. W. C. A. Building, 2230 Witherell, at Montcalm. There will be a baptismal service. A rich spiritual feast is expected. Those planning to attend are requested to advise the secretary early. The Detroit brethren will accommodate as many as possible. Rooms in nearby hotels will be secured if desired. Write to the secretary, Mr. Charles Chupa, 7751 Patton Street, Detroit 28, Michigan.

LOS ANGELES, CALIF., July 1-4—Sixteenth annual convention. All sessions at the Unitarian Community Centre, 2936 West 8th Street, near Vermont Avenue. Luncheon and dinner served daily. Brethren from many parts of the country will speak, and a baptismal service will be held. Those desiring to symbolize their consecration please advise upon arrival. Advance room reservations should specify time and mode of arrival, length of stay, type of beds, and any other information which will be helpful in arranging accommodations. Reservation requests and any other communications regarding the convention should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4.

MONESSEN, PA., July 1—Opens 9:45 a. m. in Pythian Hall, 580 Schoonmaker Avenue.

MUNCIE, IND., July 1—Begins Saturday evening at 8:00 p. m. at 403 Riverside Avenue. On Sunday the services will be held in Heekin Park, Cabin No. 4, on Routes 67, 35, and 3. Friends desiring to come Saturday evening will be entertained by the local ecclesia, and it is suggested that they notify the secretary, Mrs. J. H. Atkinson, 403 Riverside Avenue, Muncie. Luncheon will be served.

ALBANY, N. Y., July 8—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., July 8—Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, July 15—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue at East 22nd Street.

LINCOLN UNIVERSITY, PA., July 15—"Ritchie Farm," Route 896. Lincoln University is between West Grove and Oxford, Pennsylvania. A convention sign will be posted on main highway.

BOWIE, TEX., July 15—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

SALEM, ORE., July 15—For details write the secretary, Mrs. Leland Parsons, 2339 State Street, Salem.

CHICAGO, ILL., July 22—910 N. La-Salle Street.

CINCINNATI, OHIO, July 29—Fifth Sunday convention. Morning service at 616 Walnut Street, fourth floor, Finance Building. Place of afternoon service to be announced.

DETROIT, MICH., July 29—Maccabees Building, Woodward Avenue at Putnam.

GARY, IND., July 29—Y. M. C. A., 225 West Fifth Avenue.

WEATHERFORD, TEX., July 29—Zion Hill Schoolhouse, near Weatherford, Tex.

SILOAM, TEX., August 10-12.

INDIANAPOLIS, IND., August 12—I. O. O. F. Building, 1120 West 30th Street.

BOWLING GREEN, OHIO, August 18-25—See inside front cover.

LABOR DAY CONVENTIONS: Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich.; Seattle, Wash.

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

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

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

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

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

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