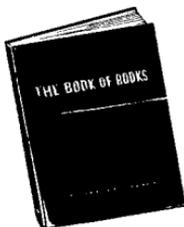




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The Dawn

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Highlights of Dawn

The Intervening Age

"Go ye, and teach all nations."—Matthew 28:19

THE apostle explains that Jesus was put to death in the flesh, but made alive in the spirit. (I Pet. 3:18) Having given his flesh for the life of the world, he was now exalted again above the human plane. As a man, Jesus was a little lower than the angels, but in his resurrection, as the apostle declares, he was made "better" than the angels. (Heb. 1:4) Indeed, the apostle writes that Jesus was exalted far above angels, principalities, and powers, and every name which is named, and is now set down at the right hand of the throne of God—the throne from which the whole universe is ruled.—Eph. 1:20-23; Phil. 2:5-11

We honor our heroes, and reward those who risk death in order to save or benefit others. There is a righteous principle involved in this—a principle which had its origin with the Creator. He thus honored Jesus for his faithfulness. He "decorated" his Son with glory and immortality. He exalted him above the angels, and above every name that is named. Jehovah, whose wisdom and power operated to create the universe, now used his power to raise Jesus

from the dead, and gave him a nature which was above the human and above the angelic—the divine nature itself.

Mere man, by splitting the atom, is able to unloose a fraction of the hidden energy created by God, but he does it at the risk of committing racial suicide. God, who created that energy, and therefore is vastly superior to it, laid hold upon the dead Christ, restored him to life, and exalted him to his own right hand, giving him “all power in heaven and in earth.”—Matt. 28:18

We are awe-inspired with the thought! Is it any wonder that divine intervention such as this on behalf of One who, while he died for the sins of the world, nevertheless was unjustly killed, should have such a profound effect on the course of the world? If the discovery of the use of atomic energy has ushered the world into a new age, is it any wonder that the direct use of divine power by him who created atomic energy should also mark the beginning of a new age, even the Christian age?

But we should not labor under any misapprehensions concerning the Christian age. Many things have occurred during this age, and in the name of Christianity, which have not been Christian. It has not been Christian for one nation to go to war against another in the name of Christ. The wars of the Crusades were un-Christian. The so-called “Holy” Inquisition was unholy, the product of inhuman religious intolerance and hate, and among the most un-Christian of all the diabolical practices of the Dark Ages. Persecution of the Jews has not been Christian.

The fear-instilling teaching of eternal torture for the wicked is not Christian. Masses for the dead, and the claim that such masses ease and shorten the suffering of those alleged to have gone to purgatory, are wholly without authority by Christ or any of the inspired writers of the

Scriptures. Selling indulgences, blessing images, etc., in consideration of a fee, are un-Christian and unholy practices, and no part of God's work during the Christian age.

That for which the now nearly obsolete word "Christendom" stood was not Christian. This term had its inception in the claim that the church-state governments of Europe constituted the kingdom of Christ; but that was a false claim. This union of apostate churches with civil governments was foretold in the Scriptures, and portrayed as spiritual harlotry. The teachings of the Bible relative to this illicit union of the church with the state are symbolized by a dissolute woman sitting upon a scarlet-colored beast who made all the people drunk with "the wine of her fornication." No wonder the nations of Europe were almost continuously engaging in a carousal of war, bloodshed, and hate during the heyday of ecclesiastical power in the Old Roman world. Surely such debauchery was not Christian, and no part of God's plan for the Christian age.

All these evils are but the work of selfish man. That they were practiced in the name of Christ has confused the true issues and principles of Christianity in the minds of millions, and it is this confusion that is now causing so many to lose faith in the Bible. The enlightenment of our day is causing those with thinking minds to realize that a religion which countenances and promotes such evils is a very bad religion, and that the world would be better off without it.

We agree with this, but at the same time bid the earnest truth-seeker to look further, to search deeper, to push aside the rubbish of superstition and discover the bright and genuine jewels of truth hidden in the Bible—truths which in the light of present-day events reflect beams of light from the God of heaven, which pierce the gloom ahead, and reveal the remaining steps in the pathway to peace and everlasting life which God has outlined in his Word.

What, then, **has** been the work of God since Jesus went away? To the limited extent that the moral and ethical teachings of Jesus have been practiced, we have had a better world—of this there can be no doubt. On the other hand, the fact that nations and individuals comprising nations have not always practiced Christian principles in their dealings with one another does not mean that Christianity itself has failed; for strange though this may seem, Jesus did not commission his followers during this age to convert the world to his way of life. To the extent that the influence of his teachings in the lives of his true followers has made the world better, it has thus far been but a by-product of true Christian work.

Jesus commissioned his followers to go into all the world to preach the Gospel, and to make disciples of all nations. It was not expected that every individual in all nations would become a disciple. As for the world at large who heard the message, it was to be merely in the nature of a witness, a testimony. (Matt. 24:14) Instead of all being converted by this effort, the Scriptures explain that its purpose has been merely to “take out” of the world “a people for his name.”—Acts 15:14

A great deal is said in the New Testament about the “calling” of this class. The promise is given that if they suffer and die with Jesus they will live and reign with him. They are to share his “glory.” They are to sit on his throne. (Rom. 8:17; II Tim. 2:11, 12; Rev. 3:21) Jesus promised to prepare a place for them, and to “come again” and receive them unto himself. (John 14:1-3) All of these amazing promises indicate that the true disciples of Christ during this Christian age are justified in expecting to be exalted above angels, to share the divine nature and glory which the Father gave to Jesus as the reward for his faithfulness. The apostle speaks of it as a “heavenly calling.”—II Pet. 1:4; Heb. 3:1

The calling and the selection of these joint-heirs of Christ, based upon their acceptance of and loyalty to the Gospel, have been the divine program for this age. This program began at Pentecost. There the invisible power of God, the Holy Spirit, came upon the waiting disciples, enlightening their minds and giving them power of speech to declare the message of truth concerning the purposes of God. The response to the Gospel on that first day was tremendous; but the enthusiasm of the believers was commingled with persecution by the intolerant and prejudiced. A great fight between light and darkness was there renewed, and the struggle has continued even until now. The truth and those who have believed it have always appeared to be on the losing side.

It was thus with Jesus who, although he was the light of the world, was crucified. He told his disciples that they also were to be "the light of the world," but their light, although they have let it shine as brightly as possible, has been but a glimmer in the world of darkness and sin. The light-bearers have been ostracized, persecuted, and killed. Jesus foretold this, saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Jesus' true followers have also overcome the world, not by conquering and ruling over it through the civil powers, but by overcoming its spirit of selfishness in their hearts, and, like Jesus, laying down their lives in sacrifice that others might be blessed.

It may have appeared that the truth and the truth people have always been on the scaffold. But it hasn't really been a scaffold. It has been an altar—God's altar of sacrifice. His people have, like Jesus, been proving their love for his ways and principles by faithfulness in sacrificing. They have been demonstrating their unselfishness, their devotion to righteousness, and their harmony with the divine

principles of justice and love. They have loved their enemies, as God loves his. In these ways they have qualified to be associated with the highly exalted Jesus in the future work of restoring humanity to life upon the earth.

It is the calling out of the world and the testing of these, that has been God's work during the Christian age. In it we see a further manifestation of divine wisdom and mercy. Paul speaks of Christians as "workers together" with God. (II Cor. 6:1) Surely the Creator, with all his resources of wisdom and power, does not need the limited aid that can be given to him by puny and dying human beings. But he has arranged it that way, and there must be a reason for it. One of the terms applied to Jesus in his relationship to God and men is that of Mediator; that is, one who stands between to effect reconciliation. ((II Cor. 5:18) They, as representatives of the human race, are to be on the future mediatorial board with Jesus, and will share with him in the work of reconciling the estranged world to God.

Marvelous grace!

These promises relating to the "high calling" of Jesus' disciples have been misunderstood. From them the false theory has been deduced that the Creator desires that as many humans as possible be transferred to heaven; that he never intended man to remain a human; that his human existence is but the first stage of life, and death but a portal into the next phase, which is to be spiritual, or heavenly. The theory is that all who accept Christ as their Savior before they reach the portal of death go to heaven, and that all others go to purgatory or to hell, and there suffer excruciating tortures. It has also been supposed that the work of Christians during this present age has been to convert as many humans as possible in order to rescue them from this terrible fate of eternal torture in hell which otherwise would be sure to overtake them at death.

Due to this misunderstanding, the real destiny of the human race has been overlooked. Few have noticed the many promises of God to restore the dead to life as humans, that they might live on the earth forever. They have failed to realize that the promises of God which speak of spiritual blessings and a heavenly home, and of glory, honor, and immortality, are intended only for the footstep followers of Jesus—given to encourage them to faithfulness in laying down their lives as Jesus did, that they might live and reign with him in his future mediatorial kingdom here on this earth. The casual reader of the Bible has failed thus to see that the divine program in selecting the church of Christ during the present age is that the church in heavenly glory, exalted high above angels and principalities and powers, should together with Christ be the channel of life-giving blessings to all mankind.

The work of God during the present age began auspiciously at Pentecost. That work has continued largely unnoticed and unknown to the world. Its implications have been so far-reaching, and its magnitude so great, that there is little wonder it should be misunderstood and misrepresented. Through misrepresentation, spurious works have been undertaken, and a counterfeit kingdom of Christ established. Meanwhile, the whole human creation of God has groaned and travailed together in sin and pain, waiting for the manifestation of the sons of God; that is, waiting, although unknowingly, for the work of this age to be completed, when all those called to be sons of God and joint-heirs with Jesus shall be exalted above the angels, to live and reign with him in the kingdom of blessing now near.—Rom. 8:22, 19 □



Asking in Faith

HOW necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." (James 1:5-8) The apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ"—in due time. (II Pet. 1:10, 11)—Volume VI, page 691

The BIBLE ANSWERS

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RADIO TOPICS FOR JULY

4—"Christ the Foundation"

11—"What is Death?"

18—"The Shape of Things to Come"

25—"The Holy Spirit"

Bible Study

LESSON FOR JULY 4

Set Free to Serve

MEMORY VERSE: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Galatians 5:13

GALATIANS 5:13-16

THE word "liberty" as it applies to Christians is frequently misunderstood and often distorted in meaning. The liberty principally referred to in the New Testament is freedom from the bondage of the Law Covenant by which natural Israel was by agreement bound to Jehovah when, concerning the Law given at Sinai they said, "All that the Lord hath spoken will we do."—Exod. 19:8

The Ten Commandments were the basis of the Law Covenant. The first four of these commandments set forth man's proper relationship to God, and obligations to him—"Thou shalt have no other gods before me," etc.—while the last six outline man's relationship to man—"Thou shalt not covet"; "Thou shalt not steal"; "Thou shalt not kill," etc.

In our lesson Paul writes that

we "have been called unto liberty," and then admonishes that we use not our liberty as an occasion to the flesh. (vs. 13) Paul was addressing this admonition principally to Jews, who had been under bondage to the Law, and while he wanted them to realize that the bondage no longer existed, they were not to take advantage of their freedom, either by dishonoring God or by selfishly injuring their fellows.

The Law offered an opportunity to gain life, but because of human imperfection inherited from our first parents it was impossible to live up perfectly to its terms, so no one had actually escaped the death condemnation which rested upon him as a child of Adam. Herein was the bondage. The Law was as a yoke of servitude upon the necks of the Jews which did not bring them the result for which they labored.

However, the Law served a valuable purpose in that it demonstrated the necessity for the redeeming blood of Christ in order to obtain release from the condemnation to death which was upon the whole world. The Law itself was good; indeed, it was perfect, and Paul explains, quoting from Moses, that "the Law is fulfilled in one word, even i. this; Thou shalt love thy neighbor as thyself."—vs. 14; Lev. 19:18

Love is thus seen to be the intent of the Law, and if we are motivated and guided by love, we are in our hearts fulfilling the law. Paul adds, "But if ye bite and devour one another, take heed that ye be not consumed one of another." (vs. 15) To this Paul adds, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—vs. 16

Here Paul is referring to the depraved, fallen flesh, the works of which he declares to be "Fornication, uncleanness, lasciviousness, idolatry, . . . drunkenness, revellings, and such like." Paul speaks of the works of the Spirit as the "fruit" of the Spirit, which he explains to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—vss. 19-23

Paul continues, "And they that are Christ's have crucified the flesh with the affections and lusts." (vs. 24) Here the Christian's life of sacrifice is likened to Jesus' sacrificial death. We are invited to lay down our lives in sacrifice, even as Jesus did. Paul assures us that in doing this we can be assured that our sacrifice will be holy and acceptable to God.—Rom. 12:1

"If we live in the Spirit, let us also walk in the Spirit," Paul continues. In Galatians 6: 7-10 Paul refers to sowing to the flesh and sowing to the Spirit. Admonishing those who sow to the Spirit, he says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." And notice his example of sowing to the Spirit—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Doing good to others is an act of love, a fulfilling of the intent of the law. Instead of injuring others, it calls for self-sacrifice in doing them good. This is the way of the Spirit, the way of love.

QUESTIONS

From what are Christians made free in Christ?

Contrast the way of the flesh with the way of the Spirit.

God, the Christian, and Government

MEMORY VERSE: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."—Romans 13:1

ROMANS 13:1-7

WHEN, as in our memory verse, Paul asserts that "the powers that be are ordained of God," he is writing to the Christian brethren in Rome, and the "power" he refers to is the power of the Roman Empire and its tributaries. The power of the Roman Empire was, in a special sense, authorized by God, as the Old Testament record reveals.

This record goes back to the time of the Babylonian Empire, when Nebuchadnezzar was king over that vast domain. The pertinent facts of the case are related in Daniel 2:28-45. Nebuchadnezzar had a dream which Daniel recalled and interpreted for him. In that dream he saw a humanlike image with head of gold, breast and arms of silver, thighs of brass, and legs of iron. Daniel said to the king, "Thou O king art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Thus we see that the head of gold on the image of Nebuchadnezzar's dream represented the fact that the God of heaven had given him world dominion. Daniel further explained that the silver, brass, and iron of the image represented the fact that there would be a succession of rulership; and history shows that the authority of Babylon was taken up, first by Medo Persia, then Greece, and finally Rome; and this was the God-given authority originally given to Nebuchadnezzar of Babylon.

Thus we see how true it was, as stated by Paul, that the power of Rome had been ordained by God. This does not mean that God sanctioned and blessed everything which the Roman

Empire did, but it was used by him to maintain a certain climate of peace and tranquillity which was favorable for the Early Church in those first days of Christianity.—I Tim. 2:1, 2

The Roman government was disposed to grant a great deal of religious liberty. It did not interfere with Jewish worship, and it was largely to keep the peace with these subjects that Pilate consented to the death of Jesus. Paul was imprisoned in Rome only because he appealed to the Roman government for a judgment of his controversy with the Jewish religious leaders.

Later, of course, Rome did become a persecutor of Christians until nominal Christianity became the official religion of the state. But even in Paul's day no Christian could do more than render to Caesar the things which were Caesar's. The things which belonged to God the Christian was in conscience obligated to render to God. And that has been true in every part of the age, and is true today.

Today there are but small fragments left of the old Roman Empire, and these are the fragments of a divided empire. However, in principle it is still true that Christians should abide by the rules of the civil authority under which they

live, unless that authority demands from them that which is contrary to the law of God. The will of God must come first in every faithful Christian's life.

JUDGES 9:8-15

The Parable of the Trees as related in this section of the lesson is most revealing. It emphasizes that those who have something really worthwhile to do in life, something by which they can contribute to the welfare of their fellows, are not concerned about becoming rulers. It is often those who are barren of good fruit, like the bramble of the parable, who are glad to seize an opportunity to become "king."

And when kings like this are in authority the situation is usually very difficult for the truly unselfish and noble, particularly if they are dedicated Christians. The various dictators which have arisen within the century have illustrated this point. They have deprived the Lord's people of their privileges of Christian worship and service, and in many instances have even prevented them from having Bibles in their homes.

QUESTIONS

In what sense was the power of Rome ordained by God?

Should a Christian violate his conscience to obey civil power?

God, the Christian, and Civil Law

**MEMORY VERSE: "We ought to obey God rather than men."
—Acts 5:29**

ACTS 4:13-20

IN OUR memory verse Peter expresses the proper position of a Christian in his attitude toward those who would interfere with his service to God. Christians are under obligation to obey God rather than men whenever the demands of men are contrary to the will of God. Peter made his declaration of obedience to God to the religious rulers of Israel who had forbidden him and the Apostle John to proclaim the Gospel concerning Jesus.

The controversy over this point constitutes the background of the first portion of our lesson. Peter and John had been instrumental in healing a man who had been lame from birth. (Acts 3:1-11) This miracle resulted in a great deal of excitement among those in and about the temple, and in this situation he preached a sermon to them in which he drew a lesson from the miracle of healing which they had witnessed.—Acts 3:12-26

Peter explained that following the return of Christ there would be times of restitution, or restoration, of all things, and asserted that this had been foretold by the mouth of all God's holy prophets since the world began. This, Peter indicated, would be in fulfilment of God's promise to bless all the families of the earth through the seed of Abraham; God having "first" given the natural descendants of Abraham to whom he was speaking an opportunity to repent, obey the Gospel, and thereby become a part of the blessing seed.

It was a wonderful sermon, and the "priests, and the captain of the temple, and the Sadducees" were "grieved that they [Peter and John] taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide."—Acts 4:1-3

The next day Peter and John were brought forth and set in the midst of an assortment of Jewish religious teachers, leaders, and rulers, for questioning. The first question was by what means they had accomplished the healing of the lame man. To this Peter responded boldly that it was through the name and power of Jesus of Nazareth "whom ye have crucified."—Acts 4:5-10

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Jesus was also bold and uncompromising in his ministry of the Gospel. But these religious leaders had not helped their cause. The man who had been healed was on hand, and they could not deny the fact of what had been accomplished.

So, instead of administering further punishment upon the apostles they let them off with a warning and they "commanded them not to speak at all nor teach in the name of Jesus." But Peter and John made it clear that they had no intention of obeying this command.

I PETER 2:13-17

Here the Apostle Peter is expressing the same thoughts as

set forth by Paul in Romans 13:1-7. He is admonishing obedience to civil rulers. This is not in contradiction to Peter's own course of action as discussed in the first section of the lesson. When Peter said that "we ought to obey God rather than man" he had in mind particularly the efforts of the religious leaders and rulers of Israel to interfere with the preaching of the Gospel.

However, even in the case of civil rulers the true Christian is obligated to obey God rather than men, when the demands of men are contrary to the laws of God.

We are to "honor all men," Peter wrote. This does not mean to worship them, nor to render blind obedience regardless of conscience, but to respect them for the position they hold. We are to "love the brotherhood" to the full extent of laying down our lives for our brethren. While we are to "honor the king" we must first of all reverence God, and obey him regardless of the cost.

QUESTIONS

Relate the circumstances which led to the refusal of Peter and John to obey the religious leaders of Israel.

To what extent are we to obey the laws of the civil government under which we live?

Why the Family?

MEMORY VERSE: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh."—Mark 10:6-8

GENESIS 1:26-31

MAN was the crowning feature of God's creation, and mainly because he was created in God's image. This does not, of course, mean a physical image, but a mental and moral image. Man is able to reason, and to know good from evil, as did our first parents with respect to the restrictions which were placed upon them by their Creator. None of the lower animals are capable of exercising this degree of comprehension. A dog can be taught to obey its master, not out of moral considerations, but because of the advantages which accrue to it.

Man was created male and female, and endowed with the ability of procreation. This in itself did not make him different from the lower animals, but its purpose did make him different. He was to use this ability to "fill" the earth. (The word "replenish" in the King James Version is an erroneous translation.) God had created the

earth to be man's eternal home, and he endowed him with the ability of co-operating in this divine purpose by populating his earth-wide home.

God could have created humans in sufficient number to fill the earth without using the procreation process, even as he created large numbers of angels, who neither marry nor are given in marriage, but he did not choose to do so. God foreknew that Adam would disobey his law, and would be sentenced to death. He knew that his offspring would thus, by inheritance, be contaminated with sin, and come under condemnation to death. So, by his arrangement of creation it was possible for the Creator to show his love for his erring humans by sending his Son to redeem them from death. And, since it was one man's original sin that brought death upon all, through the redemption that is in one, Christ Jesus, all are redeemed from death.—I Cor. 15:21, 22

In addition to being given the earth for his home, man was given dominion over the lower animals, even as the Creator has dominion over the entire universe. This also made man different from any of the lower animals. While man, through sin, lost this dominion, it is to be restored to him at the close of the thousand-year reign of Christ, and because of divine love in providing redemption from sin and death.—Matt. 25:34

GENESIS 2:18-25

Here we have a detailed account of man's creation, and of how the female of the species was brought into existence. Here also we are informed that man co-operated with God in naming the lower animals.

Our memory verse is a quotation from Genesis 2:24. It is another of those instances in which Jesus refers to the Genesis account of creation, and here he quotes from it as authority for the human family relationship. Jesus was not an evolutionist.

True, unselfish love is the only firm foundation for a lasting marriage. The Apostle Paul wrote, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them."—Col. 3:18, 19

"The husband is the head of the wife," wrote Paul. (Eph. 5: 23) This does not imply that man is superior to woman, and that woman does not enjoy an equal standing with man in connection with the outworking of the divine plan of salvation. Paul makes this clear in Galatians 3:26-29, which we quote:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

God promised to Abraham that through his seed all the families of the earth are to be blessed. In Galatians 3:16 he explains that Christ is this promised seed, and here in the 29th verse he indicates that the body members of Christ are also a part of that seed, and will be used together with Christ in the future work of blessing all mankind.

QUESTIONS

What is the image of God in which man was created?

What eternal home did God provide for man?

Is man superior to woman in God's plan of salvation?

Christian Life and Doctrine

The Great Deliverance

"When these things are beginning to occur, raise yourselves, and lift up your heads; for your deliverance is drawing near."—Luke 21:28, Diaglott

GOD'S people of all ages have been aliens and strangers in the pleasure-mad and sinful world around them, and have been persecuted by the devotees of false gods. However, the truly faithful have always been encouraged by God's promise to care for them and to help them in their every time of need. "God is our refuge," wrote the psalmist, "a very present help in trouble. 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

God has not promised to deliver his people from their troubles in this life—although he often does—but he has promised to give them strength to endure their trials while they learn the important lesson of putting their trust in him. We should cast all our care upon the Lord, knowing that he will permit only those difficulties to come into our lives as will best serve to test our faith and confidence in him. Only those who learn this lesson of faith can be at

peace and truly pleasing to the Lord, for those who come to him must believe that he is, and is the rewarder of them who diligently seek him.—Heb. 11:6

Wonderful examples of faith are brought to our attention in both the Old and New Testaments. Sometimes, in these examples, faith was openly and visibly rewarded by deliverance from trying situations, but at other times it was not. This was true of the Ancient Worthy class, and it is also true of the little flock class of the present Gospel Age. As individual servants of the Lord we can often see the hand of God in our affairs and can sense his lifting of the burden of trial which, without his help, might well crush us; yet at other times we do not have this rewarding experience, and can hold onto the Lord only through faith in his promises. It is through these experiences that we need to be convinced that while we may not be able to discern the providences of the Lord in our hands, he is still dealing with us, and his tender mercy is over all our affairs, even when all we can see are threatening and dark clouds of trouble.

The important thing is to realize that the Lord is the light of our lives, and that in the final analysis he will not permit us to be tested above that which we are able to bear. "Faithful is he that promised," Paul wrote, and we know that none of his promises go unfulfilled. (Heb. 10:23) Paul also wrote, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35) Yes, God is a rewarder of those who diligently seek him, even though at times his rewards are not outwardly demonstrated.

Among the Israelites who had been taken captive to Babylon were many faithful servants of the Lord, such as Daniel and his three friends, Ezekiel, and others. To these Jeremiah wrote, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are

new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.”—Lam. 3:22-26

For a long time the people of Israel, especially their kings, had for the most part been unfaithful to the Lord. They had worshiped false gods, and in other ways were disobedient to Jehovah, and according to the Law they could have justly been put to death. But as Jeremiah explains, God showed his compassion and mercy, and instead of consuming them in death, permitted them to be taken captives into Babylon.

While the nation as a whole had been disobedient unto the Lord, there were noble exceptions among them, notably Daniel and his three friends. And these remained loyal to the Lord while in Babylon, even at the risk of their lives. Paul, evidently speaking of Daniel, said that he “stopped the mouths of lions.” Daniel was courageous in his loyalty to God, and from this comes the expression, “Dare to be a Daniel.”

Because of the wonderful manner in which the Lord enabled Daniel to interpret Nebuchadnezzar’s dream of the great image, he was highly exalted in the government by the king. He continued thus to be honored by the rulers of Babylon, and was very highly placed in the kingdom of Darius. We read that “the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.”—Dan. 6:4

Because of Daniel’s faithfulness to his trust, those who were plotting against him said, “We shall not find any occasion against this Daniel, except we find it against him

concerning the law of his God.” (Dan. 6:5) Surely this is a wonderful testimony concerning Daniel’s loyalty to Jehovah, the God of Israel. His enemies then prevailed upon King Darius to “establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.”—Dan. 6:7

The king was not aware that this was a plot against the life of Daniel, whom he loved and trusted, so he made and signed the decree. Since the laws of the Medes and the Persians could not be changed, when he discovered the intent of his advisers it was too late to do anything about it. He could only hope that Daniel’s God would deliver him; for the king knew that Daniel would continue to worship his God even though it did result in his death.

Daniel continued openly to pray to God, was “discovered” by his enemies, and consequently, much against the king’s desire, was cast into a den of lions. “Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” Dan. 6:18-20

Daniel’s reply to the king was, “O king, live forever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.” (Dan. 6:21, 22) Psalm 34:7 reads, “The angel of the Lord encampeth round about them that fear him, and delivereth them.” How wonderfully true this

was with Daniel in the lions' den! How Daniel must have rejoiced, and what a witness it turned out to be to the king concerning Daniel's God!

Delivered from Fiery Furnace

Daniel's three friends, Shadrach, Meshach, and Abednego likewise had their loyalty to Jehovah tested. It was demanded of them that they worship a great image which the king had erected in order to impress his subjects with the greatness of his authority and power. The penalty for refusal to bow down to this image was death, by being cast into a fiery furnace.

Because of their loyalty to God, Daniel's three friends refused to obey the decree of the king. Thereupon the king summoned them before him and said, "Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"
—Dan. 3:15

The reply of these three courageous servants of the Lord was direct and to the point. They said to the king, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3:17, 18) The record reads, "Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." (Dan. 3:21) The fire had been made so hot that those who threw the Hebrews into it were themselves burned to death.

God sent an angel, called in the record, "the son of God," and delivered the three Hebrews. The king was impressed, and gave commandment that the people of the realm should worship only the God of the Hebrews. As for the three Hebrews themselves, their faith in the ability of their God to deliver them had been strengthened, although they would not have lost their faith had God's providence for them been that they should perish in the fiery furnace.

There is a vitally important lesson in this well-known experience of the three Hebrews; that lesson being that while God is always abundantly able to deliver his people from physical harm, he does not always do it. His providential care over his people does not mete out the same sort of experiences for all. He may permit some to suffer and die, while others he will deliver from suffering and permit them to continue in his service for a while longer even under difficult circumstances.

"And Others"

This point is enlarged upon in the 11th chapter of Hebrews, verses 33 to 40. Here Paul is speaking of the faithful lives of God's Ancient Worthies, having named many of them, such as Abraham, Moses, and David. Then he speaks of others who, he said, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [as did Daniel], quenched the violence of fire [as did the three Hebrews], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

It will be noted that in this listing all the ancient people of faith Paul mentions (up to vs. 35) had their faith visibly rewarded by the protection and deliverance which their God afforded them. Through faith they knew, as did the

three Hebrews, that the God whom they served was able to deliver them, and in their case he did.

But this was not true of all the Ancient Worthies. Paul continues, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword [unlike those who "escaped the edge of the sword"]; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." —vss. 36-38

These "others" were just as much the objects of God's care as were those who, no matter what their circumstances, were delivered from prison and from threatened death. These "others" were mocked and scourged, and God did not interfere. They suffered "bonds and imprisonments," and God did not deliver them; they were "sawn asunder," as Isaiah is traditionally reputed to have been. They were destitute, and seemingly uncared for, but by faith they realized that the great God of heaven, their God, permitted their trying experiences for some good purpose, although they could not always, perhaps seldom, understand what that purpose was.

They knew, although they may not have expressed it in these words, that their God was too wise to err, and too loving to be unkind. They knew that their privilege and responsibility as his servants was to be loyal to him regardless of what the cost might be; and they knew by faith that in the end he would give his very best to those who left the choice with him.

The Same with Spiritual Israelites

God deals with us of the present age in much the same way as he did with his ancient people. We see this ex-

emplified by Jesus, and in the experiences of those in the Early Church. Jesus was delivered from a calamity near the beginning of his ministry, but the Heavenly Father withdrew his protection at the end and allowed him to be crucified. We can understand why this was in the case of Jesus, for his role in the plan of God was to give his flesh for the life of the world. But we may not always understand why he allows us, the followers of Jesus, to suffer.

Peter explained this, but if our faith is weak his explanation may not suffice to answer the question, Why did God allow this to happen to me? Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

James Killed

The Early Church was bitterly persecuted by King Herod. He "stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." (Acts 12:1, 2) Herod placed Peter in prison until after the passover thinking that then he would have him put to death, but the Lord in this case intervened by sending an angel to deliver him.—Acts 12:8-11

This seemingly was a surprise to Peter, as well as to his friends who were holding a prayer meeting in the home of Mary, the mother of John Mark. (Acts 12:12-17) After all, why should Peter suppose that God would deliver him from Herod when he had not delivered James? True, the brethren were praying for him, and doubtless they also prayed for James. Since James had been killed, it seems logical that the prayers for Peter simply asked the Lord to give him strength to bear up faithfully during his final

hours. This might well be why Peter was able to sleep during the night even though chained to prison guards.

This emphasizes a precious reality which has been true of all the Lord's faithful people; which is, that God sustains them in their trials, even though he does not always deliver them. The Lord has promised to provide a way of escape when trials are too severe to bear. Many times that escape is through death. This was so of God's ancient people, and it has been true throughout the present age. Perhaps Stephen could not have endured being pelted with rocks for a great length of time, but God permitted him to fall asleep in death and thus escape the cruel torture being inflicted upon him by his enemies.

Faith Tested

The trials of the Lord's people are designed to test their faith in him, and their loyalty to his cause and be a witness for him. If, every time we suffered a bit of pain, either of body or of mind, the Lord would at once deliver us from the distress we would probably be very thankful, but our faith in his love, mercy, and compassion would not be tested. This would be walking by sight and not by faith. True faith is a faith that believes in God regardless of the circumstances with which we are surrounded, or the distresses which we suffer. Regardless of any and all circumstances a true faith will continue to believe that God is a rewarder of those who diligently seek him.

True faith is one which will not permit us to shrink from the path of duty no matter how many, or how fierce, the foes we see ahead in that path. Through sickness or other difficult circumstances we may realize that possibly even death may not be far away, but even on the brink of such an experience faith will firmly trust the Lord in the assurance that he knows what is best for us; and we will not permit the pleasures of living, or the threat of

dying to separate us from the Lord our God, and we will be able to say from our hearts, "Great is Thy faithfulness."

Indeed, we will know by faith in the promises of God that our ultimate and glorious deliverance from all enemies and from all our distresses will come through death, and then only if we are faithful even unto death. It was this realization that enabled the ancient people of God to maintain their faith in him and loyalty to him. They endured their afflictions, refusing deliverance upon the terms of their enemies, "that they might obtain a better resurrection."—Heb. 11:35

It seems clear that those heroes of faith, the Ancient Worthies, did have a hope of the resurrection. In a prayer, Moses said, "Thou [God] turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) Job said, "All the days of my appointed time will I wait [in death], till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Those ancient ones may not have known the details of the divine plan of salvation as we are privileged to know it today, but testified that they had "hope toward God... that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

The resurrection of the "just" as mentioned by Paul would surely include those who looked for the "better resurrection," the hope of which inspired the Ancient Worthy class to faithfulness. When Daniel was informed concerning the great "time of trouble" through which we are now passing, he was assured that then his people would be "delivered." While Daniel's people here referred to would include all the Lord's faithful servants in every age who have longed for deliverance, this promise must have been a great source of strength to Daniel himself. And it was made plain to him how this great deliverance

(Continued on page 34)

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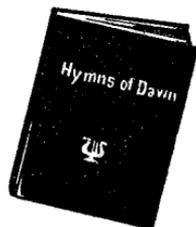
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THE GREAT DELIVERANCE (Continued from page 31)

would be wrought; that it would be through a resurrection of the dead: "And many of them that sleep in the dust of the earth shall awake." (Dan. 12:2) In the 13th verse Daniel was told, "Go thy way till the end be: for thou shalt rest [in the sleep of death], and stand in thy lot at the end of the days."

Deliverance in the First Resurrection

How real has been the hope of spiritual Israel in the resurrection—that "first resurrection" promised to those who are "beheaded for the witness of Jesus, and for the Word of God"! (Rev. 20:4) This hope should be especially real to the Lord's people today, for we are living in the time when we see the "signs" described by Jesus relative to the time of his presence and the end of the age being fulfilled. And, just as Jesus said in our text, "When these things are beginning to occur, raise yourselves, and lift up your heads; for your deliverance is drawing near."—Luke 21:28, Diaglott

Yes, this is the time to "raise" ourselves. It is no time to be prostrate and idle, but a time to be active in our "witness for Jesus and for the Word of God." It is a time also to "lift up our heads" with hope, courage, and rejoicing. The clouds of trouble are hanging low over the peoples of the earth. They are at their wits' end, and their hearts are filled with fear. We know that the troubles in the world may well bring additional hardships upon us, but this does not cause us to hang our heads in discouragement for we know that "God is in the midst of her [the prospective bride class]; she shall not be moved; God shall help her, and that right early," or (margin), "when the morning appeareth." Already we see the "Morning Star" heralding the morning, so we know that God's help in the "first resurrection" for the remaining members of the "bride" is near. For this deliverance let us continue to hope and pray!—Ps. 46:5 □

The Robe of Righteousness

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah 61:10

THIS robe of righteousness to which the prophet directs our attention is a very precious one. It beautifully pictures our faith justification, which is the very basis of our standing before God. This justification by faith was not an emergency arrangement on God's part. It was always a part of his plan on behalf of the footstep followers of Jesus.

The Apostle Paul makes this clear in the 4th chapter of Romans where he calls attention to the experience of Abraham, and shows us the ground of his relationship to Jehovah, which was by faith. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness."—Rom. 4:1-3

Paul then continues his discussion of the matter, and in conclusion he applies the lesson to the Lord's people of the Gospel Age, saying, "His [Abraham's] faith was reck-

oned to him as righteousness. But the words, it was reckoned to him, were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification. Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.”—Rom. 4:22-25; 5:1, RSV

It is a priceless robe. It is priceless because it cannot be bought. It is the free and gracious gift of the Heavenly Father to those who have faith. It is priceless because it was secured for us at the cost of our dear Redeemer’s life. And who can measure the price of that?

It possesses a mystic quality. Those not introduced to the mysteries of the kingdom of heaven cannot see the robe. They see only the imperfections of the wearer. But God, from whom nothing is hidden, does not view the imperfections of him who wears that precious garment. He sees only the lovely robe of righteousness.

And to the extent that the Lord’s people see the faults and shortcomings of their brethren, to that extent are they not ignoring the robe and have the spirit of the world? But to the extent that these imperfections of the brethren are hidden to our eyes; to the extent that we, like our Heavenly Father, see only the robes of righteousness that our brethren are wearing, to that extent we have the spirit and viewpoint of the Lord.

We are to keep our robe spotless. The apostle tells us that “Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—Eph. 5:25-27

Although we are not of the world, we are assuredly in this present evil world; and to keep our robe clean must be our constant task. But the Lord has provided a way to keep it clean, through the washing of water by the Word. John tells us that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) And thus we keep our lovely robe pure, spotless, holy, and without blemish.

And what can better enhance such a beautiful robe than the fragrance of a lovely perfume—the perfume of love and sacrifice! Such was our Lord's sacrifice in the eyes of the Heavenly Father. Paul urges us, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor."—Eph. 5:1, 2

It is our privilege and joy to spread abroad the sweetsmelling knowledge of that great sacrifice on behalf of the world of sinners. "Thanks be to God, who in Christ leads us in triumph, and through us, spreads the fragrance of the knowledge of him everywhere," Paul says. (II Cor. 2:14, RSV) Another translator puts it in these words: "Thanks be to God who leads us . . . on Christ's triumphant way, and makes our knowledge of him spread throughout the world like a lovely perfume!" (Phillips) And so as we keep close to the Lord; as we in serving him bear about this sweet fragrance of the knowledge of the Lord, it is imparted to ourselves; it sweetens and refreshes our robes of righteousness. And our own sacrifice is, in turn, a sweet savor unto the Heavenly Father.

But this knowledge of the Lord is not a sweetsmelling savor to all. The apostle writes, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." (II Cor.

2:15, 16) Phillips renders this passage, "We Christians have the unmistakable 'scent' of Christ, discernible alike to those who are being saved and to those who are heading for death. To the latter it seems like the deathly smell of doom; to the former it has the refreshing fragrance of life itself."

Our Lord's ministry and sacrifice was not a savor of life to his accusers and murderers—it was the scent of death. But to the Heavenly Father, and to his followers, it was "the refreshing fragrance of life itself," not only for the church, but for the whole world of mankind. And we are invited to walk as he walked, and to sacrifice as he sacrificed: "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor."

We are admonished to add adornments to this lovely white robe, "as a bride adorneth herself with her jewels." In this vein, the Apostle Peter speaks of "the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:4) An ornament is something very special, valuable; something for which we are willing to pay a price, make a sacrifice. It is a thing of beauty, which gives delight to all who behold it. And no ornament is more lovely than that of meekness, and a quiet spirit—an ornament so beautiful that the Heavenly Father rejoices to behold it in his children.

Our Lord possessed this lovely ornament of meekness. Do you recall the incident when Jesus was hailed before the council? "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none; yea, though many false witnesses came, yet found they none. At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing?"

what is it which these witness against thee? But Jesus held his peace.”—Matt. 26:59-63

And again, later, before Pilate: “And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.” (Matt. 27:11-14) Truly, as a sheep before his shearers is dumb, so opened he not his mouth.—Isa. 53:7

Meekness is never to be mistaken for weakness. Rather, it takes much Christian fortitude to be humble and silent when reviled, falsely accused, misunderstood; it takes much patience to suffer for righteousness' sake; to revile not, when reviled; to follow, to submit to the will of others, when we believe our own course to be the better. But this is the price we pay to gain this lovely ornament for our robe! Meekness is as a golden clasp by which we fasten tightly about us, and make secure, our robe of righteousness—that robe which was purchased for us by the greatest act of humility ever known!

Peter also speaks of the ornament of a quiet spirit. We have this quiet spirit only because of the robe we wear. “Being justified by faith, we have peace with God.” (Rom. 5:1) He is our Father; we are in his loving, watchful care, and therefore at rest in our hearts. We are not rebellious, but quiet, submissive to the Lord's will, knowing that all things work together for good to them that love God. This contentment, this peacefulness, this quietness of spirit flows from fulness of faith in the Heavenly Father. It is an “imperishable jewel . . . which in God's sight is very precious.”—RSV

Then the prophet calls our attention to another ornament designed to further set off the beauty of our robe. It is a necklace, composed of those loveliest of all gems—mercy and truth. “Let not mercy and truth forsake thee: bind them about thy neck; . . . so shalt thou find favor and good understanding in the sight of God and man.”—Prov. 3:3, 4

In his Sermon on the Mount, Jesus said, “Blessed are the merciful; for they shall obtain mercy.” (Matt. 5:7) The Apostle James picks up the same theme, and adds a thought of his own: “He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.”—James 2:13

When the young man David fled to a mountain cave to escape the wrath of King Saul, he could easily have killed his enemy in the darkness of the cave when Saul entered the same cave. When Saul became aware of this act of mercy by David, “Saul . . . lifted up his voice, and wept. And he said to David, thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.” (I Sam. 24:17) Even Saul was deeply touched by this act of mercy by David. No wonder David was called by the Lord as being a man after God’s own heart! For like his Heavenly Father, David rewarded evil with good, with mercy. And mercy is a quality of the Heavenly Father himself, and therefore pleasing to him.

And truth, that companion gem to mercy—what a jewel it is! How precious! And for what would you exchange it? The wise man gives us good advice. He wrote, “Buy the truth, and sell it not.” Once having found this priceless gem, by the Lord’s grace, the child of God would not part with it for all the gold of Ophir! Mercy and truth—what a beautiful addition is this lovely necklace to our robe of righteousness!

There are yet other adornments to be added to our robe. Paul, in his letter to Timothy, makes mention of these, when he suggests "that women adorn themselves, not with braided hair, or gold, or pearls, or costly array, but . . . with good works." (I Tim. 2:9, 10) That these good works apply to all the brethren is indicated in Paul's letter to Titus, where he speaks of the church as "a peculiar people, zealous of good works."—Titus 2:14

These good works will find expression, first, in our lives, as we daily endeavor to add to our faith the fruits and graces of the spirit; and then, in the active telling forth of the Gospel message, as we share the glad tidings with others, in seeking out the last ripe grains of wheat. We have heard the call, we today have the truth, only because others earlier made the same sacrifice that we must now make, if we are to gain that lovely ornament of good works.

Like the others, this ornament also has a price. We pay for it in time and strength, in loss of friends, and the breaking of family ties, in public scorn, ostracism, ridicule. But the true child of God tells forth the message of love and grace in spite of these; and for every word of scorn, for every testing of our faith, for every lost friend, and every trial patiently endured, the Heavenly Father himself attaches another precious ornament to our robe of righteousness. How the Lord and the saints in heaven must rejoice to see the work on our robes progressing!

The wise man tells us how we may gain yet another priceless ornament. He says, "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She

shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." (Prov. 4:5-9) An ornament of grace! How beautiful, how delicate! And a crown of glory! One fashioned, not by human hands, but formed by the spirit of God! What is this wisdom that brings such unimaginable treasure? Surely, it is not the wisdom of man. Job tells us what it is. He says, "Behold, the fear [reverence] of the Lord, that is wisdom; and to depart from evil, is understanding."—Job 28:28

For nearly two thousand years the Lord has sounded forth the glorious story of salvation and restitution of the whole world of mankind to human perfection and everlasting life, through Christ. Those whose hearts have been moved by this wondrous display of heavenly mercy to a deeper love and appreciation and reverence of God, he has graciously invited to deny themselves and take up their cross, and follow Christ, that they might live and reign with him in the kingdom for the blessing of the world.

But only the few have accepted the invitation; only the few have seen that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18)—only a little flock possesses this heavenly wisdom. But to all who sincerely seek after, and with their whole hearts lay hold on that wisdom, and daily manifest it in their lives, she shall truly give an ornament of grace, and a crown of glory!

We call attention to one final scripture—that wonderful promise of the Heavenly Father wherein he assures his people, spiritual Zion, of his everlasting, unceasing vigilance and watchcare, and of the heights and depths of his love for those who strive to walk in his righteous ways. It reads: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as

a lamp that burneth. And the Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.”—Isa. 62:1-3

Here the prophet is telling us that not only will we, if faithful, **receive** a crown of glory, but that we will **be** a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God!

Yes, the Heavenly Father also is laying up for himself a treasure, a crown of glory, and a royal diadem; one that he has been waiting for since the foundation of the world. It is even now being fashioned; the last remaining jewels that will find an honored place in that crown, and that will reflect the light of his own glory, are now being gathered, one by one; their number is almost complete. And as each precious jewel is delivered by the angels into his presence, can you not visualize him carefully holding up that crown, and lovingly and tenderly installing each shining gem into its appointed place?

As followers of the Lord, we may never acquire riches, as the world counts riches. Perhaps we cannot afford the rare jewels and beautiful ornaments cherished and striven for by the world. But we can acquire, by God's grace, the ornaments of humility, meekness, mercy, truth, long-suffering, and heavenly wisdom—which are treasures more lasting, ornaments far more lovely and precious, in God's sight.

And if we are faithful we will wear crowns—crowns of righteousness and glory. And we, in turn, will be a crown of glory and a royal diadem in the hands of the Heavenly Father, reflecting and shedding forth in the kingdom, with our Lord Jesus, the light of his love upon the world of mankind and the heavenly hosts, for time without end! □

Your Questions

Rewarded in the Resurrection

Matthew 5:11, 12 reads, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Does not this prove that faithful Christians go to heaven when they die?

No, and for the reason that the Christian's hope of a heavenly reward depends upon the promises of God to restore the dead to life in the resurrection. The Apostle Paul wrote that if there be no resurrection of the dead, then those who have fallen asleep in Christ are perished. (I Cor. 15:16-19) The Scriptures clearly teach that the hope of spiritual, or heavenly life for faithful Christians, as well as eternal earthly life for mankind in general depends upon the resurrection of the dead.

Many "Mansions"

John 14:2 reads, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." What are the many "mansions" referred to by Jesus, and by whom are they occupied?

We understand that these "mansions" are dwelling places, or planes of existence. We believe that the earth, with man originally made its king, could be considered one of these mansions, although at the present time largely in rebellion against God, the Creator. The Scriptures indicate that above this human plane of existence there are higher orders of life. Among these are the angels. The psalmist wrote that man was made "a little lower than the angels."—Ps. 8:4, 5

The Bible indicates that above the angels there are still other planes of life, or orders of being, which would be other "mansions." Jesus'

reference to all these various orders of being and their dwelling places indicates that they already existed in his day, as indeed they did, for they were a part of God's original work of creation. Jesus did not promise any of these previously created mansions to his disciples, but merely referred to their existence, and then promised to "prepare a place" for his faithful followers.

In keeping with this the Scriptures speak of the true church of Christ, made up of those who suffer and die sacrificially with him, as a "new creation." They are promised that like Jesus, in the resurrection they will be exalted "above angels, principalities, and powers, and every name that is named," and they are admonished to set their affections on things above, "where Christ sitteth at the right hand of God."—Col. 3:1; Eph. 1:19-23

God's Children

Is it proper to refer to the whole world of mankind as being the children of God?

In the sense that all mankind today are descendants of

Adam, who was created a son of God, we might speak of all as children of God. However, these "children" are now alienated from God through sin, and under condemnation to death. This being true, they are not God's children in the true sense. Jesus, speaking of the scribes and Pharisees of his day, said, "Ye are of your father the Devil, and the lusts of your father ye will do."—John 8:44

In Jesus' explanation of his Parable of the Wheat and the Tares, he said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13: 38) Here, then, is another group which the Bible singles out as not being the children of God. In the case of the scribes and Pharisees, as well as the "tare" class of the parable, they are children of the Devil because they follow his spirit, and participate in his program.

On the other hand, the Scriptures teach that the genuine children of God are those who exercise faith in his Word and ways, and obey the divine precepts. In speaking of the Jewish nation of his

day, Jesus said, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11, 12

The Apostle Paul recognized that all men could not rightfully claim to be children of God. In Romans 8:14 he writes, "For as many as are led by the Spirit of God, they are the sons of God." This is a clearly set forth principle from which we recognize that only he who is led by God's Spirit because of having surrendered himself to do God's will, is a son of God.

The Apostle John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us

not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1, 2) Here again is emphasized that the "sons of God" are a very special class in the outworking of his divine plan of salvation.

We become children of God through repentance, and a faith that leads to a full dedication of ourselves to the doing of God's will. Jesus' death provided redemption from the death condemnation which came upon all because of sin, and those who exercise obedient faith in this provision are restored to fellowship with God. Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1 □



THE HIGHEST AIM

"The man or woman whose aim is lifted from earthly toys and vanities and ambitions, and placed upon the heavenly, certainly has much better opportunities for exercising a sound judgment in respect to all the affairs of this present life."—Volume 5

The British Section

Book of Remembrance

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

—Malachi 3:16

THIS is not thought to be a literal book, written on parchment or paper, and bound in cloth or leather, wherein someone writes the names of all those who fear or reverence the Lord, and speak often one to another. Nevertheless, we believe that God has a record of all those faithful to him, and that this constitutes a "book of remembrance" for the time when rewards are to be bestowed and those who are worthy specially remembered.

Reference is made to a "book" in Exodus 32:31-33: "And Moses returned unto the Lord, and said, Oh, this people [Israel] have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." God punished Israel for their sin, but did not consume, or blot them out; Moses having interceded on their behalf. See verses 7-14

Another book is referred to by the Revelator, chapter 20, verse 12, "the book of life." In the millennial reign, when mankind in general come forth from their graves, they all will be placed on trial; every opportunity will be theirs to attain life everlasting on the human plane, by obedience to the kingdom requirements. The incorrigibly wicked (during that reign of

Christ and his church), having refused the blessings of the "highway of holiness," and not having their names written in the "book of life," will be cut off from life. (Isa. 35:8; Acts 3:23; Rev. 20:15; 21:8) God will not permit any such blot in his glorious kingdom.

The foregoing paragraphs refer to three books—a "book of remembrance," "thy book" or "my book," and a "book of life." Regarding the first mentioned book, recorded in Malachi 3:16, while this had special application to natural Israel, it is also of deep significance to spiritual Israel, the church of the Gospel Age. The nation of Israel was in a state of apostasy; and a somewhat similar condition exists with mankind in general today. Men have very largely forgotten God, or have not the required reverence for him. But there are some who do revere him, think upon his name and talk to each other about him. These are the ones to whom he hearkens, and with whom he is pleased. It is our great joy to reverence our Heavenly Father in literal fulfilment of Malachi's words, speaking "often one to an-

other" as we meet together, whether our number be only two or three, or in large assemblies. If we continue to be faithful, reverencing our Father from the heart, eventually we shall be with him when he makes up his jewels.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [special treasure, margin]; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17) Our Father here promises to "spare" us: or, according to Prof. Young, "to have pity." How wonderfully gracious and patient! "Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103:13, 14) He knows we cannot speak and act perfectly; but because of our faith and full consecration to him we have a righteousness from him.—Phil. 3:9

We are now "accepted in the Beloved." (Eph. 1:6) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) Now,

we are to "walk in newness of life," striving to be conformed to our perfect pattern, God's dear Son. (Rom. 6:4; 8:29) Unintentionally we at times stumble and come short of our heart's desire because of our fallen physical frame; but we very gratefully approach the heavenly throne of grace for cleansing from all unrighteousness. — Heb. 4:16; I John 1:9

Our Father indeed has a "book" in which are the names of all his faithful children of the Gospel Age, and Jesus referred to this record, but did not call it a "book." Jesus at one time sent forth seventy disciples. He gave them power to heal the sick and say unto them, "The kingdom of God is come nigh unto you." (Luke 10:1, 9) Then in verse 20 we read: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Here was a privilege and honor in which to indeed rejoice.

The writer to the Hebrews also refers to this record which God has: ". . . To the general assembly and church of the firstborn, which are

written in heaven," (chapter 12, verse 23) This church, when complete and glorified—the heavenly Zion—will be God's dwelling place. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (Ps. 132:13, 14) And God, as it were, then looking at the names in his "book of remembrance" will say of various members of the church, "This and that man was born in her [Zion]."—Ps. 87:5, 6

Another reference to this "book" is recorded in Philipians 4:3: "And I intreat thee also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and with other of my fellow-laborers, whose names are in the book of life." The Apostle Paul shows us here that the sisters have exactly the same privilege in this connection as the brothers.

Through the Revelator, the highly exalted Lord Jesus sent messages to the seven churches; and a part of one of these communications reads: "Thou hast a few names even in Sardis which have not

defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3: 4, 5

When this message to Sardis is considered chronologically, it would seem to have particular reference to the church's history in the Dark Ages, just before the Reformation, when there was very little faith in the earth. So the Lord was able to indicate that those in Sardis who had not soiled their garments were but "few." The doctrine which

many Christians hold of "once saved, always saved," does not ring true, because of the possibility of names being blotted out of the book of life.

In order that our names shall remain in the book of life, the book of remembrance, we must be faithful unto death. And to all such, the words of the risen Lord Jesus again are very encouraging: "They shall walk with me in white robes because they are worthy. The conqueror shall thus be clothed in white garments; and I will by no means blot out his name from the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels."—Rev. 3:4, 5, Diaglott □

BRITISH SPEAKERS' APPOINTMENTS

	C. A. CORNELL	E. T. NADAL	
Dewsbury	(Sat.) Aug. 14	Letchford	July 11
Letchford	15	Dewsbury	July 18

LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

DAWN RECORDED LECTURE SERVICE—Tapes on loan. For details write to 15, Southwood Gardens, Gants Hill, Ilford, Essex.

Vineyard Echoes

General Convention Program

Bloomington, Indiana, July 31-August 5

AGAIN it is about time for the General Convention. The committee has furnished the following schedule of the six days of spiritual feasting which has been planned. The indications are that the attendance will be good; and many who cannot be present in person will participate in the joys of the convention through the published report. This report will appear in the October issue of *The Dawn*. Printed programs will be available at the convention.

(See pages 63 and 64 for accommodations form. Also, on page 57 see special rate coupon for children. This coupon is for use at the registration counter.)

SATURDAY, July 31

Chairman: Brother Albert Sheppelbaum

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|-------|--------------------------|---|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother Roy E. Poland
Indianapolis, Ind. |
| 10:30 | Welcome by University | |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother Russell Jurd
Los Angeles, Calif. |
| 12:00 | Close of Morning Session | |

2:00	Testimony Meeting	Brother John Bacher Kansas City, Mo.
2:45	Discourse	Brother Frank Niemczak Detroit, Mich.
3:15	Intermission	
3:45	Discourse	Brother Stanley Jeuck Orlando, Fla.
4:30	Discourse	Brother William Bertsche Cincinnati, Ohio
5:00	Close of Afternoon Session	

7:00	Praise Service	
7:15	Discourse	Brother John Hull Los Angeles, Calif.
8:00	Convention Committee Speaks and Vesper Services	
8:30	"Songs in the Night"	

SUNDAY, August 1

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	Discourse	Brother George O. Jeuck Pilgrim
9:45	Discourse	Brother Irving Foss Los Angeles, Calif.
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother Leo B. Post New York, N. Y.
12:00	Close of Morning Session	

2:00	Praise Service	
2:15	Discourse	Brother H. W. Price Pilgrim
3:00	Intermission	
3:30	Testimony Meeting	Brother W. Thornberg Rockford, Ill.
4:15	Discourse	Brother R. J. Krupa New York, N. Y.
5:00	Close of Afternoon Session	
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7:00	Praise Service	
7:30	Public Meeting	Bible Answers Film "Life After Death"

MONDAY, August 2

Chairman: Brother Arthur Krumpolt

9:00	Morning Devotions	
9:15	Discourse	Brother Adam Miskawitz Chicago, Ill.
10:00	Intermission	
10:30	Testimony Meeting	Brother Thomas Franz Baltimore, Md.
11:15	Discourse	Brother Stephen Roskiewicz Grand Rapids, Mich.
12:00	Close of Morning Session	
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2:00	Praise Service	
2:15	Discourse	Brother John Baracos Pittsburgh, Pa.
2:45	Discourse	Brother Walter Rosmus Winnipeg, Canada
3:15	Intermission	
3:45	Discourse	Brother Mike Balko West Newton, Pa.
4:30	Foreign Report	Brother F. S. Wassmann New York, N. Y.
5:00	Close of Afternoon Session	

- 7:00 Panel Discussion
 "Let All Your Things Be Done with Love"
 Moderator: Brother E. K. Penrose
 Panel: Brother G. R. Pollock, Brother E. E. Fay
 Brother W. N. Woodworth, Brother H. Passios
- 8:30 "Songs in the Night"

TUESDAY, August 3

Chairman: Brother Edmund Wachnicki

- 9:00 Morning Devotions
- 9:15 Discourse Brother Charles M. Chupa
 Detroit, Mich.
- 10:00 Intermission
- 10:30 Discourse Brother Kenneth Nail
 Pilgrim
- 11:15 Discourse Brother Samuel Baker
 Pilgrim
- 12:00 Close of Morning Session
-
- 2:00 Symposium: "Watch"
 Matthew 24:42 Brother Stanley Koszka
 Matthew 26:38 Brother Charles Newham
 Psalm 141:3 Brother Ted Trzeciak
 II Timothy 4:5 Brother Kenneth Fernets
- 3:15 Intermission
- 3:45 Testimony Meeting Brother Leidy Ruth
 Allentown, Pa.
- 4:30 Discourse Brother George M. Jeuck
 New York, N. Y.
- 5:00 Close of Afternoon Session
-
- 7:00 Elders' Meeting

WEDNESDAY, August 4

Chairman: Brother Ray Rawson

- 9:00 Morning Devotions
9:15 Discourse Brother G. R. Pollock
Los Angeles, Calif.
10:00 Intermission
10:30 Convention Business Meeting
11:45 Greetings
12:00 Close of Morning Session
-

- 2:00 Testimony Meeting Brother R. Mottie
Greenfield, Ohio
2:45 Discourse Brother Claude R. Weida
Allentown, Pa.
3:15 Intermission
3:45 Symposium: "Stand Fast in the Faith"
The Most Holy Faith Proclaimed by:
Moses Brother M. C. Mitchell
Other Prophets Brother I. N. Comparato
Jesus Brother Don Roark
The Apostles Brother H. J. Tiemeyer
5:00 Close of Afternoon Session
-

- 7:00 Praise Service
7:15 Baptismal Discourse Brother W. N. Woodworth
New York, N. Y.
8:00 Immersion Service

THURSDAY, August 5

Chairman: Brother F. S. Wassmann

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother W. H. Vrooman
Orlando, Fla.
- 10:00 Discourse Brother Edward E. Fay
San Francisco, Calif.
- 10:45 Intermission
- 11:15 Discourse Brother Harry Passios
Pilgrim
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Symposium: "Be Strong"
We Are Strengthened by:
The Holy Spirit Brother Alonzo Jarmon
The Ministering Spirits Brother Carl Boughton
The Armor of God Brother George Passios
- 3:15 Intermission
- 3:45 Discourse Brother E. F. Langford
Sacramento, Calif.
- 4:30 Discourse Brother Andrew Horwood
St. John's, Newfoundland
- 5:00 Close of Afternoon Session
-
- 7:00 Melodies of Praise
- 7:30 Discourse Brother E. K. Penrose
Pilgrim
- 8:15 Love Feast

**DISCOUNT COUPON FOR CHILDREN
ATTENDING THE GENERAL CONVENTION
BLOOMINGTON, INDIANA—JULY 31-AUGUST 5**

A special one-half rate for children, ages 2 through 18, who register before noon on Sunday, August 9, and remain for the balance of the convention, has been arranged for.

Name of Parents _____

Name of Children _____ Age _____ Rate Paid _____

Clip this coupon and present to clerk when registering.

**HEARING AID SERVICE AT THE
GENERAL CONVENTION**

The brethren in charge of tape recording at the General Convention will have provisions to help those with hearing problems to hear better during the sessions of the convention.

—oOo—

**CHARTERED BUS SERVICE TO
THE GENERAL CONVENTION**

Arrangements are being made for chartered bus service from the east starting at Rochester, N. Y. with stops to pick-up passengers at Buffalo, N. Y., and Detroit, Mich. For further information, please write to the Dawn.

Encouraging Letters

Wants God's Will

Dear Friends in Christ: Thank you ever so much for the little book, "How God Answers Prayer." I was so happy to receive it, and will keep it as long as I live, and will read it over and over. It opened my blind eyes to understand that God's will is to be done. I look to him for every need, and ask him to answer my prayers if it be his will. I thank him and praise him many times a day. Thank you again for the book. I am praying for you daily. May God be very close to you. God bless you.—Wisconsin

Many Things Cleared Up

Dawn Publications: I am enclosing my renewal for The Dawn Magazine. I now possess most of your books and would not want to part with them. They have cleared up many things that troubled me.—Illinois

Grown in the Faith

Dear Sirs: What a blessing your program has been to me! God has given you such a great gift of explaining various things about Scripture that puzzles many of us. Many things have

been straightened out for me by listening to your program, consequently I have grown more and more in the faith. I would appreciate it very much if you would send me the booklet, "Hope Beyond the Grave."—Indiana

Appreciates Children's Book

Dear Friends in Christ: I have ordered and received two copies of "God's Promises Come True," and find the material most beautiful and educational. Children are delighted with it, and anxious to learn from the well written and easily understood pages. Thank you.—West Virginia

Enjoyed Variety

Dear Sir: For the first time on Sunday I watched your programme on television and must admit that I found it most interesting. Apart from the scriptural truths you mentioned the variety on the programme made it interesting to watch. The person acting the part of Isaiah made the Scriptures seem real, and the scenes from the Holy Land were interesting to see. I hope to be able to watch on future Sundays.—Canada

No More Fear

The Dawn: Your TV program has done much for me. I now understand my Bible better. I used to fear death, but no more. I am ready to go any time, but God has been very good to me this past year. I listen every Sunday to your program and wouldn't miss one for anything.—Vermont

No Longer Fears

I finally can get Bible Answers on TV. I was brought up to fear everything about God. It affected my nervous system, but since I heard about Dawn Bible Students I know why I

always felt that those teachings were devilish. My mother was brought up the old way and still believes it. My sister believes like I do. I get The Dawn Magazine. Thank you, and God bless you.—California

Hope of Deliverance

Dear Brethren: I am a widow and a cripple and cannot be in active service for the Lord, but I hope this contribution will help in some small way. There is no doubt that the time of our deliverance draweth nigh, according to the distress of the world. So let us rejoice in this blessed hope.—Indiana



Weekly Prayer Meeting Texts

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

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

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

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

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

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

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER		HARRY PASSIOS	
Catawissa, Pa.	July 11	Fresno, Calif.	July 1
		Los Angeles, Calif.	3-5
G. M. JEUCK		Phoenix, Ariz.	7
Sayville, N. Y.	July 11	Lamesa, Tex.	9
		Oklahoma City, Okla.	11
G. O. JEUCK		Kansas City, Mo.	13
Detroit, Mich.	July 3-5	Indianapolis, Ind.	15
Jackson, Mich.	6-9		
Winnipeg, Man.	14-18	E. K. PENROSE	
Minneapolis, Minn.	19, 20	Detroit, Mich.	July 3-5
Milwaukee, Wis.	23, 24	Indianapolis, Ind.	8
Beloit, Wis.	25, 26	LaSalle, Ill.	9
Rackford, Ill.	27	Milwaukee, Wis.	11
LaSalle, Ill.	28, 29	Winnipeg, Mon.	14-18
Bloomington, Ind.	31	Withee, Wis.	21
		Zeigler, Ill.	23
		Bloomington, Ind.	31
KENNETH M. NAIL		LEO POST	
Los Angeles, Calif.	July 3-5	New Haven, Conn.	July 18
San Diego, Calif.	11	Waterbury, Conn.	18
Phoenix, Ariz.	12		
Oklahoma City, Okla.	15	STEPHEN ROSKIEWICZ	
Stigler, Okla.	16	Los Angeles, Calif.	July 3-5
Fayetteville, Ark.	18	Fresno, Calif.	6
Nashville, Tenn.	20	San Francisco, Calif.	7
Birmingham, Ala.	21	Sacramento, Calif.	8
Louisville, Ala.	22	Portland, Ore.	9
Mobile, Ala.	23	Seattle, Wash.	11
St. Petersburg, Fla.	25	Havre, Mont.	12
Miami, Fla.	27	Winnipeg, Man.	14-18
Orlando, Fla.	28		
Bloomington, Ind.	31		

H. J. TIEMEYER
 Philadelphia, Pa. July 11
 Paterson, N. J. 25
 F. S. WASSMANN
 Allentown, Pa. July 18

W. N. WOODWORTH
 Los Angeles, Calif. July 3-5
 San Francisco, Calif. 11
 Seattle, Wash. 18

ANOTHER PILGRIM REACHES HOME

On Monday evening, May 3, Brother Joseph H. Murray, of the London, England, area, finished his earthly course. Brother Murray was a genuine "oldtimer" in the truth. He served quite extensively in the British Isles as a pilgrim, and also in the United States, where he spent several months in visiting the brethren from coast to coast. In this schedule was included one of our General conventions. For several years past Brother Murray was also active in connection with the work of The Dawn in Great Britain, and served on the committee which supervises that work. In this connection he furnished much of the material, which through the years has appeared in "The British Section," writing many of the articles himself. We will all miss him, especially those who worked close to him.

THE SHAPE OF THINGS TO COME

To be discussed by

'FRANK and ERNEST'

KBIG—740 kc.—10:00 A.M.

Sunday, July 18

Hear this timely discussion, and send for a free copy of the booklet, "Armageddon, Then World Peace." Address:

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

For Your Newspaper

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

AUGUST SPECIAL: On Sunday, August 15, the topic to be discussed on the "Frank and Ernest" program will be, "Paradise Without Pollution." This topic should be of widespread interest, and the number of listeners can be increased by advertising. Special circulars will be available for this purpose, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey, 07073.

Conventions

DETROIT, MICH., July 3-5—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczok, 18937 Murray Hill.

LOS ANGELES, CALIF., July 3-5—New Location: Downey Community Theatre, 8441 E. Firestone Blvd., Downey, Calif. (between Lakewood & Downey Rd.) Mr. A. W. Abrahamson, 710 S. Hobart Blvd., Apt. 207, Los Angeles, Calif. 90005

NEW BRUNSWICK, N. J., July 3-5—Douglass College, Hickman Hall, George St. Mrs. Daniel Larson, 719 Van Buren Ave., Elizabeth, N. J.

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

FAYETTEVILLE, ARK., July 10, 11—Downtown Motor Lodge. Mrs. Ed Conrad, 403 W. Lakeview Rd., Springdale, Ark.

WINNIPEG, MAN., July 14-18—Canadian Mid-West Bible Students

Convention. 1301 Lee Blvd., corner of Waverley & Lee Blvd. Mr. Frank Boychuk, 263 Moroy St.

CLEVELAND, OHIO, July 18—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

CHICAGO, ILL., July 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

JACKSON, MICH., Sept. 4-6

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

SAN DIEGO, CALIF., Sept. 4-6

SEATTLE, WASH., Sept. 4-6

PITTSBURGH, PA., Sept. 18, 19

ST. LOUIS, MO., Sept. 18, 19

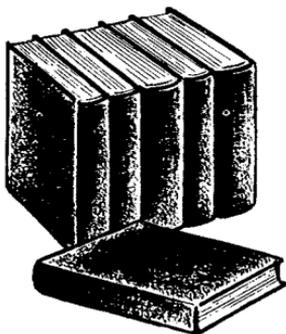
POTTSTOWN, PA., Sept. 19

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

July 31—August 5 #48.30

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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