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CONTENTS

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HIGHLIGHTS OF DAWN

"Who Sups with the Devil?" 2

BIBLE STUDY

Prayer for a Threatened Church 10

Christ Above All 12

Freedom in Christ 14

Developing Christian Relationships 16

CHRISTIAN LIFE AND DOCTRINE

The Patience of Job 18

Our Hope in Christ 25

How Great Thou Art 53

Weekly Prayer Meeting Texts 52

THE BIBLE ANSWERS TV SCHEDULE 38

"FRANK & ERNEST" RADIO SCHEDULE 40

THE BRITISH SECTION

Blessings in Northern Ireland 42

VINEYARD ECHOES

Report of Pilgrim Trip 48

For More Efficient Production 50

ENCOURAGING LETTERS 62

SPEAKERS' APPOINTMENTS

Great Britain 47

United States 63

CONVENTIONS 64

Highlights of Dawn

"Who Sups with the Devil" Part I

ALONG with the many other evils besetting the world in these last days is the recent growth of interest in occultism, in forms both old and new. Books on astrology, demon worship, spiritism, witchcraft and many other aspects of the occult are eagerly bought by the public as fast as they come off the press. "Demons in the World Today," "Adventures into the Psychic," "Occult Sciences," "I Talked with Spirits," "Witchcraft," and dozens of other such books find ready buyers and avid readers.

On phoning a local bookstore recently to inquire for one such title, the owner regretted to say the last copy had just been sold, but stated that she had many other similar books in stock. And so she had, providing ready proof of the burgeoning interest in things satanic.

Just what has generated this present-day obsession with these strange cults? History shows that man has long been intrigued by such things. And even today many of the isolated peoples of the world wear charms or look to various gods for protection and relief from the effects of plagues, famines, volcanoes, hurricanes and other uncontrollable forces of nature. Finding themselves adrift, so to speak, on a raging sea of circumstance, they reach out for some one or some thing to magically calm the storm, cure the disease, or banish the trouble.

But seemingly the world climate in these latter days has become especially favorable for cultivating widespread interest in the occult. Perhaps it is the frustrating effects of poverty, or the liberty supplied by a free-wheeling affluence; the productive soil of ignorance, or a supposed flight from superstition. Perhaps it is the wearing tension developed by a world constantly at war.

Deeply disturbed as they observe the futile efforts being made to extricate the world from the tangled web of troubles that age-long, universal selfishness has spun, and disillusioned with the inadequate explanations of politicians, churchianity, and philosophers, growing numbers of people are turning to the occult, seeking escape from harsh reality in that which is different, mysterious, and intriguing, and which will, perhaps and somehow, provide a haven of peace in a very troubled, mixed-up world. Particularly open to the appeal of the exotic are the young, who have their own special kinds of frustrations and shattered hopes and ideals. Psychiatrist Judd Marmor of Los Angeles has said, "In times of insecurity people turn to mystical explanations, including astrology, witches and demon possession." The present-day search for the exotic is in reality the poisonous product of unsettled times, loose times, undisciplined times.

Specifically, what do these various inventions of the Devil offer? Well, Satan is very clever; and he holds out a mixed bag of enticements from which his intended victims may unwittingly take their pick, depending on the turn of mind of each. To some, the allurements is the acquisition of a sense of power, thus negating their personal frustrations and feelings of inadequacy. To others, the attraction might be the mystery, or the sensationalism. To some it would be the licentious practices often engaged in. To still others, it is a natural longing to communicate with their dead loved ones; where are they, what is their condition, are they truly dead, or do they live on? While to still others it appears to provide a form of escape from conditions and

circumstances that seem just too difficult to cope with. Thus, through one or another of these wicked devices, Satan appeals to the superstitious mind, to misguided longings, or to depraved appetites.

Witches and Wizards

In general, occultism relates to belief in supernatural forces and their supposed power to predict or initiate future events, or to shield one from evil forces. Witchcraft fits that description. Many will be surprised, no doubt, by the definition of witchcraft by one of its practitioners, first, as being a religion; and second, by the explanation given as to the kind of religion it is, namely; a religion of freedom and enjoyment of the sensual appetites. So right at the outset we can see why occultism is an "abomination to the Lord." Witchcraft is also defined as the ability to cast spells.

Strangely enough, there is considerable debate as to whether or not witchcraft really exists, with many of the learned taking positions on both sides of the question, and this in spite of the fact that the Old Testament records the existence of wizards and witches, and severely condemns the practice or patronage of witchcraft, as we shall see later on. None-the-less, the subject has developed sufficiently widespread interest to have gained a place in the study programs of scores of colleges in this nation.

In Germany, the number of people engaged in witchcraft is estimated in the thousands, and in America, too, witches are thought to run into high numbers. Witches believe they can actually alter the course of events, and if we are to believe their own testimony, they can do this for a very long time, for some witches claim to be many hundreds of years old by reason of succeeding reincarnations. Thus we come into direct conflict once more with the teachings of the Bible, wherein the doctrine of reincarnation finds no place; for the Bible teaches that the dead are truly dead.—Gen. 2:17; Eccl. 9:5; Rom. 6:23

Little is known as to the power that is possessed and exercised by the fallen angels, but from what the Bible tells us of the existence of these evil spirits, one would be well-advised to be slow to deny the power of witchcraft, operating through these evil agents. It is the hope of being able to employ these mystic powers that entices many to associate themselves with witchcraft, not realizing that they in turn may be dangerously lending themselves to manipulation by the Devil's cohorts.

Satanism, the Devil's Own Religion

According to "The Columbia Encyclopedia" (1950), Satanism is "the cult of Satan, or Satan worship, and is in part a survival of the ancient worship of demons and in part a revolt against Christianity or the Church."

As its name implies, and as our definition confirms, Satan is the object of worship, rather than God. Indeed, its entire philosophy appears to be a studied perversion of all that Christianity stands for. It approves of serving self instead of God. It encourages the indulgence of the fallen nature with all its weaknesses of the flesh. Satan is exalted, the name of God and of his Christ are blasphemed. It acknowledges man's imperfections, accepts them, and proceeds to construct a pattern of life around them. As with certain other of these strange cults, unrestrained immorality is no small factor in drawing adherents. In short, Satanism is hedonism in its most perverted form.

It is probably a surprise to many to have learned, as we noticed earlier, that witchcraft, which advocates freedom and enjoyment of sensual appetites, is held to be a "religion"; but to discover that at least one branch of Satanism which calls itself a church (the Church of Satan) is officially recognized as such by the Internal Revenue Service, and receives favorable income-tax treatment, has to be nothing less than shocking.

"The Science of the Stars"

One of the oldest forms of occultism is astrology, or "the science of the stars." (Greek) This is a rather complicated process of divination based on the premise that the stars influence one's life and affect the course of events, all depending on the time of one's birth, the latitude and longitude of birthplace, and certain other factors.

Its devotees believe that one's fate or destiny may be predicted from the relative positions of the sun, moon, stars and planets at the moment of birth, the claim being that the lives of earth's inhabitants are directly influenced by these heavenly bodies. If this were indeed the case, it would amount virtually to predestination, wherein there would be no possibility of changing the course of one's life, which, of course, is contrary to the teachings of the Scriptures.

Some astroligists have become rather famous and rich, and their predictions eagerly sought after. It is a well-known fact, however, and easily proven, that even the "best" of them make forecasts that fail to come to pass, and that they fail to predict outstanding events that do occur. None-the-less, America has thousands of practicing astrologers with literally millions of credulous followers, while almost two thousand newspapers carry daily columns on the subject.

Palmistry, the so-called ability to read character and fortune from the lines and lumps of the hand, is the hardy and prosperous offspring of astrology and, like its progenitor, it has a multitude of deluded devotees.

The Columbia Encyclopedia says, "Astrology today has perhaps numerically more adherents than ever before, though it is generally discredited in academic circles." And long ago St. Augustine renounced his faith in astrology when he learned that the wealthy landowner of an estate and one of the landowner's own slaves were born at the same time. And yet the deluded continue to pay their dues to the Devil!

Spiritism—and the Living Dead

In his book, "The Psychic World of Bishop Pike," author Hans Holzer's dedication reads, "In Memory of a Friend Who Lives On." Bishop James Pike, of course, had died some time before the book was published. The idea that those who die continue to live on in another world, and that communication may be established with such "living dead," is one of Spiritism's basic tenets, and is tenaciously held by its adherents. Spiritism claims that these reincarnated beings can be reached by means of so-called mediums. One who has passed on, it is said, is not really dead; such a one has merely left his physical body, but his real self continues on and on, in a continual endeavor to gain a higher, and presumably more blissful, form of existence. In supposed support of the contention that the dead are really alive, Spiritists offer as proof the many contacts which are claimed to have been made with the dead.

Another of Spiritism's tenets holds that God is not a person, but rather a central, all-pervading force, being somewhat akin in this concept to some of the ancient eastern religions.

Of course, the corollary to the belief that the dead are still alive is the thought that there is therefore no need of a Redeemer, or of a ransom, or of a resurrection of the dead. Again, this is directly contrary to the teachings of the Scriptures, which affirm that the dead are truly dead, and that the only hope of future life rests in a resurrection of the dead, by reason of the atoning blood of Jesus.—Eccl. 9:5, 6; Ps. 146:4; Job 14:21; Acts 4:2, 12

However, beyond the admitted trickery employed by many so-called mediums, there is undeniably some sort of contact made with the spirit world; not with humans who have died,—for these are in the sleep of death, awaiting the resurrection;—but with evil spirits fraudulently claim-

ing to speak for the dead.

On the surface, Spiritism appears in some respects similar to Christianity. And this can be its danger! But one does not have to scratch too deeply, or too long, to discover it is quite anti-Christian.

"There Be Gods Many"

There are many other religions, philosophies, or systems of thought, some of which have come on the scene in relatively recent years, all aggressively seeking new disciples, and many meeting with considerable success. There is, for instance, the Association for Research and Enlightenment, Inc. (A.R.E. for short), which is described as "a system of metaphysical [supernatural] thought." It promotes belief in "the reality of extra-sensory perception, the importance of dreams, the logic of reincarnation," and then concludes, almost unbelievably, in urging "a deeper understanding of the Bible"!

The promoter of this concept, one Edger Cayce, claimed to be able to prophecy the future, despite the fact that, first of all, Jehovah God alone possesses such foreknowledge; and second, that many of his own predictions of great natural calamities never came to pass. A.R.E. further denies the Bible by teaching the doctrine of reincarnation, thus also eliminating the need for a Redeemer.

Then there is the Black Muslim movement, neither Christian nor Islamic, and violently racist. Its largely youthful membership probably numbers a few score thousands, but the movement exerts considerable (but not constructive) influence, and is therefore not to be dismissed too lightly.

Finally, we will touch but lightly on an ancient form of divination that has come from the Chinese known as I Ching. Basically, it is a means of telling fortunes by way of tossing coins and drawing pictures. But its adherents place great store by it; and any cult which can lay claim to followers, many of them young, in the hundreds of thousands, cannot

be dismissed out of hand, particularly when we uncover its philosophy.

Simply put, the theme of I Ching seems to be, don't struggle with life; make no effort to lift yourself, and deny no appetite; just float effortlessly along in the stream. Such a philosophy can be dangerously appealing in a world such as that in which we live today, especially to the young. The Christian ethic, conversely, urges one to strive daily to improve one's character, to confront with Christian fortitude the difficulties which inevitably come to all, and to look to the Lord for guidance and succor.

Admittedly, the foregoing discussion presents but the barest sampling of a few of the many cults that are even now attracting increasing numbers of followers. But perhaps enough substance has been presented to alert the unwary from trifling with them.

While these cults differ in certain aspects of belief and practice, yet in some respects there are similarities; and without doubt they are alike in that they are all of the Devil. The worship of Satan in place of God; the reincarnation, no-death, no-need-of-a-Redeemer theories; the advocacy and practice of gross immoralities; the lying claims of ability to communicate with the dead, and to predict the future—all are satanically inspired to delude and to degrade; and all are directly opposed to the teachings of God's Holy Word. In their less dangerous forms they appeal merely to ignorance or superstition; while at their worst, they aim to exploit man's basest appetites, and to draw him from the worship and service of the true and righteous God of the Bible.

In next month's concluding article, we will discuss more particularly the scriptural testimony on the subject.



Bible Study

LESSON FOR AUGUST 4

Prayer for a Threatened Church

MEMORY VERSE: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6,7

COLOSSIANS 1:1-4

ALTHOUGH the Apostle Paul had never visited the brethren at Colosse (2:1), that church having been founded by Epaphras (1:7), he expresses concern for their spiritual well-being and steadfastness to the truth in his letter, which was written to them from a Roman prison. Having exhorted the saints and faithful brethren to walk in Christ and to be rooted and built up in the doctrines which they had been taught, Paul warns them against the philosophies of men and the deceitfulness of the world.—2:8

Our Heavenly Father no doubt permitted disturbing issues and circumstances to arise in the early churches that would prompt the great apostle to discuss various points of truth in an effort to assist them, as well as the brethren who would study his epistles all down through the Gospel Age. One

of these issues was the tendency to become overcharged with the doctrines of men and the spirit of the world.

Some who had made a profession to "walk in Christ" had not given sufficient evidence that they were walking as he walked. They evidently were not fully submissive to the will of the Heavenly Father, and were not living daily in harmony with the teachings of the Word of God—"even unto death," as our Lord Jesus did.

Having come unto Christ, and to guard against this unholy disposition which was creeping into the early churches, it was necessary to "walk even as he walked." This would include the giving up of one's own will and yielding to the will of the Heavenly Father; a deeper appreciation of Jesus and his sacrifice which was given on behalf of his footstep followers as well as on behalf of the whole world of mankind; a desire to study

the Word of God to see if their lives were in harmony with the divine purpose; and a striving to develop the peace of God which passes all understanding, and which would rule their hearts and lives as its controlling influence.

Turning our attention to the word "rooted" as it appears in this passage, and in only one other place in the Bible, we note that it means to become "stable" (Strong's Concordance) or "fixed" (Englishman's Greek Concordance). The apostle evidently intended a valuable lesson for the people of God.

As the roots of a tree force themselves down into the soil to obtain nourishment, and at the same time the branches reach up into the atmosphere to receive energy from the sun, even so does the mind of the consecrated child of God grasp hold of the precious promises from the divine Word, while at the same time seeking to build character in connection with his exposure to the varied experiences of life. The roots of faith "fix" or "establish" themselves in the knowledge of the truth, while the branches, which could very well represent the professions of faith, reach out to the sun in their development. Those trees which bear fruit could picture the "fruits of holiness."

And, as each tree does not receive equal amounts of sunshine or elements from the soil every day, but receives instead

a variety of wind and rain in its development, so also does the follower of Christ need different experiences for his growth. The great Husbandman knows just what each of his people requires regarding the sunshine of his favor, the stormy experiences of life, or the pruning necessary in the school of Christ.

The rooting process goes on unseen, and may be detected only by its outward development. However, a tree that has become well-rooted has a firm grasp upon the soil and is indeed very difficult to uproot. Likewise, the child of God who has become well-established in truth and righteousness will not be blown about by every wind of doctrine.

Paul also admonishes the brethren at Colosse to abound with thanksgiving. As the consecrated follower of Christ recognizes his deficiency in the spirit of truth and righteousness he is encouraged to approach the Heavenly Father for assistance to do his will. In proportion to one's desire to walk in Christ will he make progress in the school of Christ. Whoever realizes this need will come to the throne of grace often, not only to ask for favors, but to give thanks for favors already received. We should be in the "attitude of prayer" throughout our consecrated lives, receive the nourishment necessary for our spiritual growth, and press on in the narrow way "even unto death."

Christ Above All

MEMORY VERSE: "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

—Col. 1:19, 20

COLOSSIANS 1:15-27

IN THE context of this passage the Apostle Paul brings to our attention the exaltation of our Lord Jesus, who, as the Son of God, has pre-eminence above all other things in heaven and earth, and the extreme honor and dignity of being above every name that can be named.

Using the phraseology of the Weymouth Translation as our guide (vss. 15-18), let us note the seven areas of distinction that are identified by the apostle. Jesus, during his first advent, was the visible representation of the invisible God; in his pre-human existence he was the firstborn of all creation; he was the one through whom all things were created; he is above all things; through him the universe is one harmonious whole; he is the Head of the body of Christ; and, as a reward for his faithful obedience—even unto the death on the cross—he became the firstborn from the dead.

We are informed by the Scriptures that our Lord Jesus existed long before the Genesis account of creation took place. For example, it is recorded in John 1:1-3 (Emphatic Diaglott Inter-linear Reading) that: "In a beginning was the Word (Logos), and the Word was with THE (ho theos) God, and the Word was a (theos) god. The same was in the beginning with THE (ho theos) God." "All things were made by him, and without him was not anything made that was made."

Students of the Bible will be interested to note the Dialott's footnotes to this and the 14th verse where the word "Logos" is found. To summarize briefly, the term "Logos" is left untranslated to indicate a particular characteristic of our Lord's office; i.e., the Heavenly Father revealed himself and his Word through Jesus in much the same manner that eastern kings spoke through an officer while sitting behind a lattice window, who,

in turn, communicated the king's commands to his subjects. The title, "Word" (Logos), therefore suggests to us the important work or office that our Lord, as the Heavenly Father's representative, occupied before he became flesh and dwelt among men.

In that far distant past the Logos was the only direct creation of God—therefore clarifying the expression "the Only Begotten Son of God"—whereas all subsequent creations, including man, were made through him. Yet, the Only Begotten Son of God humbled himself and took upon himself the nature of man that he might be a faithful High Priest for the purpose of making reconciliation for the sins of the whole world. And not only did he accomplish this feature of the divine plan, but he also served as a "pattern" for those who would follow him and constitute the members of his body—for it was by the Heavenly Father's design that his Only Begotten Son should also be the "Head" of the new creation, the church.

Our Lord Jesus willingly demonstrated his faithfulness to God and the principles of truth and righteousness by laying down his life in sacrifice, obedient to his Father's will, as the Lamb of God that taketh away the sin of the world. Therefore, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev.

5:12

Where else should our Heavenly Father be expected to turn to offer the highest distinction in his universe than to his Only Begotten Son? There were others, among angels and men no doubt, who would have been glad to serve their God as the savior and benefactor of mankind; however, reason alone should suggest to us the wisdom on the part of God in granting our Lord Jesus that special opportunity and privilege. God demanded that perfect obedience be proven under adverse circumstances, and it was absolutely essential that those terms be met without the slightest possibility of failure. God had complete confidence that his Only Begotten Son would carry out that part of the divine program for recovery, from sin, degradation, and death, of his human family.

When we realize that God approved our Redeemer's ministry, and was pleased or delighted with his faithful obedience, what wonder then that Jesus was the first to be given the opportunity of attaining glory, honor, and immortality! Having been faithful to his Father, Jesus was the first to receive advancement to whatever higher position God had to offer. Eventually every knee will bow, and every tongue will confess him as earth's great King and Life giver. In that day even those who crucified him will pay him homage.

Freedom in Christ

MEMORY VERSE: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1

COLOSSIANS 2:13-23

HAVING explained, in the previous passages of the 4th chapter to the Galatians, the antitypical significance of Abraham's two sons, Ishmael and Isaac, the Apostle Paul compares the Covenant of Bondage (which is illustrated by Hagar), with the Covenant of Grace (represented by Sarah), and then, in the words of our text, emphasises the great doctrine of Christian liberty.

Liberty may mean different things to different people. To those who profess no particular love for God or a desire to worship and serve him, freedom may be interpreted to mean license to do whatever they please—whenever and wherever they want, without restraint. To others, who have respect for law and order and whose hearts are tuned to godly devotion, liberty is always confined to the bounds of truth and righteousness, with a consideration for the rights and feelings of their

neighbors. To those of the "Isaac class," on the other hand, Christian liberty carries the thought of freedom from worldly institutions, the doctrines and traditions of men, and the ignorance, superstition, and error that accompany them.

To the Israelites, who were under the Mosaic Law, there were many blessings and advantages in every way, as pointed out by the apostle. In his letter to the Romans (3:1, 2) he says, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Yet the Jew, who had received God's Law, was unable to keep all of its requirements and came instead under its curse.—Gal. 3:10

The blessings and advantages that were obtainable under the Law Covenant, however, were earthly, as were its curses. There was no provision for a complete release from the sentence of

death (which had passed down to them as a result of Adam's disobedience in the Garden of Eden) without someone keeping God's commandments in full obedience to his will, and the laying down of a perfect life as a corresponding price for Adam. Our Lord Jesus, of course, by keeping that perfect law of God, released the nation of Israel from its peculiar curse, and at the same time redeemed the whole world of mankind.

The spirit of liberty is an important part of the spirit of Christ, and one in which we may share even at the present time. This would suggest to us the necessity of following in the footsteps of our Lord and Redeemer as the only proper course in life—following not according to the spirit of the world and its many allurements, temptations, and entanglements—but according to the spirit of love, truth, and holiness.

This is done by voluntarily surrendering all human rights, privileges, and preferences, and accepting instead the divine will and its law in our lives. And we should not overlook the fact that once this step has been taken we are no longer at liberty to do anything that is out of harmony with this new law. It will be necessary to consider carefully the various incidents of life as they come before us, lest the great Adversary, Satan, who as a roaring lion stalking about seeking whom he may devour,

should tempt us from this narrow way of complete consecration and sacrifice to our Heavenly Father.

While we enjoy this blessed liberty, we are, nevertheless, still under bondage to Christ; that is, we realize that we are not our own, that we have been bought with a price, and that our consecrations are but a reasonable service, at best. Those who have this experience may testify to the liberating power of Christ in their lives, for true liberty, when it has been received and acted upon by the truly consecrated child of God, influences the heart and mind, as well as one's whole life, and reflects the light that only comes from above. What a blessing to be liberated in this manner!

The world of mankind knows nothing of this liberating power at the present time, but must wait until the "times of restitution," when they will be delivered from their condition of bondage to sin and death. During that future millennial day, when the sons of God—Christ the Bridegroom, and the elect church his bride—will be manifest in power and great glory as the divinely appointed priesthood and judges of the world, they will have the blessed opportunity of lifting mankind up out of that condition of bondage and assisting them also to stand in the liberty wherein Christ will make all free in due time.

Developing Christian Relationships

MEMORY VERSE: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. 3:12, 13

COLOSSIANS 3:12-25; 4:1-6

AN ESSENTIAL characteristic of the child of God is the development of the graces of the Holy Spirit; and the Apostle Paul, in his message to the brethren at Colosse, enumerates some of these features as an important element of their Christian maturity.

The new creature in Christ Jesus, who has been chosen and set apart by God for the particular purpose of joint-heirship with our Lord in his millennial kingdom, is admonished in the preceding verses of this chapter (3:5, 8, 9), to put off the works of the "old man"—which includes fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness (idolatry), together with anger, wrath, malice, blasphemy, filthy communication, and lying—and to put on, instead, the "new man" which includes mercy, kindness, meekness, longsuffering, forbearance, forgiveness, and above all (vs. 14), love. It is

of utmost concern to us then, that we consider these evidences of the "new man."

Kindness is an important manifestation of a Christlike spirit. The heart that has learned to make allowances for the inherited weaknesses of others will be kindly tolerant and helpful toward them even if it means that it is at the expense of self-interest. Examining the word kindness we find that it carries the thought of sympathy, gentleness, and affection—along with a desire for the welfare of others. The attitude of kindness, therefore, will be shown in the thoughts as well as the words and actions of the consecrated child of God.

Concerning humbleness, or "lowliness of mind," it has been said that if any man has considered that he has attained a satisfactory spiritual state, then from that moment he may date the beginning of his spiritual decline. We are, on the other hand, admonished to recognize

that others may possess certain talents and qualities of character that are superior to our own. The apostle would have us be very careful to develop a sober estimate of our own worth.

Meekness implies an emptying of self-will, self-confidence, and self-assurance—with a patient submission to the divine will. Those who are alert to the dangers to the new creation, together with a realization of their own deficiencies and lack of wisdom, will be better prepared to receive the guidance and instruction that has been provided in God's Word.

Longsuffering may properly be regarded as patient endurance with perseverance. It is the quality of a Christlike spirit that indicates a degree of self-discipline, as well as strength and courage in the narrow way. It is necessary for the child of God to receive experiences and trials that will develop in him faith, establishment in righteousness, and correction for faults. The most progress will be made by those who willingly submit themselves to the Heavenly Father's chastening providences in full assurance of faith.

Forbearance is the grace of being lenient and patient toward the weaknesses and imperfections of others. Realizing that we, too, are fallen sinful creatures and have no standing before our Heavenly Father except through the merit of our Lord's sacrifice, we should be very

careful not to expect from others what we cannot give them in return.

The attitude or willingness to forgive is an important part of the Spirit of Christ because it suggests a disposition that takes pleasure in receiving back into fellowship one who may have offended us in some way or another—not forgetting that we should forgive one another, even as God for Christ's sake hath forgiven us—Eph. 4:32

And above all these things, the apostle points out (vs. 14), "put on love, which is the bond of perfectness." Although this passage follows the text which is under consideration, it nevertheless sums up all of the other graces of the Holy Spirit and suggests the crowning glory of the development of Christlikeness. As love is the direct result of having received of the Spirit that comes from above, and is the fulfilling of the law, even so will the consecrated child of God endeavor to cultivate and manifest this particular grace.

The Apostle Paul provided valuable instruction in his message to the church at Colosse; and we, who are living down here at the end of the Gospel-Age harvest, may meditate upon this counsel and rededicate our lives to the development of the Christian graces of the Holy Spirit by seeking a closer relationship with our Heavenly Father, and our Lord Jesus Christ.

Christian Life and Doctrine

The Patience of Job

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:7-11

THE expression by James, "Ye have heard of the patience of Job," is true of essentially all the Lord's people, for the story of Job and his afflictions, and his need of patience, is a very prominent one in the Word of God. It has been suggested by some that the experiences of Job illustrate the permission of evil upon mankind and the final restoration of the human race to the sunshine of God's favor. There is much in the story which lends itself to the validity of this suggestion, but at this time we will discuss the story of Job with a view of applying its practical lessons on the need of patience to ourselves as the servants of the Lord.

Job was a wealthy man and very prominent in the area in which he lived. Job 1:2, 3 reads, "And there were born unto him seven sons and three daughters, His substance also

was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east."

Apparently Job attained his wealth and high standing in the community along righteous lines, for the first verse of the book reads, "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Satan, the great adversary of God and of God's people, saw in Job an opportunity to strike a blow at the divine purposes and to destroy Job as a faithful servant of God. The record states that "there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it."—Job 1:6, 7

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." vss. 8-12

There was a broad latitude in what God permitted Satan to do to attempt to prove that Job was not truly sincere at heart in his professed loyalty to the Lord. With Satan the instigator, calamities began to come upon Job. His flocks and herds were destroyed, as well as his family and his serv-

ants. His home was destroyed and fell upon his young men, and they were killed. "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither (Septuagint, depart hence): the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."—Job 1:20, 22

Thus, in his first round of assault against Job in an attempt to prove that he was a hypocrite, Satan was defeated. Job humbly resigned to the ill which befell him, and forbore from charging God in any way with being unfair or unjust to him.

In due course there was another conference of the sons of God, and again Satan appeared among them. God asked Satan essentially the same questions as he had before concerning Job, and Satan was still defiant. He explained that if he were permitted to touch Job's life in the sense of ruining his health, then the reaction would be different: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life."

"So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." This was affliction enough, but when Job's wife realized what had happened she apparently decided that God was punishing her husband because of wrongdoing, and she said unto Job, "Dost thou still retain thine integrity? curse GoGd, and die." But Job did not take kindly to this suggestion. Whereupon he looking steadfastly at her said, Like one of the women without understanding hast thou spoken. If we have received good things at the hand of the Lord, shall we not bear up under affliction? In all these things which befell him, Job transgressed not with his lips against God.—Job 2:10, Septuagint

Job's Friends

Much of the Book of Job is composed of speeches made to him by three alleged friends,—often referred to as Job's comforters,—and Job's replies to these speeches. It would be too tedious to attempt to analyze all the details of what these comforters said and of Job's replies to them. However, the main point which Job's friends kept insisting on was that he was suffering all the calamities that had come upon him because he was wicked. They knew he had a good reputation among the people of the area, but they used this opportunity to accuse Job of secretly being a sinner.

Job knew that this was not true, but to convince his comforters was another matter. One of Job's replies to this persistent argument contains a self-evident truth, but apparently carried no weight with the comforters. He said, "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly." (Job 12:6) Here Job is speaking in harmony with the general permission of evil as related to God's plan of salvation. Malachi 3:15 reads, "And now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God are even delivered." It is no wonder that when Job reflected upon the erroneous view of his comforters he spoke sarcastically to them, saying, "No doubt but ye are the people, and wisdom shall die with you."—ch. 12:2

A further evidence of the brazen manner in which Job's alleged comforters talked to him is found in chapter 22, verses 21 to 23. Here Eliphaz says to Job, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." But Job knew that it was more than this which had led to his affliction. He knew that he had not departed from God, and that he was making every effort to find him and to know his will.

He replied, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered forever from my judge. Behold, I go forward, but he is not there; and backwards, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:3-10

Here Job manifests the great degree of patience and faith that he exercised throughout his affliction. He knew that his lack of peace was not because he had forgotten God nor was disobedient to him as Eliphaz insisted. He knew that God was testing him. While he had not as yet found the meaning of this severe trial, he continued to hunt for it. He searched for God on every hand—on the right hand, the left hand, out in front of him, and behind him—but with all his searching he could not find God in the trial through which he was passing.

But how wonderful is his statement, "God knoweth the way that I take,"—I don't know what God is doing, but he knows the way that I take. He knows what is good for me, and when he has tried me, I shall come forth as gold. In other words, he was confident that he would pass this great test of his faith victoriously, and to him that was the all-important consideration.

The debate between Job's friends and himself continues to the close of chapter 31. Then a fourth well-wisher appears on the scene; namely, Elihu. Following Elihu's speech God spoke. He asked Job a series of questions which were calculated to impress upon his servant the fact that his real knowledge of God and of the universe was very limited.

This being true, he should be satisfied to let the Creator work out his own problem for him, as he had manifested his ability to do so through the mighty works of creation. Beginning with chapter 38 we read, "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—vss. 1-7

Since Job was not present when God laid the foundation of the earth, and since had he been present he would not have had wisdom to make any suggestions as to how it should be done, it did not behoove him now to doubt God's wisdom in dealing with him. There are four chapters of these questions, each one of which is designed to impress upon Job his lack of understanding. Any one of these questions is as meaningful as the others, and to read them all is a rewarding experience for anyone who has confidence in the Lord and reverence for him.

Finally Job, having grasped the point of the questions, answered God, and said, "I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." (Job 42:2, 3) Job had done much philosophizing in refuting the testimony of his comforters, but now he realized that he had come far short of the real truth on the issues discussed—that the things which he endeavored to present to them were things "too wonderful for me, which I knew not."

Job continues with another remarkable statement. He

said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Earlier in his experience Job had said, "And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:26) While this may well be a prophecy referring to the time when Job is restored to life on earth as a human, to be one of the princes in all the earth, yet in another sense it had fulfillment in the experiences through which Job was then passing. For as he testified, he now, through these experiences—including the questioning by his Creator—could see God and understand him as he never could before.

Job's Comforters Wrong

We do not need to determine whether or not Job's three comforters were sincere in their effort to help him. We do know, however, that they were wrong in their viewpoint, because God says so. He said, concerning them, "Ye have not spoken of the thing that is right as my servant Job has." These comforters were directed by the Lord to offer sacrifice, and then they were accepted by him.

Job also was received back into God's full favor. "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." (Job 42:9, 10) We further read, "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job and hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days."—vss. 12-17

Our Hope in Christ

"There is therefore now no condemnation to them which are in Christ Jesus.—Roman 8:1

ONE of the principal themes of the Book of Romans is the manner in which God's people may be assured of their favorable standing with him through Christ Jesus their Redeemer. This theme appears very early in the epistle. Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16) Obedience to the Gospel of Christ is the means by which we receive its inspirational powers and the assurance that through our redemption provision is made for our acceptance with God.

In his opening remarks of the epistle Paul writes, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:1-4) Here Paul refers to the Gospel of Christ as the Gospel of God—the Gospel which God had promised through his prophets in the Old Testament Scriptures.

One of the outstanding Gospel promises of the Old Testament is Genesis 12:1-3, which reads, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that

I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

In his epistle to the Galatians Paul quotes God's promise to Abraham and refers to it as the Gospel. He said, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”—Gal. 3:8, 9

It is abundantly clear from this reference by Paul that it is essential, in order to receive the justification provided through the Gospel, to exercise faith in God's promise. We must exercise faith therein, even as “Abraham believed God, and it was counted unto him for righteousness.” (Rom. 4:3) Abraham demonstrated his faith by doing the things which God asked him to do. Thus he became the friend of God. Principal among the things which God has asked us to do is to accept the provision of life made for us through Christ Jesus our Lord, and to dedicate ourselves to his service. Thus doing, we may also become the friends of God, and more than that, his sons.

Justification

The theme of enjoying God's favor is expressed in the Book of Romans in different ways. It is expressed as justification by faith. Paul wrote, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1) The thought here is that we are no longer alienated from God through wicked works. The condemnation of death which stood against us because of our membership in the fallen race has been set aside and we are at peace with God through our Lord Jesus Christ.

Then Paul adds other thoughts. He says, “By whom also

we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is our hope in Christ. It is a hope of glory—the glory of God. It is beyond our full comprehension, but nevertheless the apostle sets forth clearly and unmistakably that we do have such a hope—a hope of partaking of God's glory.

The resurrected Jesus made a promise bearing on this hope of glory. He said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) To occupy a position with the Heavenly Father is part of what is involved in partaking of the glory of God.

To this the apostle adds, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3, 4) The Revised Standard Version of this passage reads, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us." How wonderful is this assurance that even our trials contribute to our glorious hope in the sense that they are testing our fidelity, our worthiness of being partakers of the glory of God!

Jews and Gentiles

The church at Rome was a mixed group, made up of Jewish and Gentile converts to Christ. Many of the newer Jewish converts in the Early Church found it difficult to break away entirely from the regulations of the Old Covenant. It seemed difficult for them to realize that they could have a standing with God and receive salvation entirely through Christ and apart from the Law. So in the 7th chapter of Romans Paul addresses himself to those who were having this difficulty and goes into some detail to

show the futility of the Law so far as attaining a state of justification before God is concerned.

He uses his own experience to illustrate this point. In verses 4-6 of this chapter Paul writes, "My brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Reading this, one who had been depending upon the Law to give him a standing before God, and the hope of life, could easily ask, as Paul does here on his behalf, "Is the Law sin?" Answering this question, Paul says, "God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once: but when the commandment came, sin revived, and I died."—vss. 7-9

No Salvation Through the Law

Beginning with verse 14, Paul continues, "For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the Law that it is good."—vss. 14-16

Summing up this confession or failure under the Law, Paul says, "For I delight in the Law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I

thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God: but with the flesh the law of sin.”—vss. 22-25

Paul here speaks of his own body as a body of death. Some commentators suggest that he is here likening himself as being strapped to a dead body from which he cannot deliver himself. Phillips’ translation reads, “I thank God there is a way out through Jesus Christ our Lord.”

No Condemnation

It is against this background, depicting failure in his efforts to keep the Law, that Paul begins to present that gloriously bright hope of favor with God and of salvation which we find in chapter 8. This chapter opens with the words, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for [a] sin [offering], condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—Rom. 8:1-4

Paul makes it very clear, however, that the fact of one’s failure to keep the Law and thus gain God’s favor, does not offer an excuse for laxity in struggling against the sins and imperfections of the flesh. He says, “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.”—vss. 13, 14

Here is a very reassuring thought. Surely the sons of God have the favor of God! We can believe without reservation that God takes care of his children. He supplies all their needs. He gives them strength to walk in the narrow way. He guides them. He supplies them with spiritual sustenance.

Indeed, we cannot think of any need that would not be supplied by God to his children.

And Paul affirms that as many as are led by the Spirit of God are the sons of God. The Holy Spirit leads God's children through his Word. It leads in the way of holiness and of obedience to the will of God. It leads in the way of sacrifice, never in the way of self-gratification. It leads in the footsteps of Jesus, and if we follow in his footsteps, we will complete our course in death even as he did.

The Spirit's Witness

Paul continues, "The Spirit itself beareth witness with our spirit, that we are the children of God . . . if so be that we suffer with him, that we may be also glorified together." Notice how Paul associates the witness of the Spirit with the privilege of suffering with Christ. This is the scriptural viewpoint. In I Peter 1:11 we are told that the Holy Spirit, speaking through the prophet, testified concerning the sufferings of Christ, and the glory that should follow. If we are suffering with Christ because of our faithfulness in following in his footsteps, it means that we are in the prophetic picture outlined by the Holy Spirit through the prophets. Therefore, the Holy Spirit is testifying that upon this condition it is bearing witness to us that we are the children of God.

To this Paul adds that if, or since, we are children of God, then we are heirs of God and joint-heirs with Christ, which means that all the precious promises concerning our being partakers of the glory of God are made yea and amen to us. To realize what this means we need only recall some of the precious promises to the Lord's children—promises of glory, honor, and immortality—promises of the future privilege of living and reigning with Christ for the blessing of all the families of the earth. How rewarding it is to have the assurance, through the Holy Spirit, that we are the children of God!

Further along in this wonderful 8th chapter of Romans we have that encouraging promise, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknew, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Here is what we might refer to as an all-purpose promise of God, for it covers every possible situation and pertains to all things, assuring us that they work together for good, not to everyone, but to those who love God and who, in addition, are called according to his purpose.

That purpose of our calling, the apostle explains, is that we might be conformed to the image of God's Son, the firstborn among many brethren. Here again we are reminded that, while not under the Law of commandments, we are under obligation to serve God with our whole heart and to yield obediently to every aspect of his will, that we might indeed be conformed to the image of his Son. Otherwise, we have no assurance that all things are working together for our good.

What Shall We Say?

Going on to verse 31, we read, "If God be for us, who can be against us? Some translations read, "Since God is for us." Certainly there is no question about God's being for his children. And since he is for us, no one or no thing can successfully be against us.

One of the ways in which God is for us is through the gift of his Son to be our Redeemer and Savior. Paul wrote, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (vs. 32) We cannot imagine that God, who gave his Son to suffer and to die for us, would stop with this. He does not. He freely gives us all things that we need in order to attain to that great salvation which was spoken by our Lord

(Continued on page 34)

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(Continued from page 31)

and confirmed to us by those who heard him. Yes, God is for us!

“Who shall lay anything to the charge of God’s elect?” The Scriptures indicate that Satan is the great accuser of the brethren. Our concern is not that God will listen to him, but that we do not forward his accusations to others. Paul adds, “It is God that justifieth.” Certainly the one who justifies would not at the same time lay charges against us. He who justifies through Christ will not condemn. So we can know for a certainty that there is therefore now no condemnation to those who are in Christ Jesus. “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”—vss. 31-34

No Separation

Paul asks the question, “Who shall separate us from the love of Christ?” Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? If one decides upon pursuing a certain course in life, whether it be in business or otherwise, it often does not require a great deal of persecution, hunger, nakedness, peril, or the sword to turn one from his goal, especially if it becomes true, as the New English Translation states, “We are being done to death.”

But it is very different when the trials, the afflictions, the hardships, the nakedness, and the hunger, and our “being done to death” is for the Lord’s sake. Then, if our faith is strong and we realize that we are being led by the Spirit, whatever calamities may come upon us or be directed against us will but strengthen our resolution to continue on in the footsteps of Jesus, that we may attain finally a position on Mount Zion with him.—Rev. 14:1

Continuing, Paul says—and we quote from the New English Translation, “I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be,

in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord.”

A Living Sacrifice

Beginning with chapter 9 we find a parenthesis in the discussion as far as the general theme of the epistle is concerned, and Paul takes time to assure those to whom he is writing that he loves his brethren according to the flesh—the unbelieving Jews, that is. This parenthesis continues for three chapters. At the beginning of chapter 9 Paul says, “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises.”—vss. 1-4

Chapter 10:1 reads, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” And then, in the 11th chapter, Paul discusses the unbelieving Israelites from the standpoint of being branches broken off from an olive tree, and finally points out that they will be saved in another age in the further outworking of God’s plan. It is in reflecting on this aspect of God’s plan of salvation for Israel and the world that Paul writes.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”—Rom. 11:33-36

Then Paul comes back to his original theme with these well-known words, “I beseech you therefore, brethren, by

the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We clearly get the thought here that Paul is emphasizing the ultimate of what is involved in being acceptable to God during the present age. It is, based upon the mercies of God, the privilege we have of presenting our bodies a living sacrifice which, as Paul asserts, is our reasonable service.

The thought of sacrifice takes us back to the sacrifices of the tabernacle. But in our case it is not the offering of animals, as it was in the type, but the offering of our own bodies—and with the assurance that through Christ this offering is acceptable to God. Paul continues, "And be not conformed to this world: but ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Actually, there is more to our service of the Lord than just rendering a sacrifice—even a sacrifice of ourselves. It has to be done, not in harmony with the standards of the world, but in keeping with a high standard of righteousness which is attained by the renewing of our minds, bringing them into harmony with that good and acceptable and perfect will of God.

From here on we find in the epistle several chapters in which Paul presents the details of what is involved in the renewing of our minds. We will quote but one of these details: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly that he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

The viewpoint of the world usually is to build up one's own ego, even if it is to the point beyond that which is justified. "We have to make something of ourselves," is the thought. But in doing this we are continuing to be conformed to the world. It is only as we think soberly concern-

ing ourselves, and take God into our thinking, that we are being transformed into the image of Christ.

We suggest a careful reading of all the details Paul presents in chapters 12, 13, and 14—particularly as to what is involved in proving what is that good and acceptable and perfect will of God. Thus we will get the total picture, not only of how the Gospel of Christ makes possible our relationship as sons of God, but how the task which the Lord has given us also contributes to knowing and doing the will of God. Thus, we will have a firm foundation for our hope in and of living and reigning with Christ a thousand years. Christ—that hope of glory, and honor, and immortality,

CHRISTIAN LIFE continued on page 53

"THE HOLY SPIRIT"

To be discussed by

'FRANK and ERNEST'

WNCN—104.3 FM—7:45 A.M.
SUNDAY, AUGUST 18

Tune in this discussion, and send for a free copy of the booklet, "Father, Son, Holy Spirit." Address:

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RADIO TOPICS FOR AUGUST

4—"The Ransomed of the Lord"

18—"The Holy Spirit"

11—"The Birth of A Nation"

25—"Thief in Paradise"

The British Section

Blessings in Northern Ireland

WHEN we hear the news over the radio and read our daily papers we might well question the heading of this report. In this little land of Ulster there have emerged in ever-frightening fury the results of man's inhumanity to man. Here, like a cog in the great wheel of world-wide distress, hatred, strife, and selfishness are very much apparent.

During the last few decades mankind the world over has gradually crept toward this momentous time. Although the prophetic word abounds with vivid descriptions of the great time of trouble, did we realise, as we have watched world events that it could reach such an intensity of wickedness? It is not a case of history repeating itself, but of a time of "distress and perplexity" (no way out), even as Jesus predicted. Much of the outline was portrayed by Brother Russell in his writings which are still a treasure to us who remain

this side of the veil.—Luke 21:25

A Present Help

Although crime and corruption were everywhere there was abundant evidence to those who attended the convention that our Heavenly Father can keep his own in every condition and circumstance of life. He is indeed "a very present help in trouble."—Ps. 46:1

Twelve days before the convention Northern Ireland was plunged into a condition bordering on Civil War. A nationwide industrial strike was called by a political Protestant worker's organisation which caused some cross-channel ferries to be cancelled. To get to Portrush from England, France, and the U.S.A. brethren must travel via Belfast where there was no petrol, no gas, and very little electric power. Experiences such as there are permitted to test our

faith and much patient waiting on the Lord was necessary. It is not always an indication that because events do not run smoothly our Father intends us to abandon our plans. Oh no, it is through much tribulation that we shall enter the kingdom, and earnest prayer ascended that his will be done.

Events across the sea were watched hour by hour. When the journey seemed impossible the telephone brought news that a fleet of cars had been hired to meet the boat when we arrived at Belfast on the Friday morning. Within a few hours of our arrival at Portrush about twenty fire-bombs were left in shops, hotels, and the Town Hall, disturbing the peace and quietness of this pleasant seaside town. We are pleased to report that no damage was done.

The Voice of the Signs

By Friday evening a little company had gathered in readiness for the convention the next day, and we enjoyed a talk by Bro. David Bruce (Los Angeles) entitled "The Voice of the Signs," dealing with experiences in the life of Moses. In Exod. 4:1-9 we read of the rod which when thrown upon the ground became a

serpent. The rod represented the authority of God which was relinquished for a time when Satan tempted Eve. Then Moses' hand became leprose. These signs were to give Moses confidence to appear before the children of Israel, who would realise God had sent him to deliver their nation.

Although in tabernacle types Moses represents God, yet there were many parallels between the lives of Moses and Jesus. Both were directed by God from birth. Moses grew up in the courts of Pharaoh; Jesus was brought up in the courts of heaven. When he killed the Egyptian, Moses suffered persecution from his countrymen, and we read that Jesus "came unto his own, and his own received him not."—John 1:11

The Convention Begins

The Portrush Convention always commences with a session called "tea," but in quality is what the English call "high tea." This meal, as were all the convention meals, was held at the home of Sister Stinson's natural sister, a quarter of a mile away. Here the friends can converse personally together.

Following this the conven-

tion itself began with the singing of the hymn on the back of the programme, which was a musical adaptation of Psalm 46. Brother Crawford of the Fermanagh Ecclesia gave a short address of welcome, saying that although the political difficulties in the province had reduced our numbers this year, the Irish brethren very much appreciated the efforts of the visitors to attend. He referred to the first recorded words of Jesus when he told Joseph and Mary that he must be about his Father's business, and we had come to Portrush in the same attitude of mind, knowing we shall receive a blessing from the Lord.

In the Mount of the Lord

Brother T. W. Watson (Aldersbrook, England) then spoke on the subject, "In the Mount of the Lord It Shall Be Seen"—Genesis 22:14, and referred to experiences in the lives of Abraham and David. Abraham's tremendous faith was displayed when he left home for an unknown land and offered his son in sacrifice to God's will on Mt. Moriah. It was an example of the consecration of all we possess to that same will. It was also a picture of the supreme sacrifice of God offering his only

Son in order that men might be redeemed.

Sunday began with a consideration of the manna text, "Knowledge puffeth up, but love buildeth up." Taking this text out of its context, we noted that the true knowledge of God should build up, whereas knowledge not rightly applied could lead to pride. Love (agape), on the other hand, is a selfless love, and engenders unselfish desires for the good of others.

Brother Bruce concluded the morning worship with a talk which had a peculiar title, "A Strange Thing Happened to Micah One Day—Someone Stole His religion," as told in Judges 17 and 18. Micah had persuaded a Levite to become his priest. He built a shrine with an altar and seemed content no evil would now befall him. He went away for a time and when he returned he found that spies from the tribe of Dan had come along and captured his images, the priest, and the shrine. Micah was a picture of a man who had lost his faith. If we neglect our friends we lose them. If we leave our Bible on the shelf, the thief of neglect will steal our foundation. It is our own responsibility to keep our-

selves in the love of God, who dwells with those of a contrite and humble spirit. If God be for us, who can be against us?

While Brother Bruce was speaking we were disturbed by a patrolling police car, warning that the gas supply must be turned off at the meter. This was but one of the inconveniences due to the crisis in that land.

Our Profession

After the midday meal alterations had to be made to the programme because of the sudden illness and the passing away of Brother J. Richmond (Belfast) the previous day. Brother A. Spain (Meopham, England) was also unwell, and unable to attend. In the place of the scheduled prayer, praise and testimony meeting we listened to Brother R. Robinson (Hitchin, England) on the subject of "Our Profession."—Heb. 3:1

We have been called of God, and are now members of God's university. Throughout the ages God has educated his people for the part they would play in his eternal purpose. Paul was left in no doubt that God would guide him in every experience of life. We too, have our tutor always with us,

helping us to gain the prize. Our text book abounds with examples of how God trains his servants. Joseph and Moses, for instance, were trained in the court of Pharaoh before God could use them in his service, and like Joseph we too have a very good view of the Promised Land. If we would reign with Jesus in the kingdom we must be faithful to every requirement of God now.

The Promised Land

Following the tea interval Brother E. T. Nadal (Aldersbrook) took us on a very brief tour through the history and prophecies of natural Israel. His remarks were entitled "The Promised Land."

Certain Old Testament pronouncements regarding the scope of the future land of Israel upon the earth were brought to our notice. God said that he would set Israel's bounds "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river." (Exod. 23:31) The desert refers to Sinai and the river is the Euphrates. In Deuteronomy 1:7, 8 and 11:20 the territory outlined includes contemporary Israel, the whole of the present state of Jordan, and parts of Arabia, Lebanon,

Syria, Iraq, and Egypt. Whilst God promised Ishmael that he would become a great nation, yet its territory will not be permitted to encroach upon the promised land of Israel.

We, as followers of the Master, are promised a heavenly Canaan. Soon Satan and his evil order will be overthrown and the divine government set up, with Jesus and his church upon the throne and the ancient worthies as their earthly ambassadors.

Our Sure Refuge

After a peaceful night in this land of unrest we commenced with a prayer, praise, and testimony meeting, where the friends reminded one another of the goodness of God to us in every experience of life, particularly in the provision he made for us to gather in convention. Brother W. F. Reader (Brentwood, England) then spoke to us on the subject of "Our Sure Refuge," choosing his text from Isaiah 26:20, 21 and at the same time using Psalm 91 as a fitting theme.

We live in the evil day as depicted in Ephesians 6:12. God has determined to gather the nations and destroy earth's society with the fire of his jealousy. Conditions in the

earth today were foreknown by God and he has allowed things to last so long in order to outwork his purposes and teach the exceeding sinfulness of sin. As the shaking of earth's society proceeds, the great ones of the earth seek refuge "in the holes of the rocks," but our hiding place is more sure. We are the people to whom Isaiah refers. Because the "wings" of God are our protection it does not mean we shall be immune from tribulation, pain, and distress, but if our faith remains steadfast and sure, the Lord's mighty power will keep us to the very end of the narrow way.

The Period of Transition

With lunch over, we had reached the final sessions of our gathering. Our season of spiritual feasting was fast coming to an end. Brother Robinson again spoke to us, this time on "The Period of Transition"—Daniel 2:44.

In Isaiah 34:4 the prophet speaks of the "host of heaven being dissolved . . . as the leaf falleth and as a falling fig from the fig tree." Thus God pictures the taking away of those things which stand in the way of his kingdom. When fruit is ripe to man's standard

he picks it, but that, unfortunately is premature, and we too are inclined to pick God's promises before they are ripe. If the vision seems to tarry, wait for it.

Victory Through Christ

The closing discourse came from Brother Watson. This time his topic was "Victory Through Christ," a very fitting subject with which to finish. On the 14th Nisan nearly 2,000 years ago the greatest conflict of all time was fought and won.

Satan has put forth every effort to destroy the seed of promise. Our Lord's persistent faith won him the victory, although the Adversary sought continually to destroy him. It may have seemed as though all was lost when our Lord's lifeless body hung on the cross, but three days later he arose, triumphant over death and

every enemy. He knew the contradiction of sinners; what it felt like to have his message distorted and called a blasphemer, but his indomitable faith was victorious.

And so another haven of fellowship and worship came to an end with the singing of the "Portrush Anthem":

"How blessed, how glorious, how joyful to feel
The love everlasting, of
sonship a seal."

As the various ones lingered at Portrush during the coming week, seeming reluctant to return home, so the spirit of love and fellowship continued, but a prayer of thankfulness ascended for the wonderful overruling watchcare of our Heavenly Father in making it possible for the convention to be held and become a stimulus to assist us in the days to come.

BRITISH SPEAKER'S APPOINTMENTS

E. T. NADAL

Hull August 10
Yeovil September 21, 22

T. LANG

Yeovil September 21, 22

W. F. READER

Latchford August 4
Yeovil September 21, 22

R. ROBINSON

Yeovil September 21, 22

HOME GATHERING—at 3 Hill Grove Avenue, Yeovil, Somerset, September 21, 22. Please apply early for accommodations to Mrs. P. Stracy at the above address.

SUBSCRIPTIONS AND LITERATURE—

70 Station Road, Gidea Park, Romford, Essex, RM2 6DA.

RECORDED LECTURE SERVICE—Tapes and cassettes on loan. 15 Southwood Gardens, Gants Hill, Ilford, Essex, IG2 6YF.

BRITISH SECTION

47

Vineyard Echoes

Report of Pilgrim Trip

E. E. Fay

BY THE providence of our Heavenly Father I was permitted to spend almost two and a half months in pilgrim work amongst our brethren of the world. My trip took me to Ilford, England; South India, Australia, and New Zealand.

In a sense the focal point of the journey was India. We have about 550 consecrated brethren there and, it is estimated, 1000 to 1500 "well wishers". "Well wishers" is a delightful phrase our Indian brethren use to describe those who attend meetings somewhat, love the truth, but have not taken the step of consecration.

My first stop in England was for just three days. We met with the Aldersbrook Ecclesia at Ilford. This was my third time there and it was a rich renewal of fellowship. After I left I learned our Brother Cornell was taken beyond the veil.

At Aldersbrook meetings there was the same condition as noticed in our country, Australia, and New Zealand. Our ranks are thinning—the Church this side the veil is getting smaller; beyond the veil it is growing; thank our Father the Kingdom is getting nearer.

I will not attempt to give a detailed account of the sojourn in India. I was there from March 5th to April 4th. During

that time there were meetings at about thirteen locations. Virtually all the brethren are in Southern India. The largest class served was at Tirucherappalli—about 80 in attendance. There was a public meeting in Bombay with about 100 in attendance.

My constant traveling companion and interpreter was Bro. Gilbert. He speaks excellent English and is well read along many lines. But most importantly he is well grounded in the truth and spends all his time visiting the various classes and preaching publicly.

Preaching the gospel in India is very different than in our country. There are 15 major vernaculars. In addition statistics are that illiteracy is 87% among females and 60% among males.

Most all the brethren whom I asked how they first heard the truth answered by giving the name of a brother who told them the message. In other words it is mostly a mouth-to-mouth witness. Many of our brethren can speak some English, and there are those who speak it fluently. It would seem, however, that the majority of our brethren speak and read only in one of the 15 vernaculars. There is no radio message, although the "Frank and Ernest" program is now on radio Ceylon, which can be heard in India.

The South India Committee, which works with the Northwest India Committee, are attempting to have truth booklets printed in vernaculars. In addition they sponsor Brothers Jayappa and Gilbert in their travels. The South India Committee is composed of Brothers David, Gilbert, Jayappa, and Sundararajan.

In close and personal fellowship throughout that land I realized anew that the "Family of God" is the same everywhere. Their love of the Lord is so evident. Their hope for the Kingdom is heightened because of the deep poverty and sickness all around. As I flew out of the benighted land, realizing beneath me were my brethren, there came to mind

the hymn "Blest be the tie that bind our hearts in Christian love."

Australia and New Zealand was a case of renewing fellowship. In Perth I was joined by Sister Fay, Sister Beth Davis, and Brother and Sister Brown of Portland.

We (Brother Brown and I) served in Perth, Adelaide, Sydney, and Melbourne. Here again we were aware of the thinning of the members. The Church is going home.

Several public meetings were scheduled. At the one in Melbourne there were about 100 in attendance. There are two classes in Melbourne, one which speaks English, and the other composed of Polish brethren who are emigrants to that land. When they have a combined meeting, as was the case when we were there, the attendance I would estimate to be 60 to 75. Brother E. E. Martin resides in Melbourne and edits (since 1929) the "Peoples Paper".

From Australia we flew to Christ Church, New Zealand. In New Zealand Brother Brown and I served at five locations—Christ Church, Blenheim, Wellington, Palmerston North, and Auckland.

Brother and Sister Nat Hiam (who are known by many here) reside in Auckland. They have faithfully preached the truth in that area for many years. Most of those in the truth in that country first learned of it through their ministry.

We arrived home happy and very tired. But we realized afresh—there is a "family of God" this side the veil. May we be faithful and be a part of that "family" beyond the veil.

For More Efficient Production

IN THE May issue of The Dawn we reported in some detail about our new machinery in the plant. We thought that it

would be appropriate to update that article by giving you an account of the performance of the machines under operating conditions. And, in addition, we would like to report on a new bookbinding machine that will be the means of considerable savings in the future.

The new Heidelberg offset press is far exceeding our expectations in every way. Most of our printing is very simple line work, and on this type of printing the press has been averaging 8,500 impressions per hour. But what is more gratifying is the fact that even at that speed the press has perfect "register." This means that a sheet of paper that has been printed can be put through the press again and it is impossible to detect any overlap. Because of this, color work and intricate designs can be printed with ease, and with exceptional quality. Since the new press has been in operation we have run 616,000 impressions, and this has taken approximately 75 hours of press time. The old press, operating at 2,500 impressions an hour, would have required 250 hours of press time to do the same amount of work.

The collator, stitcher and cutter is finally operating. The collator part of the machine was produced in another factory, and there was some delay in delivery. Running at its slowest speed this machine collates, stitches, and trims 3,000 booklets an hour. This is more than twice as fast as our old equipment. It cannot be operated by one person as we had hoped, but it can be efficiently run by two people. The old equipment required three people. We are sure that this piece of equipment will be appreciated by the shop personnel more than any of the other improvements, because the old collator was temperamental and at times exasperating.

The Compu-writer is operating very well now, and the operator is becoming proficient. The copy produced is excellent, and we are sure that when we print the first Dawn by offset you will be aware of the clean black type that this machine makes it possible to produce.

The new cassette dubber in the Recorded Lecture Service has enabled that department to attain a current status for the first time since the beginning of the increased use of cassette tapes. One feature that is interesting and unique is the ability of the machine to record two sides of the cassette tape at the same time. This is possible when the discourse is too long for one side of the cassette. The first part of the discourse is recorded on one side and the last part on the other track at the same time.

We have on hand, and in the process of printing, some 16,000 books to be bound. Bids from binderies were for \$11,200.00 to \$13,800.00. Since our last books were bound—about six months ago—the price has nearly doubled, and no end to the increases is in sight.

Upon investigation we found that we could purchase bindery equipment for less than the cost of having our present books bound. The material costs to bind a book will average about 15¢ per copy. The outlook for helpers here at The Dawn has greatly improved, and with this in mind, we have purchased the bindery equipment. The potential savings is considerable when it is taken into account that next year we will print and bind approximately 36,000 additional books.

We are thankful to the Lord for the helps that he has provided for our use in the vineyard.

Weekly Prayer Meeting Texts

AUGUST 1—"Death and life are in the power of the tongue."—Proverbs 18:21 (Z. '99-75 Hymn 267)

AUGUST 8—"Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."—Luke 10:5, 6 (Z. '04-108 Hymn 329)

AUGUST 15—"Now we exhort you, brethren, . . . be patient toward all."—I Thessalonians 5:14 (Z. '03-24 Hymn 312A)

AUGUST 22—"Wist ye not that I must be about My Father's business?"—Luke 2:49 (Z. '03-53 Hymn 45)

AUGUST 29—"Ye ask, and receive not, because ye ask amiss."—James 4:3 (Z. '03-204 Hymn 239)

How Great Thou Art

JEHOVAH, our God, is the great Emperor of the whole universe, and his wisdom, power, goodness, and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a Being who is able to assume and bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and which times that plan with unerring precision for the ages to come; [think] of the power and skill which can harness even every opposing element,—animate and inanimate,— and make them all work together for the accomplishment of his grand designs; [think] of the tireless vigilance that never ceases, nor seeks relief from the pressing cares of universal dominion—whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities, and active in all the interests, of his broad domains.—R.-1560

Memory That Never Fails

Man's ability mentally to store information and later to recall it is a continual source of wonder. We just do not understand how it is accomplished! Occasionally one is revealed who has nearly total recall of all that has been fed into the memory storage portion of his brain. The wizardry of computers does assist us somewhat in understanding the process. However, these computers are built with much cost and research. But through the miracle of birth a new human being enters the world with all of the potential of

a mature brain which greatly exceeds any computer ever built.

Notice the Bible testimony regarding our Heavenly Father's boundless capabilities. "To whom then will ye liken me, or shall I be equal? saith the Holy one. Lift up your eyes on high, and behold who hath created these things [stars], that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isa. 40:25, 26, 28

Aside from creating the stars, just calling them all by name staggers our imagination. Dr. Hubbell, of the Mt. Palomar Observatory, estimated there are over a hundred billion suns in our galaxy, and unnumbered millions of such star groupings. This would mean there are billions upon billions of blazing suns in fixed orbits in the blackness of space. To have each as a well-known object would call for a memory that indeed never fails!

We cannot properly appreciate what a billion means—we can only illustrate to understand to some degree. A billion one dollar bills—smooth and unwrinkled,—if stacked upon each other flatwise, would produce a column over sixty-three miles high. Imagine a mind which could name each dollar differently, and with ease recall its name and location! This feat God can do billions of times over with the stars he first created.

The stars, of course, are not in close proximity as would be the piled high dollar bills. The far reaches of space are so vast we numbly try to understand, and cannot. To illustrate: If it cost a penny to ride 1,000 miles, a trip around the world would cost 25¢; to the moon \$2.38; to the sun only \$930.00, but a trip to the nearest star (4.4 light years) would

cost \$260,000,000. There are known star groupings over twenty-eight billion light years away.

Judgment That Never Fails - Plans For Eternity

This is abundantly illustrated in material creation. Isaiah 45:18 says, "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

The phrase, "He formed it to be inhabited," stimulates the reverential mind to delightful reverie where one is overawed at the profound wisdom and power displayed to make this a reality. And yet our frail minds can grasp but a small portion of all that is involved.

For countless centuries mankind was aware of the light, warmth, and blessing of the sun. Also they were aware of the soft, silver mantle of light from the moon. They, too, adjusted their lives to night and day, spring and summer, autumn and winter. However, the inhabitants did not know why these things of dark, light, and seasons existed.

Now we know with great clarity why these things are so. We have learned that to make the earth man's habitation many fixed laws were established by our almighty God. Through laws of gravitation the earth is firmly fixed in its yearly orbit around the sun, and those same laws hold in circle movement the moon around the earth.

When space exploration was started we learned astounding facts about the speed needed for a body to circle the earth in space. To place an object in orbit without its returning to earth requires a speed of 17,500 MPH, and to escape the earth's gravitational pull means an acceleration of speed to 25,000 MPH.

And we have learned that to make the earth "to be inhabited" God has set this planet Earth as a satellite of the sun much like a high-speed spinning gyroscopic top. We are twirling each twenty-four hours at about 1,000 miles per

hour, and our grand yearly sweep around the sun is at the astounding speed of 66,680 MPH.

Yet these gravitational motions, so soft, so gentle, made in absolute silence, absolute darkness, and without friction, strain, jar, shock or tremor, project our earth through space at almost unbelievable speeds, and in the meantime twist and turn it upon its axis. We are only aware of this because of the "rising" and "setting" of the sun, night and days, warmth and cold, and the lengthening and shortening of days.

The phrase, "formed it to be inhabited" involves much more than laws of gravitation. The earth had to have a "life support" system for all its creatures. The thought is poetically stated in Psalm 145:15, 16, "The eyes of all await Thee; and Thou givest them their meat in due season; Thou openest Thine hand, and satisfieth the desire of every living thing."

Our moon shots have emphasized the life-support system needed for humankind. The astronauts must have supplies of oxygen, heat, food, water, light, and protection from harmful radiation—among many other needs. The Lord has provided this on the earth in an almost magical way.

The sun, which holds us in orbit, also provides us with light, heat, oxygen, water, and nourishment. Ecologists speak of the atmosphere around the earth as our oxygen "bubble." Long, long ago God stated it in this manner: "It is He . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a curtain in which to dwell."—Isa. 40:22

The sun shines upon the earth, causes seeds to germinate, and all things to grow. Plankton in the sea, trees, and shrubs on land take in carbon dioxide and give off oxygen, thus replenishing our "tent" with life-giving "air" to breathe. The same sun draws water from the oceans, sends the moisture-laden clouds to earth by winds created through

thermal updrafts of air over the land masses. The gardens of earth are refreshed by the rain, and the remainder finds its way back to the sea for the endless circulation system of water.

The sun and water cause seeds to germinate; the plants send out their leafy arms and the chlorophyll transforms the sun's energy into food which we may eat. The far reaches of our atmosphere absorb and deflect harmful rays from the sun, so that creatures on the planet may not be harmed. The same atmosphere causes refraction of light so we can have the means to see, and it also forms a blanket so we do not have the harsh differences in temperature between night and day, such as occur on the moon, where there is virtually no atmosphere. This same atmosphere has such density that sound waves can be produced and the "ear" can "hear" those vibrations generated by the vocal chords of another. On the moon one could not hear another speaking except via radio. "Indeed, God did form the earth to be inhabited."

And God plans for eternity! We know that all matter has the same common "building blocks." It was once thought that the smallest, indivisible particle of matter was the atom. Now we know the particles which form the atom are the same in all matter,—the difference in count and arrangement causing the variation in the end substance.

Mankind, in the "unfinished" earth, has plundered its resources. This is so apparent in his search for energy. Wood was once man's only source, and with abandon he cut down the forests of earth. Next he found and began to scar the earth for coal. Man's needs for energy pyramided, and great subterranean pools of oil were found. The thirst for oil has become so great that a recent study revealed that the world's oil reserve will be depleted in less than half a century.

Man has been turning to nuclear power as the final

solution to energy needs. However, the pollution problems it presents are legion. But God said he "formed the earth to be inhabited."

In the late forties the head of the Massachusetts Institute of Technology stated that if the twenty-five billion dollars then spent on atomic power had been spent on developing solar energy that source would now have been providing our needs. He said that the amount of solar energy which falls on the earth in three days is equal to all energy which could be extracted from every known source of wood, coal, and oil. And the amount of the sun's energy which strikes the earth is only a two-billionth part of the whole. God did indeed "form the earth to be inhabited," and mankind's needs have been provided to all eternity.

God's power and skill harnesses every opposing element and makes them work together for good.

Our sun has come to symbolize life to all people,—the savage and the civilized. Without the sun we could not be brought into existence, think a thought, wink an eye, move a finger, or take a step; nor could we see, hear, feel, taste, or smell. Not a seed could germinate, no cloud could form, no rain could fall, no river flow, no lightning flash, no flame could be kindled. The sun is life.

And yet the sun is a seething mass of nuclear fusion. This same nuclear fusion uncontrolled could cause death in massive proportions. Nuclear fission has been witnessed in our generation. At 8:15 A.M. on August 6, 1945, twenty-eight years ago, one bomb, dropped on one city in Japan, forever changed the fate of every living thing on the face of the globe. That one bomb killed, directly or indirectly, at once or in time, around 200,000 men, women, and children. They were blasted to bits, or crushed, or suffocated; they were stricken with radiation sickness, or simply fried to death in a man-made temperature that for one awful flash of a moment exceeded 1,800,000 degrees of Fahrenheit—

heat beside which the blazing surface of the sun is cool.

But God can harness such awesome energy, place it in the sky at the proper distance from our planet so that instead of causing death it nourishes, blesses, and warms the people of earth!

The Bible states that man is a special creation. We read in Genesis 1:27, "So God created man in his own image, in the image of God created he him." This suggests that mankind possessed a position in God's sight much greater than the lower animals. It could have meant he had a dominion in an extremely small way such as God's; that man was meant to have rule over the planet Earth as does God over his broad domain. Even though we may not, at the time, understand all that is involved in the statement, "in his own image," we do realize there are special blessings that belong to humankind. Man was given dominion over the earth. Also to him was given the power of reason, logic, planning for the future, and perception of moral laws. Built into him originally was the ability to discern between right and wrong in relation to the highest law,—that of God's justice.

Also, when created, God gave to this human family many "plus" values. a plus value would be the benefits of creation that exceed primary needs. For instance, the primary function of an automobile is to transport one from one point in place to another.

To illustrate the plus value beyond the primary function in an automobile, added to the wheels were fenders. Thus dust and mud would not be spewed on the traveler. The enclosed body with glass added for vision eliminated wind and noise. The cushioned seat softened harsh bumps. The shock absorbers "smoothed" out the road, as did pneumatic tires. Air-conditioning provided comfort when excessive heat was outside, and the radio gave entertainment and news to offset boredom. None of these plus values were needed for

primary transportation.

God's tenderness in creation of man is shown in the plus values given. Our eyes are designed to transmit to the brain that environment which surrounds us. But our eyes see differently than do animals. Scientists say animals do not see in color as we do. We know that electro-chemical reaction occurs in our eyes, and because of this we become aware of color.

Animals—such as cattle—see the grass for food, trees for shade, darkness for sleep. We see the verdant green fields which are restful to our eyes and souls. We respond to the azure blue sky above, flecked with fleecy white clouds. We see the tree “that is pleasant for sight, and good for food,” symmetrical and in varying shades of green. We respond ecstatically when the trees in autumn adorn themselves with multi-colored leaves. When night falls we watch the glory of the sun, given for a time to the clouds which float above.

And then at night come out the symbols of eternity—the stars. Many people have spoken so much of the joy of vision and inspiration which comes from viewing the night sky. Perhaps Emerson stated it best; “If the stars should appear only one night in a thousand years, how men would believe and adore, and preserve for many generations the remembrance of the city of God which had been shown. But every night come out these envoys of beauty, and light the universe with their admonishing smile.”

Another “plus” value is our sense of taste. The cattle of earth munch incessantly the grass of the meadow. There is no change of food,—just grass. But with humankind it is so different! Most have had the experience of being a grateful guest in the home of a skilled hostess. We have seen the viands presented in so many tasteful ways, and each dish in itself was a delight to the eye as well as the taste.

So with our God. He has fashioned the fruit of earth in

many colors, and each has a different and distinct, pleasing taste. To illustrate, think of the crisp red apple; golden sweet orange; the tangy, deep-hued plum; the luscious, juice-laden pear; the irresistible sun-kissed grapes. One could go on at length about the plus values in God's food for men.

So too with hearing. The ears,—organs to receive vibrations from the world around,—are needed to survive. But think of the plus values for man! Can anyone explain why we respond to the gurgling brook; a bird singing in the trees; the rhythmic lap of waves at the seashore; the wind sighing in the trees? Can anyone explain the joy of heart which comes when we hear children's voices at play, or the sweet lonesome note of a violin? Then think of the emotion that grips our soul when we hear a blending of voices in the Hallelujah Chorus of Handel's Oratorio, The Messiah! These joys and responses speak to us of God. He did make man in his image!

The sense of smell is vital to life for any creature. But God gave man many plus values. We respond to the fragrance of the orange blossom; the scent of new-mown hay triggers pleasant memories of younger years and happy times. We recall with delight the sweet smell that follows storm, or the pleasantly pungent odor of newly turned earth.

And the sense of feel has its plus value. Each parent recalls the tender, silky feel of their baby's skin—the warm sun—the gentle breeze.

Why do we respond with joy to the rich color in an evening sky, the sweet taste of ripe fruit, the bird singing with joy from a lofty branch, the fragrance of the blooming honeysuckle, the warm sun that shines above? Our Heavenly Father built them into our very being; he created us after his image, and then splashed our world with joy for sight and sound, touch and fragrance, and sweet taste.

Encouraging Letters

Studies Same Questions

Please send me the little book of God. I enjoyed the program Thursday night with the questions and answers from the young adults. I have been studying all those same questions alone. I was so thrilled to hear the answers from them. I have had a feeling for a long time that the Bible was being fulfilled. It is in the Bible just as it was spoken. I watch your program every night and get so much out of it. Thank you so much. Thank you in Jesus' name.—Ohio

Comforted at Funeral

Dear Sirs: I am writing to you because I went to the funeral of one of my church sisters and received one of your little books "Hope." On the back cover I saw where I could get the book "God and Reason." I would like to have this book and any other if possible. Thank you in advance. If there is a list of other good books, please send me a list.—Illinois

A Listening Group

Dear Sir: We work for the C & O Railway Company and we watch your program every morning at 6:30. There are five of us. We enjoy the way you explain the Bible. The boys wanted me to write you and have you send some of the booklets that you have shown on TV. We would like to have one booklet about "Life After Death." Also you

said to ask for The Abraham Program. Please send it to me and I will see that the boys receive them.—Kentucky.

Helped to Understand

Thanks to the Dawn people: I have prayed God that in some way or other I could understand the Bible more than I do. So God answered my prayer. May our blessed Savior bless all of you.—Minnesota

Makes Sense

Dear Friends: I'm enclosing a check for you to put to use in helping to proclaim the kingdom message of our Lord and Savior Jesus Christ. In him only lies our hope that when he establishes his kingdom here on earth, wherein the will of our Heavenly Father will be done, the ills of humanity will be destroyed. I receive The Dawn magazine and enjoy your articles on Bible prophecy and other biblical subjects. You have a way of putting forth your messages from the Bible standpoint that makes very good sense to me. Wishing you great success in the Lord's work. Sincerely.—Arizona.

Wants to Help

Dear Dawn: Yes, I am very interested in your wonderful suggestion of distributing your consolation folders. Having lost my beloved wife in an auto tragedy one year ago, it is so easy to recall how much your booklets meant to me. May God bless you all.—Florida

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

S. ALLEN		A. KRUMPOLT	
Baltimore, MD	August 18	Catawissa, PA	August 11
Philadelphia, PA	18	G. PASSIOS	
E. E. FAY		Albion General Convention	August 3-8
Albion General Convention	August 3-8	New Haven, CT	25
Denver, CO	16	E. K. PENROSE	
Laramie, WY	17	Albion General Convention	August 2-8
K. FERNETS		Detroit, MI	19
Albion General Convention	August 3-8	Pontiac, MI	20
Alientown, PA	18	Chatham, Ont.	21
T. GERY		Toronto, Ont.	23
Albion General Convention	August 3-8	Buffalo, NY	25
LaSalle, IL	10	Rochester, NY	26
Beloit, WI	11, 12	N. Brookfield, MA	28
Clinton, IA	13	Hartford, CT	29
Denver, CO	17	New York, NY	31
Pueblo, CO	18	S. J. SUNDARARAJAN	
Ranchester, WY	21	Albion General Convention	August 3-8
Havre, MT	23	Seattle, WA	11
Kalispell, MT	24	Vancouver, B. C.	14
Spokane, WA	25-27	Portland, OR	15
Wenatchee, WA	28	San Francisco, CA	16
Tacoma, WA	29-30	Los Angeles, CA	18-20
Seattle, WA	31	San Diego, CA	21
G. JEUCK		Phoenix, AZ	22
Albion General Convention	August 3-8	Milwaukee, WI	23
Sayville, NY	25	Detroit, MI	25
		Chicago, IL	27
		New York, NY	31

Conventions

MINNEAPOLIS, MN, August 4-2601
Fillmore St., N.E. Mrs. Mike Nekora,
2601 Fillmore St., N.E. 55418

CINCINNATI, OH, August 18-2850
Dunaway. Mr. John Slavich, 126 S.
22 St. Richmond, IN 47374

CHICAGO, IL, August 25-Masonic
Temple, 5352 W. Chicago Ave. Mr.
Albert Shepplebaum, 5739 S. Nor-
mandy Ave., 60638

JACKSON, MI, August 31 - Sept. 2-
Jackson Community College, 2111
Emmons Road. Mrs. Ray Lumley, 2531
Ashton Road, 49203

NEW YORK, NY, August 31-Sept. 2-
Waldorf-Astoria Hotel, 50th and Park
Ave., New York City. Mr. Leo Post, 24
Lexington Rd., New City, NY 10956

SEATTLE, WA, August 31-Sept. 2-
Norway Center, 300 Third Ave. West.
Miss M. Stevens, 6525-24 Ave. N.W.,
98117

SAN DIEGO, CA, August 31-Sept 2-
Muir College, UCSD, Room 1330
Humanities and Social Science Bldg.,
Gilman Drive and La Jolla Village
Drive. Mrs. Gilbert L. Rice, 4005
Olympic St., 92115

SANDPOINT, ID, Sept. 7, 8-Com-
munity Hall. Mrs. Carlene Davis, Rt.
1, Box 445A, 83864

PITTSBURGH, PA, Sept. 21, 22-Bower
Hill Civic League Community Center,
1600 Bower Hill Rd. Mr. John Bara-
cos, 736 Dunster St., 15226

1974 GENERAL CONVENTION
Albion College, Albion, Michigan
August 2 - 8

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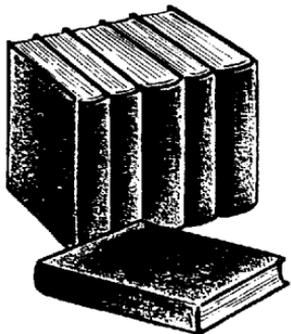
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which,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

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

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

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

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

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