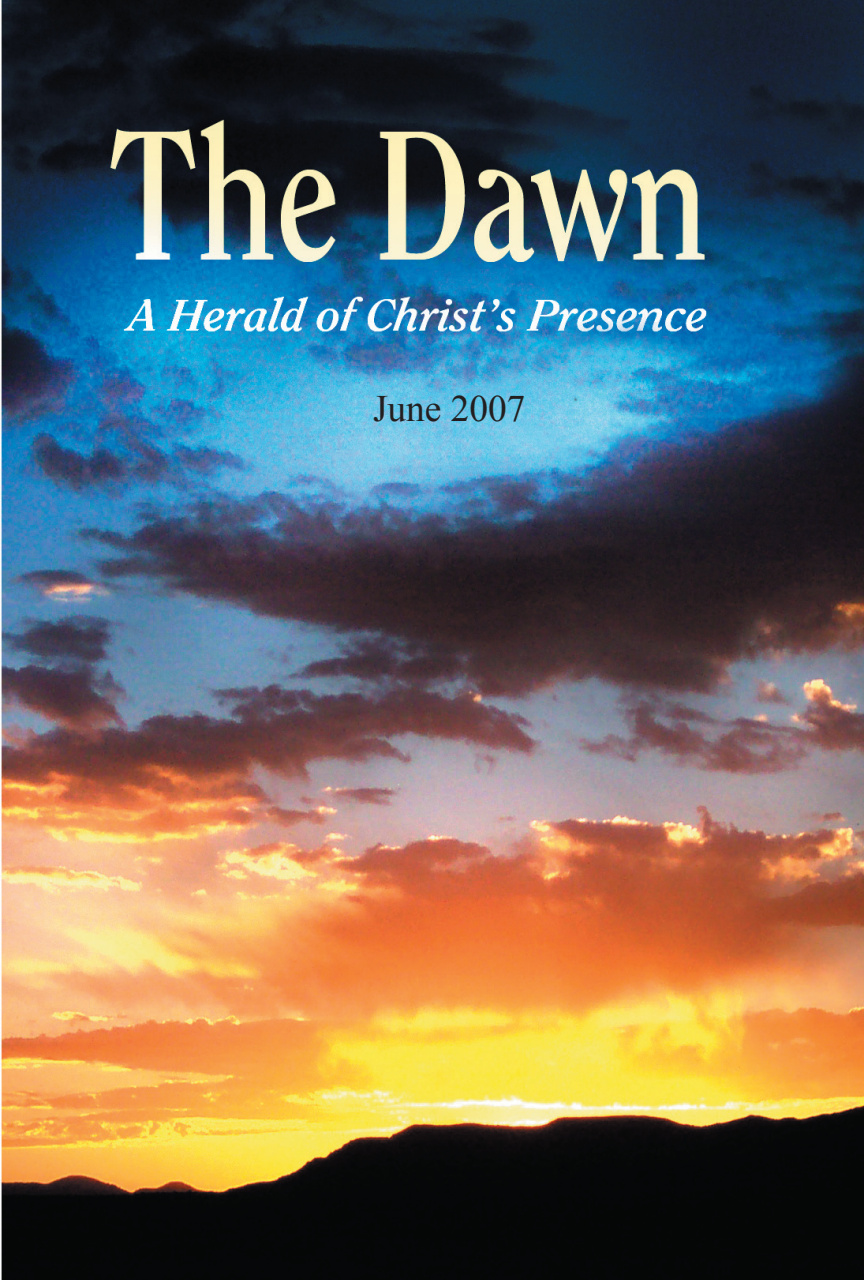


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The DAWN

VOLUME NO. LXXV, Number 6
(USPS 149-380), June 2007

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$5.00 a year; Great Britain £2. Write to foreign addresses for other prices.

ARGENTINA: El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires

AUSTRALIA: Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

BRITISH ISLES: Associated Bible Students, P.O. Box 136, Chesham, Bucks HP5 3EB

CANADA: P.O. Box 1565, Vernon, British Columbia, V1T 8C2

FRANCE: Aurore, B. Boulter, 8 rue du Docteur Laennec, 95520, Osny

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Alzeyer Str. 8 (Postfach 252), D 67253 Freinsheim

GREECE: He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

ITALY: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

SOUTH AMERICA: El Alba, Apartado 1390, Trujillo, Peru

SPAIN: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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Selfishness: A Sign of Our Times

*“Deliver me, O my
God, out of the
hand of the
wicked, out of the
hand of the
unrighteous and
cruel man.”
—Psalm 71:4*

THE PSALMIST DAVID

penned the words of this psalm during the time of his advancing years. (vss. 9,18) He fervently prayed that he might never be disloyal or ashamed of his loving dependence upon the Heavenly Father, nor that he would ever fail to believe and put his total trust in him. His ultimate concern was that God would not forsake nor cast him off as he grew older, and when his physical strength began to fail him, but that he would deliver him from the enemies of righteousness that surrounded him.

INCREASING LAWLESSNESS

David's reflection upon the enemies of righteousness and the social structure of his day may also cause us to reflect in a similar way upon the unruly society in which we are now living. What he referred

to as ‘wicked,’ ‘unrighteous’ and ‘cruel’ men surely has its counterpart in our present world.

To be unruly describes a society that is neither submissive nor conforming to the laws of rule that have been established by God in his Word, or within the accepted standards of conduct set forth under the laws of civilized nations. Lawlessness suggests those who resist authority, and are thus undisciplined and ungovernable. This type of behavior leads inevitably toward increasing violence and anarchy.

APOSTLE PAUL’S REFLECTIONS

In his letter to the brethren at Rome, Apostle Paul showed that God is not responsible for the degradation that has affected his human creation because of his judgment against them as a result of sin. This has been true not only in its outward physical sense, but also as it has surrounded the mental and moral aspects of mankind’s rapid deterioration. The fall from original perfection has been proportionate to man’s individual alienation from his Creator. In this respect, the apostle wrote, “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [a mind void of judgment, *Marginal Translation*], to do those things which are not convenient [not proper].”—Rom. 1:28

The apostle has emphasized God’s wrath against the unrighteous behavior of sinful mankind and their total disregard for his laws. He explains that there has developed a greater level of degradation among some whereas a lesser degree is manifest in others. God has established righteous laws that work in harmony with his will. Any who may have

cause that conflicts with these standards of truth and righteousness will reap the penalty of God's wrath as a result of their actions.

A DOWNWARD SPIRAL

In his letter, Paul continues with a lengthy enumeration of the human family's rising and accumulating level of unruliness. They are, he says, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents."—vss. 29,30

'Being filled with all unrighteousness' perhaps is used as a general term for all that follows. It suggests an intoxication of the spirit of this world in whatever form or manner in which it may manifest itself. The word 'fornication' is not found in any of the earliest manuscripts, and is omitted in modern versions of the Bible. 'Wickedness' has been translated from a word identifying a disposition to work evil. It includes sinful activity in a variety of forms. To be 'covetous' means to have inordinate and wrongful desires, while 'maliciousness' is characterized by having a capability and proclivity towards evil.

Someone being 'full of envy' suggests having a deep sense of discontent at seeing another person's success or superiority. 'Murder' is to take another person's life, and 'debate' as it is used in this scripture means to contend or wrangle over certain matters. Those who possess maliciousness may be very mischievous in their actions, whereas 'whisperers' defines those who may be involved in slander or

gossip. 'Backbiters' describes those who attack the character or reputation of someone who is absent at the time.

Paul's reference to being 'haters of God' marks a very serious heart condition wherever it is found. Those who are described as being 'despiteful' are contemptuous and usually insulting. 'Proud' people generally have a very high opinion of themselves, while 'boasters' speak of themselves in an exaggerated manner. 'Inventors of evil things' describes a contriver whose intentions are predominately evil. Being 'disobedient to parents' marks our day perhaps better than any other of Paul's lengthy list of lawlessness, together with all of the many temptations that are prevalent in our modern world and their effects on the younger generation.

MINDING MANNERS

A poll was conducted recently in the United States to explore some of the main causes for the increasing level of rudeness and lawlessness in our modern society. An analysis of the poll was published by the *Los Angeles Daily News* (Saturday, October 15, 2005) and written by staff writers Beth Barrett and Brent Hopkins. These results appeared in an article under the title "How Rude!" with the subheading "Poll: Americans Getting Worse at Minding their Manners."

The poll's questions were divided into various categories with their percentages in an attempt to arrive at the possible causes of the problem. They included the following: (1) Whether or not parents are teaching good manners to their children. This resulted in 93% of those polled agreeing that this

was a major cause for increasing rudeness in modern American culture. (2) The next question concerned people who are leading busier lives today than they were in the past, and are not taking the necessary time to exercise politeness. The poll indicated that 75% responded with a 'yes' answer. (3) Another question was asked as to whether television and movies that show poor manners and behavior were possible causes, with 73% of the respondents indicating that it was a factor. (4) It was asked whether rude behavior among various celebrities such as athletes and other public figures was a factor, inasmuch as they often appear as major role models in our society. This question received a 69% positive answer.

THE POLL'S REPORT

The report says that the new national poll on changing social (or in this case antisocial) behavior concludes that harried and stressed-out Americans are indeed becoming more hostile in their everyday behavior patterns. Barrett and Hopkins write, "From horn-honking road ragers who turn daily commutes into gantlets, to cell phone abusers who transform tranquil coffee shops into noisy forums for their private lives, nearly 70% of Americans say we are ruder than we were 20 years ago, according to an Associated Press-Ipsos poll."

The article "How Rude!" continues by quoting a licensed clinical psychologist and professor of psychology who responded by saying, "It's very common for people not to see their own behavior as problematic now, attributing it, at least in part, to a culture of entitlement in which parents spoil their kids and don't teach them accountability and manners.

If manners are an increasingly endangered commodity, it's also partly because self-interest, high-tech gadgetry, and a fast-paced lifestyle increasingly are placed ahead of respect for the feelings of others, according to the poll and interviews conducted by the *Daily News*. And then there are the clogged freeways, fortress-like walls around homes, and the fact that hardly anyone knows his or her neighbors anymore."

One of the people who responded to an interview concerning the poll—a marriage and family therapist—said, "In our time-crazed society, people care only about rushing to keep up with their own lives, not reflecting on what might be best for the community. No one's taught to relax and take your time anymore, so it's not a priority to be courteous, say 'thank you,' say 'please.' It comes from impatience—slow down, take a deep breath, get some perspective."

Barrett and Hopkins quote a retired chief life-guard in their report who said, "There's such a clouded line between right and wrong. There's no longer respect for parents and institutions. If you're a jerk at home, you're going to be a jerk in public. There was, for example, the woman who insisted on bringing her little dog into the pool area while she watched her child—engaged in a game of water polo between two high schools—despite prominent signs saying animals were prohibited. When asked to leave, she said, "You're being rude."

GRAPHIC VIOLENCE

For many Americans and many others, encounters with obnoxious people and their selfish behavior

have become an annoying fact of everyday life. This behavior may take many different forms and in many different circumstances. This is believed by many to be a result of more on-screen episodes of violence now than ever before, and that the portrayals of violent crimes are more explicit and far more graphic than television viewers have ever seen before.

A recent report entitled “Dying to Entertain” found that the number of violent instances on television had tripled in the past few years, citing the fact that nearly half of all programming episodes contained at least one instance of some sort of violence. The study found 26 instances of violence in a one-hour episode of one certain program. Violence has shifted from being incidental to the subject matter of the program, to being an integral part of it. It was further noted that this has now become prevalent in all six major broadcasting networks—ABC, CBS, NBC, FOX, UPN and WB.

RUDENESS AND SELFISHNESS

It has been observed that rudeness involves the serving of one's own selfish interests without any concern for the interests or well-being of others. One analyst commented recently that this sort of behavior indicates the selfish attitude that is not willing to give, even a little. Furthermore, the modern culture of rudeness and lack of common manners has crept into even what used to be the most wholesome areas of our society. This is seen as a lack of refinement in the moral values of our young people who receive their accepted values from watching their role models on television instead of receiving them from their own parent's home.

CAMPUS MANNERS

In the article “Rude: College Students Lack of Manners Reflect Global Trend,” The *Daily News* (Sunday, October 22, 2006), staff writer Susan Abram said, “If you look around campus, you have students who have iPods, cell phones, Blackberries; and they are in their own world. There isn’t any interaction or that community component found 20 years ago. It would certainly behoove the faculty to take on more of an active role. The notion that American youths aren’t minding their “p’s and q’s” is continuously debated in editorial pages across the nation. And it’s not just the young who are rude.

“We have lost respect for our politicians, our religious leaders, our sports figures, so that they do not set standards for the generation coming up. We no longer have this tradition of a society. Everyone now is striving to be the same; therefore, we don’t look up to anyone. Now we’re seeing movie actors and others in society that are so crass, that people are emulating them. Professors have little leverage when they encounter a student without manners. The administration (on college campuses) is so paranoid that the students are going to rebel, but the administrators are the problem. The parents are the problem; they’ve got to set the example. The instructor should be entitled to say, ‘I don’t want you in my class.’”

EFFECTS OF TELEVISION

It is acknowledged that one of the main factors affecting the younger generation today is the influence that television has, whether for good or bad. As an indication of this dilemma we note an article

published by *The Los Angeles Times* (Thursday, January 11, 2007), and submitted by *Times* staff writer Jim Puzzanghera under the title “TV Violence is Surging Group Says.”

In the report, Puzzanghera wrote, “Violence on broadcast TV is approaching epidemic proportions, surging 75% over the last six years while posing a threat to children that parents and government officials need to address, according to a major media watchdog study unveiled Wednesday. The study by the Parents Television Council, titled ‘Dying to Entertain,’ said the 2005-06 season was the most violent since the group began tracking the issue in 1998. There were an average of 4.41 violent incidents each prime-time hour last season, based on the group’s analysis of the first two weeks of the ratings sweeps periods. Overall, violent incidents increased in every time slot and across all broadcast networks, according to the study. Violence jumped by 45% from 8 to 9 P.M., by 92% from 9 to 10 P.M. and by 167% from 10 to 11 P.M.

“Broadcasters have noted there are more violent programs on cable TV and stress the use of blocking technology, such as the V-chip. Broadcasters and cable firms are in the midst of a \$300 million campaign to educate parents about the technology. ‘We’re surprised that cable TV programming was not included in the PTC study, since broadcast TV is far less violent than Sopranos-like programming found on cable,’ the National Association of Broadcasters said in a written statement. Parents Television Council President Timothy Winter said the V-chip was not the solution, calling TV ratings inconsistent. He added, ‘We’re not calling for a ban

on anything. We're calling for some responsibility and restraint from the broadcasters.'"

RUDENESS INCREASING

An interesting survey was conducted in the United States recently by The Pew Charitable Trusts. It was called "Aggravating Circumstances: A Status Report on Rudeness in America." The general format of the study concerned what counts as rudeness in today's society, and whether Americans have a shared definition of what rudeness really is? Basic questions were asked that focused on encounters with people who are rude and disrespectful, and how often this type of behavior is seen. Participants in the study were also asked how often they too may have acted rudely toward others. A detailed look at the situation was taken that concerned courtesy, manners, rudeness, and respect.

Results of the survey indicated that from the minor slights of sales clerks that may have been encountered in the local supermarket, to the worst cases of road rage, it is clear that most Americans are intensely frustrated by an increasing level of disrespect that they encounter on a daily basis. Eighty percent of those who participated in the survey said that a lack of common courtesy and respect is a serious problem, and sixty percent said the problem has become worse in recent years.

The study also surprisingly showed that more than forty percent admitted that they too had behaved badly on occasion. This included driving aggressively, and by using cell phones in a loud and annoying manner. Three quarters of those surveyed

said they had often seen customers treat sales staff in a rude manner.

The Pew Charitable Trusts Public Agenda intends to host a new series of discussions in the near future asking key decision makers in various industries to discuss the research, and to consider what actions may be done to address the public's call for a more considerate and respectful society.

THE APOSTLE'S ADMONITIONS

The Apostle Paul, in his letter to Titus said, "To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed." (Tit. 1:15,16, *New American Standard Bible*) Mounting evidence of the fulfilling of the signs of the times is increasing on every hand in our society. The hearts and consciences of the unbelieving world are becoming more perverted as foretold long ago in the Scriptures. The actions of some surely conflict with the ways of truth and righteousness, and they are being spoiled by the spirit of pride, selfishness, malice, and envy. The Lord's people are cautioned to maintain pure hearts and minds in an evil world, and to keep their consciences tender. "We also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another."—Titus 3:3, *NASB*

As further strengthening to the Lord's people in an unfriendly world, the apostle said to the brethren

at Thessalonica, “Encourage one another, and build up one another, just as you also are doing. But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction [admonition, *Marginal Translation*], and that you esteem them very highly in love because of their work. Live in peace with one another. And we urge you, brethren, admonish the unruly [undisciplined, *MT*], encourage the fainthearted, help the weak, be patient with all men.”—I Thess. 5:11-14, *NASB*

To the brethren at Corinth Paul wrote, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”—I Cor. 6:9-11

SIGNS OF THE TIMES

The Apostle Paul, in his letter to Timothy, wrote concerning the ultimate signs of our times in connection with the level of lawlessness and corruption among mankind. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers

of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.”—II Tim. 3:1-5

We are living in the final years of the harvest period during the present Gospel Age. It was long ago foretold that it would be a time of great turmoil and violence in the world. The Lord’s people are thus admonished to remain faithful to our High Calling in him. ■

*If we learn how to give of ourselves, to forgive others, and to live in thanksgiving, then we need not seek happiness—happiness will seek us.
—selected*

WEEKLY PRAYER MEETING TEXTS

JUNE 7—“The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”—I Peter 5:10 (Z. ’95-202 Hymn 266)

JUNE 14—“God resisteth the proud, and giveth grace to the humble.”—I Peter 5:5 (Z. ’96-19 Hymn 312A)

JUNE 21—“Learn of me; for I am meek and lowly of heart.”—Matthew 11:29 (Z. ’96-79 Hymn 110)

JUNE 28—“Be not wise in thine own eyes: fear the LORD, and depart from evil.”—Proverbs 3:7 (Z. ’96-263 Hymn 198)

In Memorium

Sr. Irene Mitchell

March 21, 1915—April 4, 2007

SR. IRENE WAS born in Holyoke, Massachusetts 92 years ago of parents Stanley Roguski and Lucy (Dzieborski). She is survived by a brother Zygmunt Roguski, nieces Claudia Hislop, Lynette Larson, and Debi Hack Cotton, and nephew Joel Hack.



Bro. Woodworth invited Sr. Irene to work at the Dawn in September, 1945, and she worked there until her retirement to the Bible Students Retirement Center at Portland, OR in 2001. Her duties included working in the book-binding department, the shipping department, and also serving as hostess at the Dawn home where she welcomed and looked after visiting brethren.

In June 1957, she married Bro. Martin Mitchell who was a co-worker at the Dawn and a long-time elder in the New York City ecclesia. He predeceased her May 11, 1974.

Sr. Irene's many years of service for the Truth will be long remembered and appreciated by all who knew her. ■

Committed to Justice

Key Verse: “*Let judgment run down as waters, and righteousness as a mighty stream.*”

—Amos 5:24

Selected Scripture:
Amos 5:10-15; 21-24;
8:4-12

AT MT. SINAI THE ISRAEL-

ites unanimously agreed to observe and obey all elements of God’s perfect Law. “Cursed be he that confirmeth not all the words of this law to do them.

And all the people shall say, Amen.” (Deut. 27:26) The people routinely transgressed that

agreement—transgression with which God exercised great pa-

tience. Unfortunately, Israel mistook God’s patience as lack of Divine commitment to justice. “The LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.” (II Kings 13:23) The phrase ‘as yet’ implies that if the Israelites continued to dishonor God, by underestimating his commitment to righteousness, his regard for the faithfulness of Abraham, Isaac, and Jacob would not indefinitely protect Israel from being judged, sentenced, cast off and destroyed.

Inevitably, Divine judgment was pronounced upon unrepentant Israel. God foretells the dire consequences for that people in the form of a long lament through the prophet Amos—a lament characterized in the following verses: “Hear ye this word which I take up for a lamentation over you, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is cast down upon her

land; there is none to raise her up. Therefore thus saith Jehovah, the God of hosts, the Lord: Wailing shall be in all the broad ways; and they shall say in all the streets, Alas! Alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to wailing.”—Amos 5:1,2,16, *American Standard Version, 1901*

By this was Israel judged. God called for that judgment to ‘run down as waters.’ Consequently, it coursed along with Israel through more than seven centuries of history, figuratively becoming a threatening ‘mighty stream’ as it drew ever nearer the day of its fulfillment in righteousness. When that day arrived, God’s judgment, pronounced in detail so long before in Amos, washed as an overwhelming flood over Israel. “The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.” (Amos 8:7-9) The predicted details of the trembling land and darkness at midday were fulfilled the day that Christ Jesus died on the cross at Calvary. “Now from the sixth hour [noon] there was darkness over all the land unto the ninth hour [3 P.M.].” (Matt 27:45) When Jesus breathed his last, “the earth did quake [tremble], and the rocks rent.”—vs. 51

Thus did God’s utter commitment to justice begin its full expression; culminating in Israel’s later being cast off. (chap. 23:37,38) All access to Divine courts, through Moses, the Law, and its covenant, was terminated. Thereafter, Jew and Gentile alike must come to God through Jesus Christ. “Jesus saith, . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6) Those who persisted in seeking access to God by other means would not find it. ■

God's Indictment of Israel

Key Verse: *"Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."*
—Hosea 4:1

Selected Scripture:
*Hosea 4:1-4; 7:1,2;
12:7-9; 14:1-3*

BEGINNING IN 931 B.C., under their first king, Jeroboam, ten tribes of Israelites, having separated from the two tribes of Judah and Benjamin, began a long history of iniquity as the kingdom of Israel. "In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin."—II Kings 15:8,9

In Hosea's day, approximately 200 years after Jeroboam, Israel verged upon moral chaos. Idolatry, intrigues, and assassinations were rapidly becoming the norm. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." (Hos. 4:2) Added to these sinful practices was Israel's deluded belief that, for all this, it remained righteous in the sight of God due to its relationship with Abraham, Isaac, and Jacob. Thus, did Israel dishonor God and manifest its corrupted perception of his righteousness.

Inevitably, God, through the prophet Hosea, declared his ‘controversy’—his differing perception of Israel which he then formally indicted. “They consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.” (Hos. 7:2) Pressing his case against Israel as a barrister would in court, he likens the ten-tribe kingdom to a deluded hypocrite—a self-righteous merchant who, believing he is undetected by God, manipulates the balances used in commerce to enrich himself by defrauding his customers; all the while presuming he remains in the grace of God. “He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.”—Hos. 12:7-9

God’s patient tolerance having expired, the nation was exposed to the complete range of Divine consequences. Even as the full weight of Divine justice fell on Israel, Hosea pleads with Israel to awaken to the fact that its only hope lay in recalling the words of God and, in repentance, returning to him in heartfelt worship. Its alliance with powerful Assyria could not save Israel from the consequences of God’s arraignment, nor could Israel’s idols. “O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.” (Hos. 14:1-3) Israel would not; and its hypocrisy, corrupt perception of God, and its perversion of his holy laws were condemned by the very principles of Divine justice that it had for so long ignored, forgotten or denied. ■

True Worship

Key Verse: “*Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*”
—Isaiah 1:17

Selected Scripture:
Isaiah 1:10-20;
II Kings 15:32-35

THE TWELVE TRIBES OF

Israel were chosen and commissioned to serve as a living example of God’s principles midst a heathen world of idolatrous pageantry and hollow ritual. Israel’s ceremonial practices were to be symbolic expressions of genuine, heartfelt worship of God. However, ten tribes separated from the tribes of Judah and Benjamin, and were thereafter

known as the kingdom of Israel. It rapidly succumbed to moral decline. The priests, losing sight of the real meaning of worship, allowed hypocrisy to supplant true worship; even allowing the worship of idols to be mixed with worship of the one true God. His awareness of Israel’s national hypocrisy was expressed through the prophet, Isaiah. “This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me.”—Isa. 29:13

Likening Israel’s hypocrisy to the basest practices of Sodom and Gomorrah, God says, “Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me,

who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.” (Isa. 1:10-15) Thus God defines false worship as everything which is offered to him from other than the heart.

With the single exception of Jesus, all the hearts of the human family are flawed, imperfect, sinful. “All have sinned, and come short of the glory of God.” (Rom. 3:23) It remains, then, for God to explain how it is that sinful hearts might be rendered acceptable to offer true worship. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” (Isa. 1:16,17) Pomp, ceremonial prayers, and sacrifices can never atone for the fraudulent treatment or oppression of one’s fellowman, or the hypocritical worship of God. Righteousness toward men is as much a part of pure religion as righteousness toward God. Rituals, ceremonies, and offerings from an unrepentant heart avail nothing for they are an affront to the dignity of God. The sinner who seeks the forgiveness of God from a truly humbled and contrite heart, though completely lacking ritual and ceremony, receives it through Christ in God’s due time and in his way. That God would first require of the sinner a genuine willingness to conform to his Divine precepts is most reasonable. “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”—Isa. 1:18 ■

Finding Satisfaction

Key Verse: “*Seek ye the LORD while he may be found, call ye upon him while he is near.*”
—Isaiah 55:6

Selected Scripture:
Isaiah 55:1-11

SINCE THE FALL OF ADAM, almost everyone has yearned to return to perfection, at-one-ment with God, to covenant relationship with him and everlasting life. Those things which will ultimately satisfy all yearning are likened to refreshing food and drink freely offered to mankind by God. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” (Isa. 55:1,2) The prophet declares a forthcoming season wherein all who so desire will have their hunger satisfied in full and their thirst quenched. The season referred to in these two verses is the forthcoming Millennial Age. During that age mankind will increasingly receive that which is good through the Mediator between God and man—Christ Jesus and his church.

Preceding the Millennial Age, Christ and his church are to be completed and glorified in the present Gospel Age. It is to this age that those who would be members of the church are invited to come to God, not through a mediator, but directly through Christ. We read, “Incline your ear, and come unto me: hear, and your soul shall

live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”—vss. 3-7

It was the Apostle Paul who reminded the Israelites that the phrase ‘the sure mercies of David’ alludes to Christ. “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.” (Acts 13:33,34) King David was a type of Christ Jesus as king—leader and commander of the people. He will, in turn, share his royal authority with his church. “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) It will then be through Christ and his church that God will abundantly pardon the remainder of mankind. Thus, those who will have found satisfaction during this Gospel Age will assist the remainder of mankind in finding satisfaction in the Millennial Age. The truth of the following will then be understood by all: “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. . . . So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:8,11 ■

The Gift of Prayer

***“Praying always
with all prayer
and supplication
in the Spirit, and
watching
thereunto with all
perseverance and
supplication for all
saints.”***

—Ephesians 6:18

IN THIS SIXTH PART OF the “Treasures of the Truth” series, the importance of prayer will be considered as it relates to the development of the New Creature in Christ Jesus. Prayer is one of the most valuable of all gifts from our Heavenly Father and is a special treasure that the Lord’s consecrated people enjoy. It is associated in a very special way with the spiritual life of the Christian’s faith. Prayer is an index of the heart condition and has been said to be the soul’s sincere desire, whether uttered or unexpressed.

OLD TESTAMENT PRAYER

Prayer was regularly practiced during the world’s early history. In one of the psalms of David, he speaks of praying several times a day. He wrote, “As for me, I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.”—Ps. 55:16,17

By the time of Israel's long captivity in Babylon, we learn that the habit of praying three times a day at stated and specific hours had become a well-accepted practice. In proof of this, we read in the scriptural record that a conspiracy was underway among the Prophet Daniel's enemies who wanted to entrap him. They had influenced King Darius to establish a decree under his signature that would forbid anyone from making a petition to God or to any man. (Dan. 6:4-9) The prophet's response to the decree is also given in the account. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God."—vss. 10,11

The introduction of synagogue worship soon after the return from Babylonian captivity served to confirm the custom of saying all prayers in public which in the rabbinical schools were often very lengthy. This practice, however, developed into a ritualistic religious system which ultimately resulted in being condemned by the Lord.

PRIVATE OR PUBLIC PRAYER

During our Lord Jesus' earthly ministry, he referred to this practice of prayer. He said, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their

reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”—Matt. 6:5,6

To the devout Jew, timeworn custom necessitated the repetition of certain forms of prayer at least three times a day. For the sake of modesty and true devotion to God, most Jews chose to observe these occasions for prayer in the privacy of one’s own home. The Pharisees deliberately left their homes for the sake of being seen publicly in the synagogue. Publicity often encourages hypocrisy, and consequently such outward manifestations of piety became overdone, which resulted in our Lord’s plainly spoken words in connection with such actions.

In our modern western world, the tendency may be more along the lines to conceal, rather than to outwardly display, such personal and private devotions. As a consequence, there is a greater risk in offending our Lord by not praying at all, rather than by praying in an overly conspicuous manner. According to the Master’s direction, we should endeavor to make our prayers, whether public or private, as brief, to the point, and as reverential as possible.

We are further instructed to pray in the proper spirit of the Truth. Jesus said, “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”—John 4:23,24

WHAT CONSTITUTES PRAYER

Proper prayer may be regarded as a childlike utterance from one's own heart that suggests a total dependence upon God and of reverence and thanksgiving to him. The Jews, who were accustomed to reciting over and over again the same words, did so because they had come to attach merit, or value, to the mere act of praying. They no longer saw prayer as a simple and humble childlike request, but as an outward display of religion which was valuable in itself. True prayer is viewed as one soul's petition to God, and is of its own nature a private and personal matter. Its value lies in its being heard and accepted by God. If we pray only because we are in need, telling the Heavenly Father what it is we are in need of, prayer continues to be a matter which lies between the petitioner and the giver. We are to remember that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17

Our Heavenly Father, who is in secret, appreciates being the one who has been called upon to share in the intimacy of each heart among his children that seek to know and to do his will. In our preference for him, and the trustfulness which compels us to reveal our innermost feelings to him, is the childlikeness which makes one cry out to him. In all of this, the Father surely delights, and thus rewards openly in the growth of Christlikeness in our consecrated lives.

FOR WHAT SHALL WE PRAY

In James' epistle, he writes, "Ye ask, and receive not, because ye ask amiss, that ye may consume it

upon your lusts [pleasures, *Marginal Translation*].” (James 4:3) Jesus had instructed his disciples that it was essential to abide in him, and to take care that his words abide in us if we would have our prayers answered. He said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” (John 15:7) From these wonderful words of the Master, we learn that if our petitions are to be answered they must be directed according to the will of God.

Our prayers must be along higher, or more spiritual, lines and not of a temporal nature. We are privileged to pray for those things that God is willing to give us, such as more of his Holy Spirit and the wisdom that comes from above. Also, we may pray for his guidance in the workings of our consecrated lives in full submission to his will.

THE ATTITUDE OF PRAYER

The Apostle Paul wrote, “Pray without ceasing.” (I Thess. 5:17) God has not commanded us to pray, but perhaps these words are better understood with the thought in mind that we should cease not to pray, and that we remain in an expectant attitude as we wait upon the most high God. Thus, if we have made a proper petition that is worth asking for, then we believe that it is also worth waiting for the answer. The child of God is encouraged to pray frequently, with regularity, and with the attitude of heart that looks to him for guidance in every experience of life. The atmosphere of prayer should surround God’s consecrated people continually. Those who rejoice in the Truth cannot neglect the wonderful privilege

of prayer and should go to our Heavenly Father many times during the day.

PRAYER STRENGTHENS FAITH

One of the most important lessons that the consecrated child of God learns during his consecrated walk is to develop an absolute faith and trust in God. This humble and Christian characteristic is cultivated by our prayers, whether they are petitions for ourselves, or on behalf of our brethren who may have asked for an interest in our prayers on their behalf. We believe that these kinds of prayers will help to cultivate and strengthen our faith. God is abundantly able to overrule in any matter so that he can give the needed blessings to his children.

ABIDING IN HIM

Jesus taught his followers, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”—John 15:4

From our Lord’s words, we realize that there are two conditions to be met if our prayers are to be answered. We must first accept Jesus as our Savior, and then have made a full and unreserved consecration to God according to his will. When these two steps have been taken, the child of God is accepted by the Heavenly Father in our Lord Jesus and we become New Creatures in him. It is to the New Creature that God’s wonderful provisions apply. To abide in Christ means to remain in harmony with God and his Word of Truth. Those who are abiding in him may ask in prayer for those things that would benefit their consecrated walk in the narrow way.

PRAYERS OF THE NEW CREATURE

Throughout the present Gospel Age, the Lord has been dealing with his people as New Creatures in Christ Jesus. All of his promises and blessings are directed to the consecrated child of God, and prayers to him are acceptable on this basis alone. They are not directed to our fleshly nature, except as certain matters may benefit in some way for the proper development of the New Creature. We must learn to put our trust in God and accept whatever he sees necessary for our spiritual growth and development. Thus by studying our Lord's character as shown in his Word, and striving day by day to be conformed into his image, we are changed from glory to glory by the Holy Spirit of God.

PRAY AND NOT FAINT

In Luke's Gospel, he records an important lesson that our Lord Jesus taught to his disciples. The account states, "He spake a parable unto them to this end, that men ought always to pray, and not to faint." (Luke 18:1) This lesson points to the growth of the New Creatures in Christ, and emphasizes the necessity for them to exercise persistence when praying and making petition to God. As the Spirit begotten sons of God, they understand the relationship of being his sons and what are the rights and privileges of consecrated Christians. It is to these faithful ones of the consecrated class of Christians to which our Heavenly Father is ready, willing, and able to give his rich spiritual blessings.

PRAYER FOR THE HOLY SPIRIT

One of the most important petitions that the New Creature may make during these closing years of

this Gospel Age harvest is the request for a greater measure of the Holy Spirit and an understanding of our commitment of consecration. This is a most valuable and essential gift that our loving Heavenly Father is willing to give to his people who humbly ask him for it. We may be assured that God is especially pleased when his children ask for those things of the Spirit that can only come from him above.

“This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatever we ask, we know that we have the petitions that we desired of him.” (I John 5:14,15) To pray with the assurance that we will be heard by the great God of the universe requires faith, and to trust that he is the rewarder of those who diligently seek him. The blessings for which we pray are included in the promises of God with respect to his willingness to grant them to those who are faithful to him and his Word. In this sense, it would be proper to say that when we pray and put our trust and confidence in him, we are rightfully claiming the promises that he is willing to give us.

PRAYERS PLEASING TO GOD

Prayers that would be pleasing to God should first of all recognize and acknowledge our Heavenly Father’s great glory. All other matters, concerning our interest for others and then for ourselves, should be in keeping with the general plans and purposes of God. Having thus approached our Father, we should take to heart the wonderful words recorded for our admonition in Matthew’s Gospel.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”—Matt. 7:7,8

These words assure us that God will answer our prayers, but our faith in this blessed assurance must be based on the grounds that our petitions and requests for his guidance are in complete harmony with his will and purpose. Matthew further writes, “What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”—vss. 9-11

Here Jesus is teaching us that it is only natural and proper for our children to ask for bread, or for fish. When they do this a loving father will respond to their requests. It would be unthinkable to substitute stones or serpents on such an occasion and this is the vital point of the lesson. Our loving Heavenly Father would surely respond to his child's request associated with a deeper appreciation and understanding of the spiritual gifts that come from above. Matthew then says, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”—vs. 12

OUR SPIRITUAL NEEDS

As followers of our Lord and as New Creatures in Christ Jesus, we have certain spiritual needs that are basic to our growth in grace and in knowledge.

These we may request in our prayers and be therefore assured that our Heavenly Father will provide for us. The spiritual blessings which he gives his people reach us through the power of the Holy Spirit, so it is proper that we pray for a greater infilling of that Spirit.

To be filled with the Holy Spirit means that we will seek to be used as a blessing to others, and especially those of like precious faith. In this connection, John wrote, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (I John 3:14) Love for our brethren is an indication of spiritual growth and development. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." (vs. 16) It is proper and pleasing to God that we should pray for the indwelling of his Spirit.

NOT ALL PRAYERS ANSWERED

On one occasion, the Apostle Paul through prayer sought God's power to be exercised in the removal of a symbolic thorn in the flesh, evidently concerning his poor eyesight that had resulted from the marvelous purpose of God concerning him. We read, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."—II Cor. 12:7

Paul acknowledges that he prayed three times to have this 'thorn' removed, as we read, "For this thing I besought the Lord thrice, that it might depart from me." (vs. 8) The importance of this

scriptural record pertains to the fact that God's will concerning him was to be manifest otherwise. "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (vs. 9) How graciously the apostle accepted God's will concerning the answer to his prayers, when he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (vs. 10) This is a powerful lesson for each one of the Lord's children to watch for an indication of God's answer to their prayers.

On another occasion, Paul explained that the Spirit may help our infirmities in connection with our prayers, helping us to understand the will of our Heavenly Father as expressed through his written Word. He said, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26) It is important to keep in mind that the Holy Spirit of God is the unlimited power of God.

The apostle further reiterates, "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (vs. 27) God's children should not become discouraged when they find it difficult to express their thoughts in proper language when they approach God in prayer, for all things will work together for their Christian growth.

A REST OF FAITH

The Apostle Paul explains that our rest of faith is necessary in the Christian's walk when he says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Jesus, during his earthly ministry, never became discouraged, nor did it hold him back from the work God had given him to do. His rest of faith was based on his close relationship to the Father, and it engendered a watchfulness and care, a circumspection of his walk in life that he might be wholly pleasing to the doing of the Father's will.

It is necessary for us also to watch and pray, and, in these closing years of the Gospel Age harvest, we should be careful regarding spiritual matters of our faith, by seeking to know and please our Heavenly Father. By so doing, he will strengthen us in the faith. As the children of faith we learn to wait upon him, as we read, "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31

THE PEACE OF GOD

In his letter to the brethren at Philippi, Paul wrote, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) To rejoice in the Lord indicates one of the most important marks of the New Creature in Christ Jesus. The apostle then said, "Let your moderation be known unto all men. The Lord is at hand." (vs. 5) It has been said that our lives are as an open book, and perhaps the only means

by which others may recognize our walk in newness of life.

Next we read, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” (vs. 6) The word ‘careful’ in this verse means ‘to be anxious’ [3309, *Strong’s Bible Concordance*], and is better translated ‘be anxious for nothing.’ This is in accordance with the instructions of the Spirit of God, and suggests the attitude that we should all have when approaching the Heavenly Father in prayer. The reason becomes more apparent when the apostle says, “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (vs. 7) God promises that his peace will keep us from falling. We may receive this peace through our prayers to him.

PRAYER AVAILETH MUCH

Concerning the vital importance of prayer in the life of the New Creature in Christ Jesus, James wrote, “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for one another, so that he may be healed. The effective prayer of a righteous man can accomplish much.”—James 5:13-16, *New American Standard Bible*

If our loving Heavenly Father so wills, the New Creature in Christ may be healed of his spiritual sickness by the actions and fervent prayers of the elders of the church. Prayers are of great value, and we are encouraged to pray for one another. ■

Talking With My Father

I love to talk to my Father

In the quiet hours of the night.

*Then the trials of the day seem to vanish
away*

And hide themselves from my sight.

I love to talk to my Father!

He's never too tired to hear.

*If the day has seemed long and things have
gone wrong*

He seems especially near.

I thank Him for all of my blessings,

And yes, for the trials that come too.

*What tree would grow strong if no storms
came along?*

'Tis Winter brings Spring fresh and new.

I ask Him for strength to press onward,

To help me my burdens to bear.

*And so for the morrow, no troubles I
borrow—*

Remembering for me He doth care.

—Poems of the Way

Refuse Not Him That Speaketh

*“Then said Jesus
unto his disciples,
If any man will
come after me, let
him deny himself,
and take up his
cross, and
follow me.”*

—*Matthew 16:24*

GOD’S TYPICAL KINGDOM

or authority was formally established in the earth at Mt. Sinai through his Law Covenant with Israel. The manifestations of his power in that circumstance so frightened the people that they sought the intervention of Moses lest they be consumed by it. “All the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”—Exod. 20:18,19

DESIRING ANOTHER KING

Had the people of Israel remained loyal to their king they would have enjoyed a privileged future of covenant blessings. However, they eventually expressed a preference for the rule of an earthly king over them, one that was more akin to those of their

idolatrous, pleasure-seeking neighbors. (I Sam. 8:5) God granted their preference: “The LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.” (I Sam 8:7) Thus began centuries of increased political, religious, and social difficulties for Israel.

Saul, son of Kish, was anointed king by the prophet Samuel. (chap. 10:1) Failing to fully implement the commandments of God, Saul and his house were cast aside. “Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.”—chap. 13:13,14

From Saul, God passed his royal mandate to David from whose lineage the Lord Jesus emerged in due time, only to be rejected as Israel’s Messiah. “He came unto his own, and his own received him not.” (John 1:11) His national rejection prompted Jesus to utter Israel’s final condemnation—“Behold, your house is left unto you desolate.” (Matt. 23:38) Destroyed by the Roman legions soon thereafter, Israel became scattered as a nation for over eighteen centuries.

SHAKING, LOCAL AND UNIVERSAL

The thunderous occasion recounted in Exodus, chapter 20, was limited to the environs of Mt. Sinai.

It was but a type of a future universal shaking that was prophesied by Haggai. "Thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts." (Hag. 2:6,7) As the localized shaking at Mt. Sinai was preparatory to the initiation of the Law Covenant, Haggai's promised universal shaking is likewise to be preparatory to a new and different covenant than the old Law Covenant. The necessity of that change, and the means by which the old Law will be replaced by the New Covenant, is illustrated in Moses and his activities at Mt. Sinai.

TWO ASCENSIONS

Moses twice ascended unto God at Mt. Sinai on behalf of the fearful people of Israel as he mediated the Law Covenant on their behalf. At his first ascent, he received the tables of the Law upon which the covenant would rest. Inherent in the law of that covenant was the promise of life itself: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD." (Lev. 18:5) To attain that and all other benefits of covenant relationship with God, the people of Israel pledged to keep his Law perfectly in every particular: "All that the LORD hath spoken we will do." (Exod. 19:8; 24:12) Upon descending the mountain, Moses found the people had entered into idolatrous practices in his absence. Angry, he cast down the tables, breaking both. (Exod. 32:19) Thus it was symbolically illustrated that, in

their imperfection, the people of Israel could never attain the prize of their covenant with God by keeping the letter of his Law, nor could Moses render further assistance as its mediator, he being of the same fallen nature as they were. It was manifestly necessary that one like unto, but superior to, Moses mediate a New Covenant between God and man into which the people could enter and attain life everlasting.

Ascending the mountain again, Moses received a second set of tables of the Law. (Exod. 34:1,4) As he descended with them, his face shone. "It came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him."—vss. 29-35

ANTITYPICAL MOSES FORETOLD

Moses, typically glorified at Mt. Sinai during circumstances that terrified the people of Israel, symbolized a profound truth—an antitypical Moses will be glorified at the end of the present Gospel Age when the old world order is being shaken to its foundation. All nations will seek his intercession with God in the future Millennial Age, lest they die. That an antitypical Moses would assuredly arise to whom all people would hearken was foretold by typical Moses. “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” (Deut. 18:15) The Apostle Peter echoes Moses’ prediction, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”—Acts 3:22,23

The Apostle Paul affirms that the antitypical Moses will be the glorified Christ, the greater Mediator of the better New Covenant to come. “Now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.” (Heb. 8:6,7) That Christ is to be that antitypical Moses to whom all must ultimately attend is verified by the Lord Jesus himself. “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”—John 18:37

THE CHRIST, HEAD AND BODY

Those who are ‘of the truth’ and who ‘heareth’ Christ’s voice in the present Gospel Age are his true disciples, his church. With their Lord, they will constitute ‘that prophet’ of Acts 3 in the forthcoming Millennial Age, the Christ, head and body. “He [Jesus] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” (Col. 1:18) As the people of Israel, fearing God, desired the representation of Moses at Mt. Sinai, the people in the future Millennial Age, will likewise seek the guidance of the antitypical Moses—Christ Jesus and his church. At that time, all who subsequently submit to the tender mercies of the Christ during his kingdom will ultimately be returned to perfection, atonement, and eventual covenant relationship with God. Therein lies everlasting life and direct communion with him. All who reject those blessings offered by the antitypical Moses during that future Millennial Age will be cut off in death.

STRONG DELUSION

At his First Advent, Christ Jesus declared, “Whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” (Luke 14:27, 33) The Apostle Paul forewarned that, during the Gospel Age, God would allow strong delusion to come upon all who would hypocritically profess discipleship with Christ. Paul said, “God shall send them strong delusion, that they should believe a lie: That they all might be judged who believed not the truth, but had

pleasure in unrighteousness.”—II Thess. 2:11,12,
Wilson’s Emphatic Diaglott

Early in the Gospel Age, a clergy class arose from the ranks of the spiritually restless who had gone out of the true church. Of these, the Apostle John said, “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” (I John 2:19) From such beginnings, clerical theories and practices grew and evolved into ecclesiastical hypocrisy while preaching the Gospel of Christ as its central message. They are deaf to the voice of God that calls for sacrifice through Christ. The judgments now being rendered in the earth will ultimately reveal those who have, and those who have not, succumbed to that great delusion.

MANY DELUDED

For centuries, many have been deluded by these and other errors. To administer to these, various denominational systems and powerful organizations emerged. The Apostle Paul alerts Christ’s disciples to their danger. “Remember that there will be difficult times in the last days. People will be selfish, greedy, boastful, and conceited; they will be insulting, disobedient to their parents, ungrateful, and irreligious; they will be unkind, merciless, slanderers, violent, and fierce; they will hate the good; they will be treacherous, reckless, and swollen with pride; they will love pleasure rather than God; they will hold to the outward form of our religion, but reject its real power. Keep away from such people.”—II Tim. 3:1-5, *Today’s English Version*

The scriptural name given to those systems and entities is Babylon, meaning ‘confusion’. Ecclesiastical Babylon is doomed, for it has believed neither God nor his Son. It believed the lie that one can gain the crown of glory without bearing the cross of suffering. God allowed that lie so those who ‘had pleasure in unrighteousness’ would be exposed to their hypocrisy at the end of the age. “Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . For in one hour so great riches is come to nought. . . . for in one hour is she made desolate.” (Rev. 18:10,17,19) The relative few who have not fallen prey to that delusion during the Gospel Age will be the church, a little flock. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—Luke 12:32

THE LORD’S EXHORTATION

The Lord exhorted his disciples to resist all enticements that might hinder their awareness of the approach of that day of judgment and conviction at the end of the present Gospel Age. He says, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”—Luke 21:34-36

Jesus knew that the manifestations of God’s power at Mt. Sinai typified the great doctrinal and social clamor that would accompany the establishment of

his antitypical kingdom at the end of this Gospel Age. He knew there would be global turmoil associated with the changes in the old world order in preparation for that kingdom of righteousness and peace.

SIGNS OF THE TIMES

It was prophesied by the Lord Jesus, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25,26) Jesus characterizes ecclesiasticism as a symbolic 'heaven' which will experience a shaking of such magnitude that it will cause fear and distress among all the nations of earth. The various powers of the ecclesiastical heaven, symbolized by the sun, moon, and stars, are now being shaken. As it did during the establishment of God's typical kingdom at Mt. Sinai, so a climate of fear now pervades the earth as it is being prepared for the establishment of Christ's kingdom. When completed, the judgments of God now occurring in the earth at the end of the present Gospel Age will have prepared mankind for the new world order of the Millennial Age under the administration of the Christ, head and body.

This is the Day of God that was also foretold by the Apostle Peter. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”—II Pet. 3:10-14

YET ONCE MORE

The Lord’s true followers are content knowing that the world’s present turmoil is the very voice of God speaking from heaven in judgment against the old world order. Paul, alluding to Haggai 2:6 and the universal shaking promised therein, exhorts his brethren at the end of the Gospel Age to be alert to the voice that would be speaking ‘yet once more’ at that time. “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”—Heb. 12:25-27

The apostle indicates that at the end of this Gospel Age, the righteous and the unrighteous will be

revealed by their reactions to the global shaking then occurring. The righteous will correctly perceive the upheaval as the very ‘voice’ of God declaring impending dispensational change. The unrighteousness will be deaf to that voice and will stand afar off, fearful for the change. As the Lord’s people now draw nigh unto Zion’s very gates, they embrace the changes presently being wrought in the earth in preparation for the antitypical kingdom of God, and they ‘refuse not him’ who now speaks from heaven. These are they who have not believed a lie. ■

“The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid? Though an army besiege me, my heart will not fear; though war break out against me, even then will I be confident.

“One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple.

“For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock.

“Teach me your way, O LORD; lead me in a straight path because of my oppressors. I am still confident of this; I will see the goodness of the LORD in the land of the living.

“Wait for the LORD; be strong and take heart and wait for the LORD.”

—Psalm 27:1,3-5,11,13,14, New International Version

A New Creature

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

—II Corinthians 5:17

THIS WONDERFUL PASSAGE of scripture reveals with clarity that becoming a Christian implies much more than a reformation of heart and life, and obtaining salvation through the blood of Christ. It is a wonderful thing to realize that by faith we are

saved by being reconciled to God through Christ, but we should not lose sight of the Divine purpose in offering us salvation during this present Gospel Age. It is not merely in order that his grace may be manifested toward us, but also that we may participate with Christ in saving the human race under the administration of his future kingdom of righteousness.

To be ‘in Christ’ means more than to be in harmony with him. It means to be a member of his mystical body, “By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” (I Cor. 12:13) The Apostle Paul further explains, “Now ye are the body of Christ, and members in particular.” (vs. 27) This means that all of the Messianic promises of the Old Testament

apply to the church, as well as to Jesus who is the head of the church.

It was God's ultimate purpose that Jesus and his church should be exalted to glory, honor, and immortality. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Pet. 1:4) We also read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

When the apostle says that those who are in Christ are now 'new creature[s],' he wanted us to understand that the church's heavenly exaltation to glory is a process of creation that is now taking place. When the church is in glory, they will be much more than sinful human beings who have been purified and made holy.

Paul explains further, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared, *Marginal Translation*] that we should walk in them." (Eph. 2:10) The Lord's people are thus being created as Divine beings to be with the Heavenly Father and with his beloved Son throughout eternity. They will participate in all of the good works of restoring mankind to life upon the earth, and throughout the endless ages of eternity to share in whatever program our loving Heavenly Father may design for his glory, and for the blessing of his creatures.

This creative work that is taking place during this Gospel Age will not be complete until the entire

Christ, head and body, is brought forth on the Divine plane. Each of us is experiencing the creative process as a New Creature in Christ Jesus while we are still in the flesh. If we have been baptized into Christ we have already become New Creatures. Already 'old things' have passed away and all things are 'become new.'

All of these new things are of God. We do not as yet have a new body, but we do have a new mind and this new mind directs the old body into new paths—paths of righteousness and of service to God. Old things have passed away, and our old selfish outlook on life should now no longer control us. Worldly hopes, aims, and ambitions are no longer the things upon which we set our affections. As we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1

We are no longer working for ourselves, but for God, and in so doing we are being trained for the glorious kingdom work of the future. This is our new work, and what a glorious privilege it is to have a share in it. It is an unselfish work because it is on behalf of others. We have already been reconciled to God, and now God invites us to extend the opportunity of reconciliation to others. We will not be able to reach many while we are still in the flesh, and few of those we do reach will respond, but we will share in the great work of the kingdom.

As New Creatures in Christ all things have become new. We have a new work to do, and new sources of wisdom and strength to enable us to serve God acceptably. We have new joys—the joy of knowing God and of being in partnership with him

and with his beloved Son. We have a new goal for which to strive, even the prize of the High Calling of God in Christ Jesus. These are the 'all things,' and are truly of God for he will exalt us to the Divine nature if we are faithful even unto death. ■

Little Raindrops

*When little raindrops patter down,
And clouds go scurrying by,
Just spread a big umbrella up,
'Twill keep you warm and dry.*

*The saucy little drops will fall,
And on its surface hit,
But they will splash and scatter there,
Nor trouble you a bit.*

*When little, teasing trials come,
And pelt you every hour,
Just spread your many blessings out,
To keep you from the shower.*

*A big umbrella make of them,
Then, though the trials fall,
They'll strike your shield and scatter there,
And not reach you at all.*

*And when you find that this is so,
Please pass the word along,
That others, too, may shelter find,
When things are going wrong.*

*For when they see your smiling face,
So free from care and fret,
They, too, will lift their blessings up,
To keep from getting wet.*

—*Poems of Dawn*

“Be established in the present truth.”

—II Peter 1:12

The Truth is given to us for its sanctifying effect upon our hearts and lives. Therefore, let it have free course and be glorified. Let its precious fruits appear more and more from day to day. Add to your faith virtue—true excellence of character; such excellence of character as will mark you as separate from the world and its spirit. In all such, the world will see those moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth, and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart; and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians. All of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous; they will have nothing to do with unrighteous schemes or projects in business. The pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. The bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and wisely. But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress, and to elevate and bless others—to assist “all men” as we have opportunity.—Gal. 6:10 ■

Trip To Australia

Brother Carlton and Sister Kathryn Chandler

ON SATURDAY JANUARY 20, we flew out of Portland to San Francisco, where we were to take our evening flight to Melbourne, Australia. We arrived Monday morning at 7:50 A.M. on the 22nd in Sydney, where we reboarded our plane for Melbourne, arriving at 11:15 A.M.

We were met by our host who drove us to his home in Sunbury, a small city near Melbourne. As we traveled, we discussed the upcoming convention at Marysville. For the next two days, we rested and discussed scriptures. Wherever we went those we saw and stayed with wanted to know what we are studying in America. On Wednesday the 24th, we left for a two-hour drive to Marysville, arriving in the evening.

Marysville is in a beautiful, mountainous and forested area. Our stay was at the ESA Conference Centre, a nice campus-type facility with conference rooms, and sleeping quarters. After checking into our room, we met many new friends and many we had met on our previous trip.

Convention started the next morning (January 25) at 9:30 A.M. We were given a very warm welcome

address on what we would expect to get out of the convention. Throughout the day, the addresses were along the lines of the plan of God and his coming kingdom. After each address, there were more questions. “Is the kingdom in operation now? Who will make up the “great multitude” of Revelation 7? Is this an earthly or spiritual class? During the day there was also a Bible study on Psalm 91:1-11 with many more questions. We brought along many of the Dawn’s new, colored booklets, and many new tracts. These were taken immediately by the brethren, and the Melbourne class said they were going to order more.



Melbourne Convention

Friday, through noon on Sunday, the convention continued. The questions never stopped coming after each discourse. One question was, “What can I personally do to promulgate the message of the coming kingdom?” To this question we answered, “What is that in thy hand?” (Exod. 4:2) There is so much each of the Lord’s people can do—carry tracts and booklets to give out, call attention to the

internet web pages where the Truth is going out, put on public meetings, and “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.”—I Peter 3:15

Sunday noon ended the convention, and it was with sadness that we had to part. That afternoon we traveled to another host family where we were to spend three days. As we traveled, we discussed the various discourses. Arriving at our host’s home we continued to discuss and answer many questions.

On Monday evening, January 29th, we went to the Polish prayer hall where we conducted a Bible study for thirteen young people on chapter 1 of Job. The young people are very zealous in their study of the Bible, and all took part in answering questions. How it warmed our hearts to see the interest these young people had in searching out God’s message of Truth.

Tuesday was a day of rest. Wednesday evening, the 31st of January, we went back to the Polish hall where we had a discourse. There, once again, we met new and old brethren. All wanted to know what was going on in the classes in America, and some indicated they would like to come to America for a visit. The young people were also present and told us how grateful they were to have us visit them. All the brethren took a vote to have their love sent along with us wherever we would go. The Polish class is about 60 strong.

Thursday, February 1, we left Melbourne for a trip to Canberra. We need to mention that two dear brethren—husband and wife—volunteered to drive us up the North coast in their motor home to visit

some isolated brethren and two classes. We were so thankful for these who, in the spirit of love, would spend their time and resources for us. Galatians 6:10 comes to mind along this line, “Do good unto all men, especially unto them who are of the household of faith.” Traveling in the motor home had its blessings because we had more time for fellowship and Bible study.

It was difficult to leave Melbourne and all of the brethren. Tears flowed as we left. These dear ones love the Truth and are making it their business to promulgate it.

Our trip to Canberra took about eight hours—approximately 407 miles—arriving in the early evening. On the way, we passed many flocks of sheep. This reminded us that we are the Lord’s sheep and that we have a wonderful Shepherd. Arriving in Canberra, we were met by our host family, the only brethren in the Canberra area. Canberra is the capital of Australia and a very beautiful city. That evening we visited and talked about God’s plan, going over the talks at Marysville. These two brethren also had attended the convention.

Friday morning, February 2, we had breakfast, discussing the morning *Manna* text and continued our visit with various discussions on Bible subjects. Because these brethren are isolated from other Bible Students, they have to travel sometimes long distances to meet. They plan on being with us on our next stop in Sydney.

We left for Sydney after lunch, arriving around 5 P.M. Sydney is probably the largest city outside of Melbourne. Again, we were to stay in the home of our hosts for the next two days. The brethren go all

out in taking care of you. Our evening was spent going over the discourses from the Marysville convention. These brethren were unable to attend so it was a blessing for them to talk about the past convention.

The class meets about an hours drive across town. They meet on Saturday instead of Sunday due to transportation problems. We met at a sister's home where we had lunch. This is a small class, eight regular attendees. There were thirteen in attendance including ourselves and the two brethren who came from Canberra. One sister drove from Newcastle, about a two-hour drive. There was a discourse on "Glory, Honor, and Immortality," and many, many questions followed. Here we found the brethren were hungry to discuss the Scriptures. Some questions were directed on how the Dawn was operating, what was being sent out and into what languages, and who works there. Also questions were asked, "What do we study in our home classes, and how many in each class?" The day was a blessing, and all wanted to send their love along to wherever we went and to all the brethren in America.

That evening, on the way back across town, we discussed the subject of the coming kingdom and what it will bring to the world of mankind. Sunday was a day of rest.

Monday morning we packed and left for our trip to Queensland. The southern and northern part of Australia are divided into three areas. Melbourne is in Victoria, Canberra and Sydney in New South Wales, and then Queensland. Interesting is the fact that the southern part of Australia is cooler, and as you go north, the weather gets hotter.

We left Sydney for the longest part of our trip to the north. We stopped in a small city to visit a sister who had been ill, but she wasn't at home. That evening we stopped for the night in a motel in Coffs Harbor, a beautiful city on the Pacific Ocean, about half way to our destination in Coolangatta.

The weather was getting warmer now as we traveled north. Tuesday morning we continued our trip to a city called Tweed Heads on the border of Queensland, where another host family was waiting. We arrived about 4:30 P.M. This small city is just on the border of New South Wales and Queensland. We were again to stay in a lovely home with the only brethren in the area. We were warmly greeted, and discussed God's plan, how many make up the church, and many other scriptures. Because of car trouble, this family could not make it to the convention, so we discussed the various discourses with them. As with those in Canberra, the family is fairly isolated, being over an hour from a class further north. The brother is an eye doctor and works in Coolangatta.

Wednesday night we had a fellowship meeting. Thursday, February 8, we left for an hour's trip north to our last host's home. This family has been to the United States many times, including last year's General Convention in Johnstown, Pennsylvania. They stay busy keeping in touch with brethren in foreign lands.

Our stay was like all of the preceding ones—studying the Scriptures and answering their various questions. These dear ones were not able to make it to the Marysville convention so were interested in hearing about the studies we had and the

various discourses. Like the rest, they wanted to know about the Dawn and its activities, what was new in presenting God's message of Truth, and how many different languages the Truth is being sent out to. From Thursday night through Saturday, we went over many scriptures relating to God's plan for mankind.



Beerberum Convention

Sunday morning we traveled an hour's drive north to the town of Beerberum. The day was very hot and the humidity high. Arriving around 10 A.M., we were met by many new brethren and others we had met before on our first visit. It was a joy to see their happy, smiling faces. The program began with two discourses, one on "Faith and Works" and another on "Patient Endurance." Lunch was served and then we had a study on Galatians 4:21-31, on the covenants. Many questions followed the two discourses, how faith is so important, and how we are to show our faith by our works. The Bible study on Galatians brought out questions on whether the New Covenant was in operation or

not. Almost all agreed that the Scriptures show the New Covenant will be in operation during Christ's reign, after the church is complete. It was a wonderful day of study and fellowship. There were 26 in attendance. This is the largest class north of Victoria.

The brethren were so happy that we had come over eight thousand miles to fellowship and share with them our love. All wanted their love sent along to all we see in America. All the brethren we have been with show God's love in their characters and their desire to fulfill their vows of consecration. We will never forget them. We said our goodbyes and left with a small group of brethren for dinner at a nearby restaurant. We arrived back at our host's home around 7 P.M.

The rest of the evening was again filled with questions on the day. Monday morning after breakfast we visited until noon time. We then said our goodbyes and traveled back to Coolangatta. Our beloved brethren with whom we had been traveling let us out at a motel near the airport where we stayed the night. How grateful we felt for all the love that had been given to us. It was difficult to say goodbye because we do not know if we will ever see any of them again.

Tuesday morning, the 13th of February, we flew from Coolangatta to Sydney where we boarded our flight for home at 3 P.M. The trip had been a success and we thanked God for the privilege we had of coming to Australia. It was a long flight home but we arrived safe at 2 P.M. the same day we left. ■

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

M. Balko

Ukraine

June 1-3

K. Fernets

Prince Albert-Saskatoon

June 30

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

E. Blicharz

St. Petersburg, FL

June 10

R. Gorecki

Portland, OR

June 15-17

R. Goodman

Louisville, AL

June 10

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OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.

Sister Lee Jones, Toledo, OH—April 14. Age, 81

Sister Mayme Hendon, Dunlap, TN—April 17. Age, 76

Sister Mary Hatgis, Flushing, NY—April 26. Age, 107

Brother Kotilingam, Rajahmundry, India—April 29.

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

WATERBURY CONVENTION, June 2,3—Saturday in Morris, CT. Sunday, Litchfield Firehouse Hall, Litchfield, CT. Contact: H. Tsimonis, PO Box 1494, Waterbury, CT 06721. Phone: (860) 567-0109

PORTLAND CONVENTION, June 15-17—Ramada Inn, 6221 NE 82nd Avenue, Portland, OR 97220. Phone: (503) 255-6511. Contact J. Black. Phone: (503) 659-6930

PRINCE ALBERT-SASKATOON CONVENTION, June 30-July 2—Siwak Farm. Contact A. Siwak. Phone: (306) 764-7692

BIBLE STUDENTS GENERAL CONVENTION, July 14-19—University of Pittsburgh, Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

CANADIAN CONVENTION, August 10-12—Best Western Parkland Inn, Yorkton, SK. Phone: (800) 667-1585 (Ask for group #46 when booking rooms.) Contact B. Sweeney, 110 Circlebrook Drive, Yorkton, SK S3N 2S4. Phone: (306) 782-0436

NIGERIAN GENERAL CONVENTION, August 15-19—Emmanuel College Owerri, Imo State, Nigeria. Contact C. Egbu, #2 Darlington Street Mokola Ibadan, Oyo State, Nigeria. Phone: 2348033339949 or 2348082146621

MILWAUKEE CONVENTION, August 18,19—Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207. Contact D. Moore, 2176 South 71st Street, West Allis, WI 53219. Phone: (414) 541-8937

PORTLAND AREA CONVENTION, August 24-26—

Collins Retreat Center, 32867 SE Highway 211, Eagle Creek, OR. For information, contact T. Krupa. Phone: (503) 436-2296. For reservations, contact C. Grigalunus. Phone: (503) 667-2797

JACKSON LABOR DAY CONVENTION, September 1,2—

Fa-Ho-Lo Camp and Conference Center, 3000 Mt. Hope Road, Unit 1, Grass Lake, MI 49240. Contact R. Lumley. Phone: (517) 782-7252

NEW YORK LABOR DAY CONVENTION, September 1,2—

Doubletree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ 07430. Phone: (201) 529-5880. Contact D. Szybinski, 250 West 102 Street, 1A, New York, NY 10025. Phone: (212) 998-2095

SEATTLE LABOR DAY CONVENTION, September 1-3—

Seabeck Christian Conference Center, Seabeck, WA. Contact L. Flinn, PO Box 67, Pacific, WA 98047-0067. Phone: (253) 939-9838

ORLANDO CONVENTION, October 27,28—

Garden Club of Sanford, 200 Fairmont Drive (Corner of Hwy. 17-92), Sanford, FL. Contact J. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 831-2098

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To us the Scriptures clearly teach:

THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD —peculiarly “his workmanship;” that its construction has been in progress throughout the Gospel Age—ever since Christ became the world’s Redeemer and the chief “corner stone” of this temple, through which, when finished, God’s blessings shall come “to all people,” and they find access to him.—I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

THAT MEANTIME THE CHISELING, SHAPING, AND POLISHING of the 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; Isa. 35