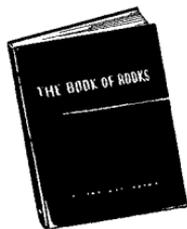




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Highlights of **Dawn**

The Foolishness of Man

"The wisdom of this world is foolishness with God."

—I Corinthians 3:19

PRIOR to the invention of the printing press in the middle of the fifteenth century, the accumulation and dissemination of knowledge was a laborious and time-consuming process. In the beginning, information seems to have been passed from generation to generation by word of mouth. Later, stone or clay tables were employed, and still later papyrus was the medium of recording information. Finally, in about the second century, paper appeared on the scene, and books began slowly to appear. Each of these, however, was the product of long, painstaking labor, individually produced, and greatly sought after and prized by scholars seeking to add to their knowledge and to extend their understanding of the world about them; to enjoy and create literature; to promote education.

In spite of the difficulties of setting down and storing information, so great was the thirst for knowledge on the part of some, and so high was the esteem in which understanding was held that great libraries consisting of tablets or papyri came early into being. One of the most famous of these was that at Alexandria, which before its destruc-

tion in 48 B.C. boasted the amazing total of 600,000 volumes. Another was located at Pergamum, containing, according to Plutarch, the Greek biographer, some 200,000 volumes written on parchment.

There were also a small number of private libraries in certain of the larger cities in the Roman Empire, and several religious libraries. A few widely scattered universities also came into being at about the beginning of the 12th century.

But all these, almost exclusively, were available only to the few—to the scholars, the scientists, and the philosophers. General education, to say nothing of formal education for the masses simply did not exist; nor were they interested in it, for they sustained themselves rather simply from day to day by engaging in a little farming, fishing, trading, or in occupational skills taught by father to son, being more-or-less unconcerned with matters about which they knew little.

A woodcutter need never have heard of Plato, nor a harness maker of Aristophanes of Byzantium. Reading and writing could be left to the local ecclesiastic, the lawyer, the doctor. While education was highly esteemed, the lack of it was no dishonor, for the means of adding readily to one's knowledge was available only to the privileged few. And for most, the pattern of life continued from generation to generation with no discernible change.

The Printing Press Arrives

But the advent of the printing press brought dramatic change. Apart from the teachings of Jesus, one can think of no single factor that has had greater impact on human existence than that occasioned by the advent of the printing press. No longer would knowledge be transmitted merely by word of mouth, or by painfully copying books one by one by hand. The ability to record information and

the speed with which it could be disseminated far and wide were suddenly increased a thousandfold.

And whereas in the decades immediately following the appearance of the printing press its impact may have been but little felt in the world at large, yet as the centuries rolled on so also did the flood of printed books, until today the accumulated information on every conceivable subject staggers the imagination and boggles the mind. Now, in large portions of the globe, educational opportunities are more generally open to such as wish to improve themselves thereby, and the colleges and universities in some countries are turning out professional men and women at a rate which is difficult for society to absorb.

In the heyday of the Greek philosophers the greater minds among them could hope to possess, and did possess, at least a working knowledge of then current learning. Later, in the sixteenth century, such intellectual giants as Michaelangelo and Benvenuto Cellini were also considered to be "complete" men in the sense of their broad learning for the age in which they lived. And even as late as the 18th century Thomas Jefferson was viewed as possessing a good general grasp of most matters affecting the lives of humankind. He was statesman, historian, architect, inventor, lawyer, musician, farmer and philosopher, and talented in every category.

Today, this is unthinkable. Life has become so complex and the accumulated information on every facet of it so great that we necessarily live in an age of extreme specialization in every area of endeavor. We even have specialists who serve other specialists in the same field—so-called doctors' doctors; lawyers' lawyers, and professors' professors.

If Herr Gutenberg could have looked ahead for the five hundred years that have come and gone since giving the

world the art of printing by moveable type, and visualized the flood of knowledge that would consequently engulf the world, he might proudly have supposed within himself that it would surely provide the answer to all the world's ills; that it would eliminate poverty, superstition, sickness, hunger, wars, and oppression, all of which problems and sorrows flourished ungrandly all about him. But actually, after half a millenium, where has this veritable avalanche of knowledge and its resultant higher education brought the world of mankind? Has it really been an unmixed blessing?

Worldly Wisdom No Solution

The obvious fact is that substantially all the problems that made life difficult in Gutenberg's day are still with us. True, in some relatively restricted areas of the globe the plumbing is vastly improved; light, heat, refrigeration, and candy bars are available at the press of a button, and supermarkets are located within a few minutes' easy ride in an automobile. But the basic sorrows that plagued mankind in his day are still present; for poverty and disease and oppression still reign in the earth; hundreds of millions of our fellow beings are forever hungry; wars still rage. On these we need not dwell. But today, in addition to all these ages-old problems, we are faced with a great many more—problems of which Herr Gutenberg not so much as dreamed; but many of which, curiously enough, can be directly or indirectly traced to the very increase of knowledge to which he so uniquely contributed.

Take the matter of the increase in the world's population—for this problem is closely related to and interwoven with many of the others of our time. Not that there is anything wrong with people, we would hasten to add. For it was God himself who instructed Adam to multiply, and fill the earth. (Gen. 1:28) But the rate at which this process is

presently accelerating would surely be frightening did not one account that God is aware of the situation, and fully capable of controlling it in due course and at his pleasure.

As recently as the beginning of the 19th century earth's population was measured in relatively modest hundreds of millions of people. It was not until 1830 that the figure was estimated at one billion. Thereafter, it took about 100 years for the population to double in 1930 to about two billion. It is now calculated that the next doubling of the population will require only about half that time, and will reach about four billion in 1980. And some demographers are now predicting a count of around eight billion people in the year 2000, a further doubling in a mere 20 years.

A New Start with Noah

This rapid increase in the rate of population growth is of relatively recent occurrence. For long centuries the increase in the number of human inhabitants of this planet was rather slow. Disease and plagues resulting from generally unsanitary conditions were doubtless a factor in this. From Noah's day, beginning with a small handful that escaped the flood, it took more than four thousand years for earth's population to grow to one billion souls. By striking contrast, the next billion were added in but one hundred years. And at the present time it is taking only about ten years per billion of increase! How will these vast new numbers be fed, clothed, and sheltered, since millions already living suffer want?

Perhaps it would be inaccurate to charge this situation to Herr Gutenberg, but it is certain that the increase of knowledge made possible along all lines by printing has played an important part in saving the lives of newborn babes; in controlling and eradicating many killing diseases, and in extending the life expectancy of the elderly. It has brought about refrigeration, improved hygiene, and made

life in great cities more tolerable through the use of plumbing and sewerage systems. Historians tell us that in the middle ages a traveler in France could tell when he was within fifty miles of Paris by the smell; and it is recorded that the royal families of Great Britain regularly moved from palace to palace with their entire entourage to escape the stench that inevitably developed within.

In an effort to find new ways to feed, clothe, and shelter these increasing numbers of humans, our industrialists and scientists utilize the great and growing reservoir of information on tap in universities and libraries. Insecticides are developed to increase the produce of the land; huge, efficient manufacturing plants are constructed to produce clothing, shelter, foodstuffs, and appliances. Electric generating plants are built to provide power to make the whole complicated apparatus function. Millions of automobiles, trucks, and buses are manufactured so that people may get to work and go to market.

"A Man's Folly Brings His Way to Ruin."—Prov. 19:3, RSV

But all this merely raises other problems—new and unique in the history of man. For the insecticides contaminate our food; the manufacturing and sewage disposal plants pollute our rivers; the power plants and automobiles poison the air we breathe. And the persisting dilemma defies all present efforts of man to find a solution.

Along with all this, the world that as recently as Columbus' day contained vast, unexplored, and sparsely inhabited areas suddenly appears to be getting overcrowded. This circumstance naturally causes friction between nations as each ponders its own swelling needs, and casts envious eyes on the food and material resources and lands of its more affluent neighbors, and suspects that its neighbors entertain the same covetous designs against themselves. And thus, to protect themselves against other powerful na-

tions, or to promote their own aggressive designs, their scientists, again drawing upon the learning that is now so readily available to all, create ever more destructive weapons of war; the most terrifying and awesome of all being, of course, the nuclear bomb.

The infant forerunner of the present day nuclear bomb was the atom bomb, the first of which ever to be used in warfare was dropped on August 6, 1945 by the United States on the Japanese city of Hiroshima, killing about 150,000 of the city's 340,000 inhabitants. Three days later a second bomb destroyed some 75,000 of a population of 260,000 in the city of Nagasaki. Thousands of others were maimed or disfigured for life. Horrible as this was, one literally shudders to contemplate the destructive power of that awful product of present-day science, the modern nuclear bomb, one of which can easily annihilate literally millions of people in thickly populated areas.

"Hot Line" Cools Off

The United States and the Soviet Union each possesses these bombs in numbers sufficient to completely destroy the other should hostilities occur. Thus both nations live in constant fear that the other might start these missiles on their terrible mission, either by design or by accident. In an effort to prevent any accidental deployment of nuclear-equipped bombers or missiles, a "hot line" has been installed providing instantaneous telephonic communication between the heads of state of the two nations.

By way of observation, it might be noted that one of the hot lines was recently out of commission, while the second (and only remaining one) passes through Arab nations which are hostile to the United States, and is thus presumably subject to tampering. Each nation has also devised so-called "fail-safe" procedures which would hopefully prevent any unintentional or unauthorized use of the weapons.

Meantime, the threat of world-wide destruction and deathly pollution of the atmosphere hangs over the world like the sword of Damocles.

But horrifying as it is to ponder the suffering and devastation that would result from a nuclear holocaust, we are now confronted with a suggestion for eliminating the threat of such a disaster that carries within itself far more hideous implications than the use of the bomb itself. For the bomb, as we have seen, can merely kill or maim the body; while the alternative which is proposed as a safeguard against it is one that would control and imprison the mind. The proposition is advanced that, inasmuch as by means of the nuclear bomb unimaginable power to destroy the race is lodged in fragile human beings whose judgment and prejudices are but those of imperfect men, it is high time that human behavior and actions be controlled by direct biochemical intervention; that by means of "psychotechnological intervention" man's impulses to do that which is good be strengthened, and his inclinations to do ill be weakened. This proposal is put forward as a sort of mental "fail-safe" plan to protect the world in these trying times.

Old Horror Replaced by New?

Implicit in the plan itself is the admission that men are imperfect, hence the need at this critical stage of human existence for invoking these safeguards to prevent the race from destroying itself. One is impelled to ask, who of these admittedly imperfect men will decide precisely what are right motivations, and what are wrong ones? This is vital, for there is little agreement on moral rightness today, either between men or nations. And who of these imperfect men is to decide which of their fellows possess such wrong motivations, and are therefore to be subjected to mental crippling and imprisonment? And who of these imperfect men will administer the treatment to their sup-

posedly less-rightly-endowed fellows? One is beset with nightmarish visions of a nobly created human race reduced to groveling automatons at the whim of a scientific elite.

The proposal is so utterly horrifying and repulsive that one would be tempted to banish it completely from the mind as altogether unthinkable were it not for the fact that its sponsor is an eminent educator and distinguished Professor of Psychology at a great university, and that research in the possibility of so manipulating the mental processes of individuals is indeed in progress. To his credit, it should be stated that the distinguished gentleman putting forth the notion recognizes the presence of hazards in its implementation. Truly, the world is in a time of trouble "the like of which" was not since there was a nation!—Matt. 24:21, TCNT

How much better is God's plan for the survival of the masses of mankind! It is a plan with a built-in fail-safe provision supplied by the redemptive blood of our Redeemer, Jesus Christ. How many thousands of millions have gone down into their graves since man's creation we do not know; but we do know that by God's grace through Christ every one of them will be brought forth from the grave and given an opportunity under the thousand-year mediatorial reign of Christ and the church to gain everlasting life in an earthly paradise wherein dwelleth righteousness, love, and peace.

Concerning the glory that God proposed for mankind David wrote, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . . O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:4-9) Through the sin of disobedience man lost that dominion, and commenting on

David's words the Apostle Paul said, "But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." (Heb. 2:8, 9) It was to restore that dominion and that earthly paradise that Christ died, and this will be the work of Christ and his faithful footstep followers of the Gospel Age.

A New Kind of Knowledge

During the kingdom reign mankind will be instructed in the ways of righteousness, under the loving and watchful care of the "princes in all the earth." Their minds will not be tampered with to force them to do justly, for that is not the Lord's way. They will be free moral agents, freely directing their own actions; but during the thousand years God will be writing his law in their hearts. At the end of that time all will be tested. The disobedient will be forever destroyed, and the righteous will attain to everlasting life. They will stand upright but humbly in the sight of God, kings on the earth, joyously and freely doing God's will and praising his name. And a new kind of knowledge will flood the earth—the knowledge of the Lord! "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—Hab. 2:14

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

□

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Radio Maldives (Tue.) 4740 9:00 p.m.

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Geelong 3GL 222m 10:00 a.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

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1—"Faith of Our Fathers"

8—"The Increase of

Christ's Kingdom"

15—"The Sheep and Goats Parable"

22—"The Wages of Sin"

29—"Jesus, the World's Savior"

Bible Study

LESSON FOR JULY 1

Response to Heritage

MEMORY VERSE: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12

EXODUS 20:12

THE first verse of this lesson is our memory verse. The verb here translated "honor" is interesting. It carries ideas of worth, value, prestige, esteem, success, and respect. Jewish children were admonished to think of their parents as possessing all these qualities, and to esteem them accordingly; and certainly the children of godly parents today should do no less. Where this is true the home is a sacred and happy place.

One of the signs of the times in which we live is that children would be disobedient to parents. Consecrated parents should make every effort possible to gain the respect and emulation of their children so that they will naturally and gladly be obedient to them.

This is one of the command-

ments to which a promise is attached, that promise being, "That thy days may be long upon the land which the Lord thy God giveth thee." God promised the people of Israel that he would bless them along earthly lines if they were obedient to him, but this does not apply to spiritual Israel of the present time. These are invited to sacrifice earthly things, that they may lay up treasures in heaven.

DEUTERONOMY 6:6-9

The Israelites were admonished to treasure the words of the Lord in their hearts. If they did not do this it is obvious that they could not be successful in teaching them to their children. Only that which is in the heart is talked about habitually, as this passage admonishes. "And thou shalt bind them for a sign upon thine hand, and they shall be as

frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—vss. 8, 9

EPHESIANS 6:1-4

Here we find the Apostle Paul following the general outline of the commandment to Israel concerning the children. His message is not a general one, but to those parents who "are in the Lord"; that is, those who have entered into a covenant by sacrifice with the Lord and have accepted the headship of Christ. There is no assurance that the children of ungodly parents would be much better off if they did obey their parents, because they would not thereby be led in a pathway of righteousness; at least this would seldom be the case.

Children of consecrated parents who endeavor to live moral and upright lives should naturally get along well with their fellows—or it should be this way. But we are living in an unrighteous world, when in many instances those who work wickedness are delivered, and there is no complete assurance that God will protect the children of his people from harm. After they reach the age of accountability they must share the experiences of the world; their time, and the world's time of special blessing, being the Millennial Age.

Children of consecrated parents who follow the example of their parents by devoting themselves to the service of the Lord are assured of his care. They are promised that all things will work together for their good, even as in the case of their parents. But this is along spiritual lines, not natural.

II TIMOTHY 1:5

How blessed was Timothy in having both a mother and a grandmother who were devoted followers of the Master! And it is evident that both by precept and example they taught him well in the rudiments of the faith, and the results were most gratifying. Speaking to Israelites on the Day of Pentecost Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39) Not all the children of the consecrated go on to consecration—only those whom the Lord calls.

QUESTIONS

What promise was attached to the commandment for children to honor and obey their parents?

Are all the children of consecrated parents called to the "high calling"?

Reverence for Human Life

MEMORY VERSE: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—I John 3:15

EXODUS 20:13

THE commandment, "Thou shalt not kill," points up the value of human life as looked upon by God. This is a commandment which is binding upon God's people today, even as it was upon the Israelites under the Law. Critics often point out the fact that in ancient Israel God sent his people to war, and instructed them to kill, and that this nullifies the commandment, "Thou shalt not kill."

The point to remember here is that God is the Creator of life, and that he is able to restore life. From his standpoint death is as a long sleep from which, by divine power, the dead will be awakened, so death ordered by him has a different connotation than when humans kill one another without instructions from the Almighty. Besides, God knows when killing is justified—we do not. Certainly the rulers of today are

not in a position to speak for God when they send their armies to war to kill others.

MATTHEW 5:21-26

In the New Testament God's law against killing is made even more exacting. Jesus said, "Whosoever is angry with his brother . . . shall be in danger of the judgment: and whosoever shall say to his brother, Raca [an insult], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire." (vs. 22) The hell-fire here referred to was the valley of Hinnom, just outside of the city of Jerusalem, where the offal of the city was destroyed. It became symbolic of the eternal destruction of wilful sinners.

The matter of being reconciled to our brethren was very important. Jesus explains that it properly should be related to our offering of sacrifice; that if

we had given our brother any reason to be at enmity with us we should go to him and be reconciled, and then offer our gift to the Lord.—vss. 23, 24

JAMES 4:1, 2

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” (vs. 1) All members of the fallen race are subject more or less to passions, which, if not controlled, might well lead to “wars and fightings” among the Lord’s people. Those who have dedicated themselves to the doing of God’s will should make every effort possible to control their emotions so as to radiate an atmosphere of peace and good will.—vs. 1

James sums up the matter this way: “Ye lust, and have not; ye kill, and desire to have, and cannot obtain.” (vs. 2) It has been truthfully said that in war no one is really victorious, and this is also true when heated disputes arise among the Lord’s people. The way of love is the better way—and Paul wrote, “Love seeketh not her own.” (I Cor. 13:5) Where this aspect of love rules in the heart there cannot be bitter disputes.

I JOHN 3:15-18

How important it is to have love for our brother instead of

hate. If we do have hate we are guilty of murder, which means that we cannot be in the way of eternal life. Our example is the love of God; a love which prompted him to send his Son to be our Redeemer, and motivated Jesus to lay down his life in sacrifice, that we might through him have life. (See Revised Standard Version of vs. 16) So, instead of hating our brethren we should love them, and be glad to lay down our lives for them.

John suggests one way in which we can show our love for a brother: “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (vs. 17) And there are many other ways in which we can demonstrate our love for our brethren.

“My little children,” John continues, “let us not love in word, neither in tongue; but in deed and in truth.” This is just another way of saying that our actions should show the sincerity of our words.

QUESTION

Explain how the New Testament expands the meaning of the commandment, “Thou shalt not kill.”

The Fifth Commandment

MEMORY VERSE: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body."—I Corinthians 6:19, 20

EXODUS 20:14;

MATTHEW 5:27, 28

THE Ten Commandments were given to ancient Israel to guide them in their proper attitude toward God and in their relationships with one another. Jesus was accused by his enemies of endeavoring to set aside the requirements of the Law, but what he actually did was to magnify the Law and make some of it even more demanding upon the people of God.

We have a good example of this in today's lesson. The commandment said, "Thou shalt not commit adultery." Concerning this Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Other humans would not necessarily be aware when this condition existed, but the Lord would, and would know that his commandment had been broken.

I CORINTHIANS 6:13-20

Consecrated Christians belong to the Lord—their minds, their hearts, their affections, and their bodies. And as Paul says, "The body is not for fornication, but for the Lord; and the Lord for the body." (vs. 13) This proper devotion of the body to the Lord is clearly set forth in Romans 12:1. Here we are urged to present our bodies "a living sacrifice," with the assurance that it will be holy and acceptable to God.

Through the fall of man into sin and death we have inherited a body which is very unholy, but the reason a Christian's body is acceptable to the Lord as a sacrifice is that it is covered by the robe of Christ's righteousness. The blood of Christ covers all imperfections due to original sin, and how wonderful that through this provision our imperfect efforts to serve the Lord are considered holy by

him, and the sacrifice of our bodies acceptable.

Verses 19 and 20 read, "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? . . . therefore, glorify God in your body, which is God's." (The words, "and in your spirit," are not in the original Greek text, and are omitted from the Revised Standard Version.)

Here we have the word "temple" used in connection with the individual Christian, with the admonition that since the body is the temple of the Holy Spirit it behooves us to keep it as free as possible from defiling influences of all kinds. We cannot abandon ourselves to the spirit of the world and the weaknesses of the flesh and at the same time render acceptable service to God.

Paul declares that we are "bought with a price." That price is the perfect humanity of Jesus Christ, who gave his flesh for the life of the world. (John 6:51) II Corinthians 5:14, 15 reads, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him

which died for them, and rose again."

Those who, under the influence and drawing power of the love of God, reach this conclusion, are accepted into the body of Christ, and become new creatures in Christ Jesus. To these, "old things are passed away" and "all things are become new." These "all things" which become new are "the things of God"—the work he has for us to do, which is serving as ministers of reconciliation and ambassadors of Christ. This is now our vocation, and if we are faithful in it we will surely glorify God in our bodies.

The Apostle Peter reminds us that when brought together at the end of the age we will be "lively stones" and "built up a spiritual house" or "temple." This is a composite picture of the entire elect class of the present age, and they will serve for a thousand years in the messianic kingdom.

QUESTIONS

Are the footstep followers of Jesus released from the requirements of the Ten Commandments?

What is the vocational use of our bodies now?

Owner's Rights and Responsibilities

MEMORY VERSE: "Let him who stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

—Ephesians 4:28

EXODUS 20:15; AMOS 8:4-6

TO STEAL is to take for oneself that which belongs to another. This is directly contrary to the spirit of love which should motivate every follower of the Master. In Paul's masterful discussion of the subject of Christian love he says that love "seeketh not her own." Those who are so filled by the spirit of love as to be willing to give up what does belong to them that others might be benefited would certainly not want to take from others so that they themselves might be enriched. —I Cor. 13:5

In Amos 8:4-6 the Lord's prophet describes a method of stealing which is considered proper in some circles if one can keep out of the clutches of the law. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." (vs. 4) The scene described was in natural Israel, where the principle of greed and gain overruled the prin-

ciple of love, as it has done so many times and in so many places both before and since that time.

The grasping and wicked, who care little for the welfare of their fellows, are often impatient in waiting for the opportune time to defraud them of what is properly theirs. This is actually stealing. In the prophet's time these were saying, "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"—vss. 8, 9

Fraudulent business methods are a definite breaking of the commandment, "Thou shalt not steal," and this method of stealing is practiced by many who are improperly considered respectable in the eyes of the

world. The only deterrent is not the fact that it is wrong, but that there is a danger of running afoul of the law of the land, and in many countries of the world there is little danger of this kind. Indeed, the officials of government are often guilty of this type of stealing.

LUKE 19:1-10

This is the story of how Zacchaeus, a rich publican, became acquainted with Jesus, and presumably became a follower. Zacchaeus was short of stature, and evidently when he climbed into the sycamore tree and Jesus came nearby, it enabled them, very literally, to talk with each other face to face. Being a publican he was looked upon by the Israelites generally as being a sinner, so there was criticism of the fact that Jesus proposed to visit this "sinner" in his home.

Zacchaeus was greatly impressed by the fact that Jesus was so cordial to him, and had announced his intention of visiting him. He said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."—vs. 8

This forthright statement by Zacchaeus does not imply that he had in any way been dishonest in the accumulation of his wealth. The Israelites who

knew him probably thought that he had been. But his declaration of willingness to give half his goods to feed the poor and to restore fourfold anything he had obtained through fraud would tend to dissipate any thoughts of this sort which any might entertain. Evidently Zacchaeus basically was an honest man.

And then Jesus said to him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." (vss. 9, 10) The Revised Standard Version translates this last phrase to read that Jesus came "to save the lost."

The statement, "To seek and to save that which was lost," is used elsewhere in the Gospel, where the reference obviously is to the fact that Jesus came to save the lost race; but here the reference evidently is to individual salvation from sin and death.

Seemingly there were some in the Early Church who, steeped in heathen customs and rituals, did not realize that it was un-Christian to steal.

QUESTIONS

"Is there more than one way to steal?"

Was Zacchaeus a dishonest man?

Live the Truth

MEMORY VERSE: "Thou shalt not bear false witness against thy neighbor."—Exodus 20:16

EXODUS 20:16

A PERSON'S words usually reveal what is in his heart and testify to what sort of person he is. The kind words of anyone can be a real blessing to those to whom they are spoken, making for peace and good will. Words of slander often serve to break human relations, and lead to mistrust and ill will.

False witness against another betrays a lack of inner integrity, and results in injury to others. Bearing false witness should be shunned by a Christian, and if there is any inclination along this line the heart should be cleansed from the defilement and filled with the spirit of love and the desire to help others, rather than to slander them.

ACTS 5:11

This is the story of Ananias and Sapphira, who sold their possessions and claimed that they turned all of the proceeds into the common treasury of the then-budding Early Church. But they held back a certain

amount of the sale price, presenting merely a part to the apostles, indicating that it was the whole.

But Peter, having special discernment given to him by the Holy Spirit, detected the fraud, and said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" Here was a falsehood, not only against the brethren, but because of the circumstances, against the Holy Spirit, or against the Lord himself.

The background of the story is that at that time the church of Christ was functioning on a communal basis, in that the believers were placing all their financial holdings into a common treasury, their own needs being supplied by those who had been constituted the rightful distributors of the fund. From all that we know, the spirit of honesty prevailed generally among the brethren, in that they held nothing back from giving their all.

The exception to this was the case of Ananias and Sapphira. They professed belief in Christ, and a desire to be his followers, but when they faced the cost of turning all their holdings into a common treasury it was too much for them. As Peter explained, their holdings belonged to them, and they were under no obligation to turn anything into the treasury of the Lord; but they would have felt out of place among the brethren by taking this course, so they endeavored to have them believe that they had done as the rest of them had done, yet actually they had not.

Using his apostolic authority, Peter brought about the death of both of these prevaricators as an object lesson, for it would have been impossible to allow this sort of thing to continue among the brethren. The account states that "great fear came upon all the church, and as many as heard these things."—vs. 11

Sincerity and truth are basic elements of true Christian character. We might act and speak hypocritically to the brethren, but the Lord, who knows the heart, will discern the real motive of our hearts, and deal with us accordingly. A deceitful heart is an abomination to the Lord. Christians should shun deceit and intrigue of all kinds. Thus the

Lord will rejoice over us, and we will be a blessing to the brethren.

EPHESIANS 4:25

This text reads, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." The Christian standard, both of speech and conduct, is very high. Paul further wrote, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:29-32

QUESTIONS

Name some of the evils of bearing false witness.

Relate the story of Ananias and Sapphira, and explain the lesson it teaches.

Aside from lying, what are some of the other corrupt communications which we need to guard against?

Christian Life and Doctrine

Sealed by the Holy Spirit

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”—Ephesians 4:30

THE Greek word in our text translated “sealed” means preserved; also attested. In ancient times a signet ring, or stamp, was used to seal important documents. This is still done today. A letter is sealed to secure secrecy for its contents. Contracts are sealed, or attested, to guarantee the fulfilment of what is agreed upon.

In Ephesians 1:13 and 14 Paul speaks of the believer as being “sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” The believer is sealed with the Holy Spirit as a kind of “down payment” to guarantee his ultimate gaining of the full inheritance. Here again we are familiar with the illustration, for it is still customary in transacting business to make down payments to secure and attest to agreements until they are fully consummated. In Romans 8:23 this down payment is referred to as “the firstfruits of the Spirit.”

In Acts 20:28 Paul speaks of “the church of God” which has been “purchased” by the blood of Christ. The church, then (those who have been called out from the world and have come under the baptism of the Holy Spirit), constitutes “the purchased possession” awaiting deliverance in

“the first resurrection,” and “the Holy Spirit of promise” is given to them as a down payment, a surety, that the full inheritance will eventually be received. And it is a wonderful inheritance, “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power [Spirit] of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:4, 5

The glorious inheritance of the “new creation” will be entered into only by those who have been sealed by the Holy Spirit, or, as Peter otherwise explains it, “kept,” or secured, “by the power of God.” And, as Peter says, this keeping power of the Holy Spirit is effective only in the lives of those who exercise faith. God does not arbitrarily preserve his saints and usher them triumphantly into the kingdom. They must exercise faith in his promises, and conform their lives to the conditions attached to those promises if they are to benefit from the sealing power of the Holy Spirit.

Paul says that we are sealed by the Holy Spirit of promise. Jesus promised to send the Holy Spirit upon his disciples, and at Pentecost it was “shed forth” on those assembled in the upper room. These represented the entire church which, by the Holy Spirit, has been “baptized” and “anointed.” Individually, the Holy Spirit of truth has also begotten the Lord’s consecrated people to a new hope of life, and—through ways indicated in and by the written Word—witnesses to them that they are the children of God. Surely, then, the baptism, anointing, begetting, and witness of the Holy Spirit constitute a very substantial down payment on the inheritance which has been promised.

Also, we believe it is proper to think of the expression, “Holy Spirit of promise,” which seals the Spirit-begotten children of God, as indicative of what we know to be a fact; namely, that by his Spirit God caused to be recorded

in his written Word scores of promises by which he guarantees that, if we yield to the molding influences of his Spirit and obey its directives, we shall be given strength for our every time of need, and that "an entrance shall be ministered unto . . . [us] abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:11) What more could the Lord do to attest our victory in Christ than to reiterate his promises of grace sufficient and overcoming strength! We know that his promises are sure, so can say with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57

Imperfections Covered

We know that in our flesh dwelleth no good thing; that in the merit of our own righteousness we could never hope to attain that glorious "inheritance" which is "incorruptible, and undefiled, and that fadeth not away." But God, in his great love, has made provision to cover our imperfections with the robe of Christ's righteousness. Because of this we have his assurance, his promise, that he is not dealing with us according to our imperfections, but according to the desire of our hearts. This assurance alone should do much to seal or guarantee our hope of the heavenly inheritance. "If we confess our sins," John wrote, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

This does not mean that we can in any measure become lax in our endeavors to keep the fallen flesh under control. To do so would be to "grieve" the Holy Spirit; that is, go contrary to what its influence should be accomplishing in our lives. The context in which our text is found indicates this. We quote, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are

sealed unto the day of redemption [deliverance]. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:29-32

Thank God that through Christ he has forgiven us, which means that our fleshly imperfections need not stand in the way of our inheriting the kingdom. But this means that we also should forgive others, and not exercise bitterness and malice toward them. If we harbor bitterness in our hearts toward others, or allow the imperfections of the flesh to influence us in any way, we "grieve" the Spirit; that is, we resist its molding influence in our lives. It is God, by the "Holy Spirit of promise," who does the sealing, but we can resist the sealing process by not conforming fully to his will.

Diversified Promises

The promises of God, recorded in his Word under the inspiration of the Holy Spirit, in a general way cover every possible situation in our consecrated lives. This is why the sealing by the Holy Spirit of promise is so complete, so all-comprehensive. For example, as a rule the Lord's people realize their lack of wisdom in dealing with the daily problems of the Christian life. But through the Apostle James the Lord has promised, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (James 1:5) How understandingly has the Holy Spirit of promise given us this assurance—"and upbraideth not." Let us never hesitate to ask God for the things which he has promised, for he will always understand. God will never upbraid us for taking him at his word.

The foes of the "new creation" are many and powerful. Well might we tremble with fear when we think how weak

we are, and how utterly incapable of fighting victoriously against the world, the flesh, and the Devil. Were it not for the promises of God we would have no hope whatever of attaining the heavenly inheritance. But God has given us the assurance of his protection and care. In Psalm 91 the Holy Spirit of promise has clearly attested to the Lord's ability to protect his people, and to show them his "salvation." We quote some of these sealing promises:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—vss. 1-4

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."—vs. 7

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—vs. 10

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."—vss. 15, 16

How wonderfully these precious promises guarantee help and protection under all circumstances, assuring deliverance from "the snare of the fowler"! It is only if we dwell—remain, that is—"in the secret place of the most High" that we can have his protection, under the "shadow" of the Almighty. None of the sealing promises of God are unconditional. In every instance it is our obligation to conform to the conditions attached to them—to yield, as it were, to the imprint of the divine "stamp." To be sealed with the Holy Spirit does not imply the erroneous view, "once in grace, always in grace."

Being sealed by the Spirit does not imply perfection of character development, or full control over the weaknesses of the flesh. Paul says that we who “have the firstfruits [the down payment] of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body [the “body of Christ”]. (Rom. 8:23) But despite our weaknesses and imperfections we have the assurance that “it is God that justifieth.” (Rom. 8:33) Satan will endeavor to discourage us, and others may condemn. But God has drawn us to Christ, and has given us the hope of that glorious inheritance which is reserved in heaven for us. Christ, we know, died for us, and is risen again, and is now “at the right hand of God, who also maketh intercession for us.” (Rom. 8:34) In view of this, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”—Rom. 8:35

Paul’s answer to his own question as to whether any of these difficulties, these hardships, will separate us from divine love, and cause us the loss of our inheritance, is most reassuring, a seal indeed to assure us of final victory. He wrote, “Nay, in all these things we are more than conquerors through him that loved us: for I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:37-39

Will Finish the Work

Another sealing text of Scripture is Philippians 1:6. Here the Apostle Paul, writing under the inspiration of the Holy Spirit, says to the Brethren at Philippi, and to us, “Being confident of this very thing, that he which hath begun a good work in you will perform [margin, ‘finish’] it until the day of Jesus Christ.” The strength of this seal is in the un-

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changeableness of our God. It was God who began the good work of grace in our hearts. He drew us to Christ, through whom we are justified. He inspired us by his promises even of the divine nature. (II Pet. 1:4) He encourages us to set our affections on things above. He has made us heirs of himself, and joint-heirs of Christ. And now he will not change. We know that he wants us to enter into our inheritance; so, like Paul, we too can be confident that the Lord will finish his work of grace in our hearts, and that eventually we will hear his "Well done."

But in this again there is the necessity of our continuing to co-operate with our Heavenly Father. We are to work out our own salvation, even though God is working in us "to will and to do of his good pleasure." (Phil. 2:12, 13) It is God's good pleasure that we shall have an inheritance with Jesus in the rulership of his kingdom. Jesus said so. (Luke 12:32) It is to this that we have been called. It is for this that we have been, to use Paul's language, "apprehended of Christ Jesus."

Paul explains that for himself he did not then consider that he had apprehended, or finished working out his own salvation. (Phil. 3:12, 13) "Not as though I had already attained," he says, "either were already perfect: but I follow after"; that is, I continue on in co-operation with God who is working in me to will and to do of his good pleasure. "This one thing I do," Paul said, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Our own part in this arrangement must be the "one thing," the all-important, all-consuming thing in our lives. If it is, and continues to be, we can have full assurance of faith that God will finish his work in us, that we will be made "meet to be partakers of the inheritance of the saints in light."—Col. 1:12

Progress Essential

The sealing promises of God apply to his Spirit-begotten children from the beginning of their walk in the narrow way. He drew them, called them, and through the Holy Spirit of truth, begat them to be his children. Even as "babes in Christ" it is God's pleasure that they receive the inheritance which he has promised, that through his strength they may apprehend that for which they have been apprehended by him. (Phil. 3:12) But his wonderful assurances of conquering grace and strength become increasingly reassuring to us as we endure patiently the experiences which his wisdom permits to mold us more and more into the image of his dear Son.

This thought is brought out beautifully by the Apostle Paul in Romans 5:1-5. "Being justified by faith," Paul says, "we have peace with God through our Lord Jesus Christ." Through Christ also we "have access by faith into this [further] grace wherein we stand," a grace so boundless, so marvelous, that now we "rejoice in the hope of the glory of God." What a rich inheritance—"the glory of God"! It is the divine nature, and the divine glory. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

But there are conditions: we must be tested and found worthy. Paul explains this, saying, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience [Greek, 'test' or 'proof']; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:3-5) The key to this passage is in the meaning of the Greek word mistranslated "experience." Its literal meaning is "test." It is this word that Paul uses in II Corinthians 2:9, which reads, "To this end also did I write, that I might

know the proof of you, whether ye be obedient in all things."

So, after begetting us by the Holy Spirit of truth, and engendering in our hearts the hope of partaking of his glory, the Lord permits tribulation. If we patiently endure the trials which his love and wisdom allow as a test of our obedience, it proves our standing before him, and strengthens our hope. Indeed, it is then, Paul says, that we have a "hope which maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

From the very beginning of our Spirit-begotten life we have a glorious hope, the "hope of the glory of God." By God's grace that hope is maintained throughout our entire Christian way. And when, through the Lord's help, we patiently endure the tests which he permits, this hope becomes one of which we will not be ashamed. In the Greek text the thought is that we will not be "disgraced." When one starts out to accomplish a certain undertaking and by his own negligence fails, he is disgraced in the eyes of others. We can be sure that God will always do his part on our behalf, working in us to will and to do of his good pleasure. The question is, Will we do ours? In this text Paul is speaking of those who have endured patiently and have thus demonstrated, up to a point at least, that they will continue to be faithful. His assurance is that these now have an abiding hope because they will not be disgraced through failure of their own.

Then Paul takes us a step further into this tested relationship with God. We will not be "ashamed" of our hope, he says, "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." It was through the written Word that the Holy Spirit began to shed the love of God abroad in our hearts from the time we first became new creatures in Christ Jesus. Yes, even

before this the Word revealed God's love to us, and it was his love that drew us to him, and prompted us to surrender our wills to him and devote all we have and are to his service.

John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) This full "manner" of the Father's love continues to be an increasing power in our lives, inducing sacrificial obedience, and helping us patiently to endure the "tribulation" by which we are tested. Even these trials are evidences of God's love, for "whom the Lord loveth he chasteneth." (Heb. 12:6) Thus daily, through his Word and providences, God's Holy Spirit continues to shed divine love abroad in our hearts. It become an increasing power to sustain and help, and we become overwhelmed with the determination to make our "calling and election sure." In this wonderful manner, then, the sealing power of the Holy Spirit continues to work, causing its imprint to sink deeper and deeper into the hearts of those who are being molded into the likeness of Christ.

This increasing ability of the believer to receive the imprint of the Holy Spirit's seal is seen in the experience of the Apostle Paul. As we have noted, when he wrote to the brethren at Philippi he acknowledged that he had not yet "apprehended that for which he had been apprehended by Christ. (Phil. 3:12, 13) Up to this time Paul had endured much, and under most difficult circumstances had demonstrated his loyalty to God and to the messianic cause. He had in no way been unfaithful, and he enjoyed the smile of his Heavenly Father's approval. But would this continue to be the case?

Paul indicates that he was reasonably sure of being released from the Roman prison in which he wrote the letter. If this were true, he knew that there were many trials and tests ahead. He knew that he could depend upon God to

help him, yet in his humility he felt that it was too soon to claim that he had proved faithful. Later, during his second imprisonment, and when he knew that soon he would be executed, he was in a position to take a different view. Doubtless even at this late date, the apostle could have renounced his Lord, saved his life and gone free. But he did not do this; he had met this final test. Deep in his own heart he was still willing to die in the Master's service. His actual execution would now be but a detail, a formality.

In Paul's own mind and heart he had already been faithful unto death, and by faith he now knew that he would receive the crown of life. So no longer did he say, "I count not myself to have apprehended," but instead, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7, 8

"And not to me only." This Spirit-directed statement by Paul is another of the sealing promises. Because Paul had fought a good fight, because he had faithfully finished his course and kept the faith, he knew he would receive the promised crown of life. He knew this because the Holy Spirit of truth had revealed it to him, and had assured him that the Lord was a righteous Judge, a Judge that would not fail to fulfil all his good promises. And these reassuring facts which Paul sets forth apply not to him only, but to all who continue to put their truth in the Lord.

Concerning God's faithfulness there can be no doubt. Paul wrote of him as the One "who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." (I Cor. 1:8, 9) And again, "Faithful is he that calleth you, who also will do it."—I Thess. 5:24

Will we be faithful? Every test through which, by God's grace, we successfully pass, increases our confidence of final victory; for we are confident that he who loved and helped us in the past will continue to do so. We expect that the trials will continue to the end of the way, but we know that because God is faithful he will not permit us to be tempted or tried "above that ye are able to bear," and if and when the difficulties become too severe, the fiery trials too hot, he will provide a way of escape. (I Cor. 10:13) What more could the Lord say to seal, to secure, our inheritance for us? Let us rejoice in his assurances of victory, and continue on faithfully to the end! □

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Things to Forget and Things to Remember

THE Word of God was written particularly for the Christian church composed of the consecrated followers of the Master. The Lord said, "I have ordained a lamp for mine anointed." (Ps. 132:17) The New Testament epistles are specially addressed to the church, to "the saints . . . at Philippi"; "the saints . . . at Ephesus." Of the Old Testament we are told that the things written aforetime "were written for our admonition, upon whom the ends of the ages are come."—I Cor. 10:11, R. V.

If we would rightly divide the Word of truth we must bear this point in mind. Addressing the Philippian church Paul says, "Brethren, I count not myself to have apprehend-

ed: but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) In another place in this Philippian epistle Paul says, "What things were gain to me, those I counted loss for Christ."—Phil. 3:7

Before his conversion, Paul enjoyed many favours and advantages that were profitable to him as a man, such as worldly honour and influence. But in making a full consecration of his all to the Lord these things were no longer advantageous to him; hence he forgot those things that were behind, counting them loss

and dross that he might win Christ and be found in him.

Having himself left these things behind, Paul exhorts us to do the same, by not allowing our minds to dwell upon them, half regretting we had laid them down as a part of the sacrifice of earthly rights necessary as a follower of the Redeemer. Instead of thinking so much of the things left behind, we should endeavour to fill our minds with our present blessings and hopes as new creatures in Christ Jesus—the joys of the truth, our opportunities in its service, and the wonderful hope set before us in the Gospel.

The psalmist exhorts us very similarly: "Forget . . . thine own people, and thy father's house." (Ps. 45:10) Having become children of God and brethren of Christ by a new begetting, a begetting of the Spirit, he tells us to forget the earthly relationships of the human plane, for they are unworthy to be compared with this new relationship of children of God and brethren of Christ into which we have come. For our encouragement we are given the precious promise of Mark 10:29, 30, R. V.: "There is no man

that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the Gospel's sake, but he shall receive a hundred fold now in this time, . . . and in the world to come eternal life."

Remember, Forget Not

While there are very few scriptures telling us in so many words what we should forget, there are many telling us what we should not forget; or in other words, what we should remember. For instance, the psalmist says, "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) The Lord's benefits to his people are so many and varied that it would be difficult to remember them all; but it would be inexcusable to forget them all. To forget all his providences and other blessings which we enjoy would surely imply we had gone outside of all relationship with God. Let us remember as many of these benefits as we can for our personal encouragement and blessing. May our determination be that of the psalmist, "I will never forget thy precepts: for with them thou hast quickened me."—Ps. 119:93

Again, speaking for the church, the psalmist says, "I am small and despised: yet do not I forget thy precepts." (Ps. 119:141) The Lord at times will cause his people to occupy a very small and insignificant position in the social scale, and in addition will allow them to be looked down upon still further because of their endeavours to be his faithful witnesses; a privilege we esteem of more importance and value than "all this world displays for worth." What earthly good things could compare with the ability to hear the call and apply to our hearts the precepts and instructions of the Lord's Word!

Peter tells us (II Pet. 1:9) that those who have become slack in their endeavours to grow up into Christ by adding to their faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love, will be in danger of even forgetting the elementary truths relating to their justification and the regenerating influence of the Holy Spirit. Such might gradually drift back to the very imperfect life they were living in the world, when many

things with which they were occupied left them quite unmindful of the fact that their course was very selfish, and perhaps even sinful.

Only when the Lord apprehends us do we wake up to the fact that our previous course was far short of the divine requirements for God's people. Peter also suggests that it is by failing to continue active and zealous in the Lord's service that one can drift back into the same routine as the people of the world. He says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1: 8, 9) Paul seems to have realised the same thing when he exhorts us, saying, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we [first] believed. The night is far spent, the day is at hand." —Rom. 13:11, 12

Another passage suggesting what is important for us to ponder is Deuteronomy 8:2: "Thou shalt remember all the way which the Lord thy God led thee." Few things are more helpful than a careful scrutiny of the Lord's provi-

dences over our lives, and specially from the time we become new creatures in Christ Jesus. Under the Lord's leading and guidance how many times have we been delivered from evils, seen and unseen, that would have been too much for us to overcome, but for a very special manifestation of divine grace! Grasping his hand to lead us, we can indeed sing, "And o'er each step of my onward way, he makes new scenes to rise"—helpful, encouraging, heart-cheering.

In Deuteronomy 15:15 Moses again addresses Israelites, and through them spiritual Israel: "Thou shalt remember that thou wast a bondman in the land of Egypt [symbolising the world], and the Lord thy God redeemed [delivered] thee." We, too, have been delivered through Christ from "this present evil world." (Gal. 1:4) We have been set free, through the merit of the Redeemer, from the bondage of sin and Satan, and then brought "out of darkness into his marvelous light."—I Pet. 2:9

How blessed to realise this continually with ever-increasing thankfulness! And having

had, at great cost and marked manifestations of divine power, a good work of grace begun in us, we may have every assurance God will complete it in the day of Jesus Christ.—Phil. 1:6

Further, we would, as suggested by the writer of the Chronicles, "Remember his marvelous works that he hath done, his wonders and the judgments of his mouth." (I Chron. 16:12) Especially would we consider those revealed by the great Master and by the apostolic writings of the New Testament — the marvelous works revealing the love of Christ, that attribute which prompts the great Creator in all his actions.

The psalmist, speaking for the Lord's people, says, "Some trust in chariots [great earthly organisations], and some in horses [the theories and creeds of men]: but we will remember the name of the Lord our God." (Ps. 20:7) How important it is to remember the Lord's gracious character of love, and earnestly to endeavour to fulfil the words of the Master that we seek to be like him who so fully revealed the Father in all he said and did.

The psalmist again says, "I remember the days of olden times; I meditate on all thy doings." (Ps. 143:5, Leeser) Giving these words an individual application, we might say there is a tendency on the part of some of the Lord's people to remember and speak much of their early days in the truth as though these were more important than their present privileges and blessings. While we would properly remember and meditate upon all the Lord's dealings with us, including those of our earliest days, as this verse suggests, the scriptural implications must not be overlooked; namely, that if faithful, our experiences in the narrow way will become even more blessed and encouraging as the days go by.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem [symbolising the city of God, the New Jerusalem and our relationship thereto] above my chief [earthly] joy." (Ps. 137:6) Speaking here for the Lord's people of spiritual Israel who, as members of the house of sons, have so much more to be thankful for than the

house of servants, the psalmist implies that if we fail to properly remember and meditate upon all the Lord has been pleased to reveal to us of his great plan and the part we are called to play in connection with its outworking, we would deserve to have our opportunities of being his witnesses and speaking in his name quite taken away. The tongue cleaving to the roof of the mouth suggests a condition of dumbness. (Ezek. 3:26) On the contrary, if our prayers and walk in the narrow way fulfil in spirit these words of the Psalmist, we may properly pray from the heart, "O Lord, open thou my lips; and my mouth shall show forth thy praise."—Ps. 51:15

New Testament Exhortations

The exhortations of the New Testament, specially addressed to the church, are equally definite and clear in their emphasis upon those things we, as the Lord's followers, should remember, and those we should forget. For instance, our Lord, speaking of the days of his second presence at the close of the Gospel Age, and how the overturning of the old order of

things would come like the Flood, quite suddenly and unexpectedly, says, "Remember Lot's wife." (Luke 17:32) As Lot and his wife were exhorted to flee out of Sodom to a place of safety prepared for them, so the Lord's people at this time are exhorted to flee from "the great city [Christendom], which spiritually [symbolically] is called Sodom and Egypt."—Rev. 11:8

Lot's wife looked back regretfully to some of the things she had left behind and was, on this account, cut off from all further progress, favour, and blessing. In fleeing from the city of destruction, let us forget the things we have left behind, and reach forward to the things held out to us by our Heavenly Father, the things he has in reservation for those who love him supremely. Let us prefer the blessings and privileges of the New Jerusalem above our chief earthly joy. To this end we need, as the apostle says, to "remember . . . the words which were spoken before by the apostles of our Lord Jesus Christ." (Jude 17, R. V.) How important it is that we make these our constant study, seeking continually to be guided

thereby, and encouraged by their exhortations!

In John 15:20 the Master mentions another important thing we should remember as we press on in the narrow way: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In other words, if we are faithfully following in the footsteps of the Master, we cannot expect an easy path. "If they persecuted me, they will also persecute you." Neither should we expect big results from our efforts to preach his Word. Our message will not convert the world, even as the Master, who spake as never man spake, did not do this.—John 7:46

It would seem that our Lord reserved details relative to the suffering and persecution that would come to his faithful followers after he had left them until the end of the three and a half years of his ministry. Many of these things were elaborated by Jesus in his long discourse after the last supper a few days before

his crucifixion. "These things have I told you, that when the time shall come, ye may remember that I told you of them."—John 16:4

How encouraging it is to note how many of our experiences as well as events around us, as they transpire before our eyes from day to day, were foretold by Jesus when he was here in the flesh nineteen centuries ago! How comforting and encouraging it is to remember his words, including his startlingly accurate announcements concerning the happenings of our day!

One more thing most helpful and encouraging to note and remember is the progress and faithful service of the fellow-members of the body of Christ. This was suggested by Paul in I Thessalonians 1:3: "Remember without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."

Again in I Thessalonians 2:9 Paul, in all humility, tells us that he realised how the Thessalonian brethren drew encouragement from what they remembered of his faithful service on their behalf: "Ye

remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God."

In Luke 22:19, 20 and I Corinthians 11:23-26 Jesus and Paul mention the most important thing of all for us to remember and endeavour to carry out both literally as well as by seeking to fulfil all that is pictured in the partaking of the emblems of bread and wine; that is, being broken with him and drinking of his cup. If this is faithfully performed, we shall indeed be enabled to fulfil the Scriptures quoted foregoing relating to remembering and forgetting.

Final Word

As soon as all the members of Christ shall have shared in the one loaf and the one cup, the time will come for the world to learn of the great salvation and believe in him: "That the world may know that thou didst send me, and lovedst them [his brethren] even as thou lovedst me." (John 17:23, R. V.) Speaking of the new dispensation, the

Millennial Age, the Psalmist says, . . . "All the ends of the world shall remember and turn unto the Lord: . . . for the kingdom is [to be] the Lord's: and he is [to be] the governor among the nations."
—Ps. 22:27, 28

Among the things mankind will remember in that day will surely be their sad experiences under the six-thousand-year reign of evil through which they will have passed—that hopeless, helpless condition of things ending in death. The favourable conditions of the kingdom will

bring all mankind to an accurate knowledge of the truth, plus a remembrance of all their past experiences under the reign of evil from which then they will have an opportunity of profiting. The inspired prophetic statement of the Psalmist will surely have complete fulfilment in that the vast majority of mankind will, "in that day," fully turn to the Lord, and receive the precious gift of life at Jesus' cost; for in that day the kingdom shall be the Lord's, and earth's rightful King shall be governor among the nations.
—Zech. 14:9 □

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Your Questions

Not Christ's Kingdom

Since communists have liberated many from old superstitions, particularly along religious lines, are they the beginning of the new social order under Christ?

No! While it is true that the communists have exposed some of the superstitions of the past, they look upon all religion as being merely superstition, including the Gospel of the kingdom. To them the Bible itself, the Word of God, is superstition. This being true, we could hardly say that the communists represent the beginning of Christ's new social order.

Christ's kingdom will be composed of two phases—one spiritual and invisible to man, the other earthly and visible. Those participating in the earthly phase of the kingdom of Christ will, in reality, serve as the representatives of the spiritual rulers. The preparation of those who will serve in these two phases of the

kingdom has been going on throughout the more than six thousand years of human experience.

Christ Jesus will be the supreme Head in the kingdom—"the King of kings and Lord of lords." When raised from the dead he was exalted to the express image of his Heavenly Father "whom no man hath seen nor can see." (Heb. 1:13; I Tim. 6:16) His faithful followers are promised that they shall be with him, and be like him.—Rev. 17:14

Jesus and his church will be the spiritual ruling-house of divine sons, and they will exercise their power and authority through human representatives. Jesus explained that these would be "Abraham, and Isaac, and Jacob, and all the prophets"—the ancient servants of God, in other words. (Luke 13:28) These, like the followers of the Master, were thoroughly tested. Through these tests they proved worthy of the great responsibility which will be placed upon them as the

human representatives of the kingdom.

God's ability to raise the dead is what makes this arrangement for the kingdom possible. The Ancient Worthies, having demonstrated their fidelity to God and to righteousness, fell asleep in death. But as Paul explains, they are to be brought forth in a "better resurrection"—better in the sense that they will immediately be restored to perfection. (Heb. 11:35) Thus the human representatives of the kingdom will be fully qualified to administer the kingdom laws.

Through these wonderful kingdom arrangements the knowledge of the Lord will be caused to fill the earth. (Isa. 11:9) This will quickly destroy all the superstitious notions of the Dark Ages which have helped to fill human hearts with fear. It will also destroy all the idol worship of the heathen. One of the prophecies pertaining to this states that then the Lord will "turn to the people a pure language [or message of truth] that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

It will not be a case of destroying all religions, but only those errors in religion which misrepresent the true God of love, and lead the people away from him instead of closer to him. With the truth concerning God filling the earth we believe it reasonable to suppose that the vast majority of mankind, including the communists, will accept and rejoice in it.

Dust to Dust

Will those who have been cremated be raised from the dead?"

Yes. In principle there is no difference between cremation and burial. It is merely that in cremation the disintegration of the body is brought about more quickly. In both cases the body returns to the earth as it was. (Gen. 3:19) The manner in which one's body is disposed of after death will have no bearing on the resurrection, for the Apostle Paul wrote, "Thou sowest not that body that shall be."—I Cor. 15:37

The chemical elements which make up the human body are constantly undergo-

ing change even while the body lives. It is not these elements which determine character or personality. The bodies of the lower animals, as a matter of fact, are composed of identical chemical elements.

The brain is part of the body structure, and it is the sum total of thoughts recorded by the brain which makes the person. It is this personality which will be restored in the resurrection. The new brain will not need to contain the identical chemical elements as the former one, but it will contain the same thought impressions, so the person will be the same. This is possible through the creative power of God.

Those who in this life have set their affections on things above—the heavenly things promised in the Bible to the faithful followers of Jesus—and therefore have developed

a mind which is centered on heavenly things, will, in the resurrection, be given “celestial” or heavenly bodies. All others will be raised as humans. If they then prove faithful to the Lord they will go on to human perfection and live forever.

Human Perfection

Is it possible for one to live a perfect life on earth?

Adam was perfect prior to his transgression of God's law. During the thousand years of Christ's kingdom all the willing and obedient of mankind will be restored to perfection, and will live forever as humans. At the present time, however, one cannot live perfectly. The unwilling imperfections of Christ's disciples are covered by the merit of his shed blood. Thus they are able to render acceptable service to God.

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The General Convention Program

Grand Rapids, Michigan, July 28—August 2

GRAND RAPIDS is readily accessible by airplane, and by bus. Doubtless, as in the past, the majority of the brethren who attend the General Convention will travel by automobile, and the Michigan highways are excellent. Calvin College is located on Highway Number 96, and is within the city limits. The registration office will be in the Fine Arts Center, where the convention auditorium is also located.

While many of the brethren are expected to arrive on Friday, July 27, the first meal to be served by the college will be Saturday morning, July 28.

THE CONVENTION PROGRAM

The convention committee has furnished us with an outline of the program, which we are glad to present, beginning on the next page. Come with a prayer for a rich blessing. A report of the convention will appear in the October issue of *The Dawn*.

SATURDAY, July 28

Chairman: Brother Walter Blicharz

9:30	Opening Rally	
9:45	Welcome Address	Brother S. Roskiewicz Grand Rapids, Mich.
10:15	Welcome by College	Mr. William Spoelhof President
10:30	Intermission	
11:00	Discourse	Brother Raymond Rawson Detroit, Mich.
11:30	Discourse	Brother M. Fitzpatrick Tacoma, Wash.
12:00	Close of Morning Session	

2:00	Testimony Meeting	Brother Sydney Allen New York, N. Y.
2:45	Discourse	Brother John Baracos Pittsburgh, Pa.
3:15	Intermission	
3:45	Discourse	Brother Carlton Chandler Portland, Ore.
4:30	Discourse	Brother Don Roark Miami, Fla.
5:00	Close of Afternoon Session	

7:00	Praise Service	
7:15	Discourse	Brother Stanley Jeuck Orlando, Fla.
7:45	Discourse	Brother Edward Fay San Francisco, Calif.
8:30	Vespers	Brother Frank Nemesh Detroit, Mich.
9:00	Songs in the Night	

SUNDAY, July 29

Chairman: Brother Timothy Krupa

- 9:00 Morning Devotions
- 9:15 Discourse Brother George O. Jeuck
Winter Park, Fla.
- 9:45 Discourse Brother Leo Post
New York, N. Y.
- 10:30 Intermission
- 11:00 Praise Service
- 11:15 Convention Theme Discourse Brother Irving Foss
Los Angeles, Calif.
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Discourse Brother G. R. Pollock
Los Angeles, Calif.
- 3:00 Intermission
- 3:30 Testimony Meeting Brother E. Wachnicki
Pontiac, Mich.
- 4:15 Discourse Brother R. J. Krupa
New York, N. Y.
- 5:00 Close of Afternoon Session
-
- 7:00 Praise Service
- 7:30 Public Meeting Bible Answers Film
"Life After Death"
-

MONDAY, July 30

Chairman: Brother Mike Balko

- 9:00 Morning Devotions
- 9:15 Discourse Brother Felix Wassmann
New York, N. Y.
- 10:00 Intermission
- 10:30 Testimony Meeting Brother Alonzo Jarmon
Cleveland, Ohio
- 11:15 Discourse Brother David Bruce
Los Angeles, Calif.
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Discourse Brother George M. Jeuck
New York, N. Y.
- 2:45 Discourse Brother T. Trzeciak
Gary, Ind.
- 3:15 Intermission
- 3:45 Discourse Brother John Hull
Los Angeles, Calif.
- 4:30 Discourse Brother Carl Boughton
Pittsburgh, Pa.
- 5:00 Close of Afternoon Session
-
- 7:00 Panel Discussion "God Has Given Us the Truth"
Moderator: Brother Ernest Penrose
Panel: Brothers Ed Fay, John Hull,
Ray Rawson, Norman Woodworth
- 8:00 Vespers Brother Leo Post
New York, N. Y.
- 9:00 Songs in the Night
-

TUESDAY, July 31

Chairman: Brother Charles Newham

- 9:00 Morning Devotions
9:15 Discourse Brother Charles Chupa
Detroit, Mich.
10:00 Intermission
10:30 Discourse Brother E. K. Penrose
Pilgrim
11:15 Discourse Brother Harry Passios
Pilgrim
12:00 Close of Morning Session

2:00 Symposium—II Corinthians 9:15

God Has Given Us Jesus As:

1. Redeemer Brother Richard Suraci
 2. Exemplar Brother Leidy Ruth
 3. Advocate Brother William Harp
 4. High Priest Brother Ernest Wylam
- 3:15 Intermission
3:45 Testimony Meeting Brother Weston Thornberg
Cherry Valley, Ill.
4:30 Discourse Brother Kenneth Fernets
New York, N. Y.
5:00 Close of Afternoon Session

-
- 7:00 Vespers Brother E. Blicharz
Detroit, Mich.
7:30 Songs in the Night
7:45 Elders' Meeting
-

THURSDAY, August 2

Chairman: Brother Stephen Suraci

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother Larry Allen
New Haven, Conn.
- 10:00 Discourse Brother Kenneth Nail
Pilgrim
- 10:45 Intermission
- 11:15 Discourse Brother Walter Rozmus
Garson, Man., Canada
- 12:00 Close of Morning Session
-
- 2:00 Symposium
God Has Given Us a Hope for the World:
1. Resurrection Brother I. Comparato
2. The Judgment Brother John Bacher
3. The New Covenant Brother Martin Mitchell
- 3:00 Intermission
- 3:30 Discourse Brother John Richardson
Denver, Colo.
- 4:00 Discourse Brother Andrew Horwood
Newfoundland, N. S.
- 4:30 Discourse Brother Stanley Koszka
Buffalo, N. Y.
- 5:00 Close of Afternoon Session
-
- 7:00 Melodies of Praise Brother Leo Post
New York, N. Y.
- 7:30 Discourse Brother W. N. Woodworth
New York, N. Y.
- 8:15 Love Feast
-

Additional Magazine Advertising

THE announcing of truth booklets in magazines continues with encouraging results. In the past we have not been using this medium of making known the glad tidings to any great extent except in the fall and winter months, but for the summer of 1973 we have arranged for a limited number of advertisements. Actually, the first of these appeared on May 22, in Capper's Weekly, a magazine which is published in Topeka, Kansas, having its major portion of circulation in the Midwest.

Then the National Inquirer carried our advertisement for "Life After Death" on June 24, and will carry it again on July 19.

Redbook magazine carried our announcement of "Life After Death" in June, as did also Capper's Weekly on June 19, and will again on July 24, and August 21.

West Coast Sections of TV Guide, covering Northwest Washington, Portland, San Francisco, and Los Angeles areas, published our advertisement on June 24.

The magazine Woodmen of the World published the announcement of "Life After Death" in June, and will do so again in September and December of 1973, and in March of 1974.

Mc Call's will announce "Life After Death" in August, October, and December.

For the first time we have arranged for an advertisement in a magazine which remains current for an entire year. This is "Old Farmer's Almanac." This well-known

publication will carry an announcement for "Life After Death" during the year 1974. The cost of this advertisement will be relatively small, and we trust that it will prove a good medium for dispensing the kingdom message.

In Greece

Announcing the truth through the public press continues in Greece, where the brethren are greatly encouraged by the results. Recently, through the co-operation of The Dawn, the booklet "Archeology Proves the Bible" has been published in the Greek language. The brethren in Greece plan to advertise this booklet widely throughout their country.

Brother and Sister Pantel Hatgis are now in Greece, where they will serve the brethren, call on the interested, etc. A letter from Brother Hatgis contains a message of love to all of us here at The Dawn, and to the brethren in America generally. Three elders of the Athens Ecclesia join in these greetings, and express their appreciation for what the American brethren are doing to help them in the ministry of the truth. □

Weekly Prayer Meeting Texts

JULY 5—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ."—II Corinthians 10:4, 5 (Z. '99-11 Hymn 44)

JULY 12—"If the Son therefore shall make you free, ye shall be

free indeed."—John 8:36 (Z. '99-57 Hymn 54)

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

JULY 26—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Revelation 2:17 (Z. '99-140 Hymn 105)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

S. ALLEN		Regina, Sask.	17
Sayville, N. Y.	July 1	Canora, Sask.	18
		Melfort, Sask.	19
K. FERNETS		Porcupine Plain, Sask.	20
Pottstown, Pa.	July 8	Prince Albert, Sask.	22
		Winnipeg, Man.	24
G. M. JEUCK		Milwaukee, Wisc.	26
Baltimore, Md.	July 15	Grand Rapids, Mich.	28-Aug. 2
Philadelphia, Pa.	15		
E. K. PENROSE			
A. H. KRUMPOLT		Zeigler, Ill.	July 9
Catawissa, Pa.	July 22	St. Louis, Mo.	11
		St. Joseph, Mo.	12
K. M. NAIL		Kansas City, Mo.	15
York, Pa.	July 15	Oklahoma City, Okla.	16
		Stigler, Okla.	17
HARRY PASSIOS		Little Rock, Ark.	18
Detroit, Mich.	July 1	Brinkley, Ark.	19
Milwaukee, Wisc.	3	Nashville, Tenn.	20
Wausau, Wisc.	4	Cincinnati, Ohio	22
Withee, Wisc.	5	Columbus, Ohio	23
Whalen, Minn.	6	Grand Rapids, Mich.	28-Aug. 2
Minneapolis, Minn.	8		
Winnipeg, Man.	10-15	LEO POST	
Brandon, Man.	16	Allentown, Pa.	July 8

H. W. PRICE		S. SURACI	
Los Angeles, Calif.	July 1	Hartford, Conn.	July 8
Portland, Ore.	4		
Tacoma, Wash.	5	F. S. WASSMANN	
Bremerton, Wash.	6	New Haven, Conn.	July 22

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL		E. T. NADAL	
Ipswich	July 22	Latchford	July 7
		Newport	21
		Hull	Aug. 4
		Welling	19
J. HUMPHREY		W. F. READER	
Dewsbury	Aug. 11	Dewsbury	July 15
Latchford	12		

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

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

THE SHEEP AND GOATS PARABLE

To be discussed by

'FRANK and ERNEST'

KSOP—1370 kc.—9:00 A.M.
SUNDAY, JULY 15

Tune in this discussion, and send for a free copy of the booklet, "The Judgment Day."
Address:

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

For Your Newspaper

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

AUGUST SPECIAL: On Sunday, August 19, "Frank and Ernest" will discuss the topic, "Heaven and Paradise." This subject should be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

**LOS ANGELES, CALIF., June 29-
July 1**—Downey Community Theatre,
8441 E. Firestone Blvd., Downey,
Calif. Mr. A. W. Abrahamsen, 710
S. Hobart Blvd., Apt. 207, Los
Angeles 90005

DETROIT, MICH., June 30, July 1—
Armenian Cultural Bldg., 22011
Northwestern Hwy., Southfield, Mich.
Mr. Walter Blicharz, 19146 Bedford
Rd., Birmingham 48009

**NEW BRUNSWICK, N. J., June 30,
July 1**—Douglas College, New Brunsw-
wick. Mrs. Robert E. Gray, 81 Brae-
ton Way, Freehold, N. J. 07728

MINNEAPOLIS, MINN., July 1—
2601 Fillmore St., N. E. Mrs. Mike
Nekora, 2601 Fillmore St., N. E.
55418

WINNIPEG, MAN., July 11-15—
Canadian Midwest Convention. Rus-

sell Rooms, University Center, Univer-
sity. Mr. Fred Yasinchuk, Box 52,
Tarnopol, Sask.

CINCINNATI, OHIO, July 15—2850
Dunaway, Cincinnati. Mr. John
Slavich, 126 S. 22nd St., Richmond,
Ind. 47374

CHICAGO, ILL., July 22—Masonic
Temple, 5352 W. Chicago Ave. Mr.
Albert Sheppelbaum, 5739 S. Nor-
mandy Ave. 60638

NEW YORK, N. Y., Sept. 1-3

SAN DIEGO, CALIF., Sept. 1-3

SEATTLE, WASH., Sept. 1-3

PITTSBURGH, PA., Sept. 15, 16

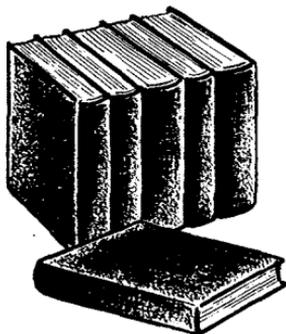
DENVER, COLO., Oct. 5-7

BUFFALO, N. Y., Oct. 6, 7

POTTSTOWN, PA., Oct. 7

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To us the *SCRIPTURES* CLEARLY TEACH...

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

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

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

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

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

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