

# The Dawn

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# Highlights of Dawn

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## CREATION, Part 3

*Genesis, chapter two, says that God rested on the seventh day. Hebrews, chapter four, says that God is still resting.*

*Why?*

*Why is God resting when the world is so much in need of his help?*

*Is there more we should know about:*

## God's Rest Day

NOT only do the Scriptures tell us that God ended his creative work on the sixth day, or epoch, but that he rested on the seventh day. We cannot conceive of God becoming weary and needing rest. In fact, the scripture declares that he does not: "Hast thou not known? Hast thou not heard, that the Everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28). God's 'rest' on the seventh creative day must therefore have some other significance than that of recuperating from weariness.

Hebrews 4:10 reads, "He that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his." The obvious point of this text is that a Christian ceases from all endeavors to attain life through his own efforts and accepts instead the provision of life which has been made for him through Christ. And this is God's provision; for he gave his Son to be man's Redeemer with the promise that "whosoever believeth in him should not perish, but have everlasting life."—John 3:16

In Isaiah 45:18 we read that God created the earth not in vain but formed it to be inhabited. Plainly it was not the Creator's purpose that the earth be inhabited by a dying race, but

by a living one. Death came upon the race through disobedience to divine law, but this did not thwart the divine purpose in the creation of man. God ceased his own active participation in the creative plan and commissioned his beloved Son to carry it through to completion.

Thus, just as we depend upon Jesus for life, so Jehovah depends upon him to provide life, that is, to carry forward to a glorious morning of perfection the Creator's plan to have this planet filled with human beings in his image, worthy of living forever.

When Jesus was on earth his enemies condemned and persecuted him because he healed the sick on the Sabbath Day. He pointed out to them that works of mercy on the Sabbath Day were allowed under the Law given to the Israelites by God. Concerning this type of work Jesus said, "My Father worketh hitherto, and I work." (John 5:17) While the task of restoring the human race was assigned to Jesus by the Creator, nevertheless he is still interested in, and responsible for, the undertaking. Regarding this, Jesus said, "The Father that dwelleth in me, he doeth the works." (John 14:10) This, however, is not out of harmony with the declaration that God rested on the seventh day. His work on behalf of man, which is being accomplished through Jesus, is a work of mercy. His whole plan for the recovery of the human race reflects his love and mercy. It is, therefore, a work of mercy.

### **Obedience Developed**

We have noted the upward, progressional sequence of the creative work, during the six days, or epochs, and it is but natural to expect that the work of the seventh should be more marvelous than that of its predecessors. The work of the first six days related largely to the creation of material things and earthly beings, while that of the seventh is characterized chiefly by the fact that it represents a development of mind and conscience through a process of education of human beings already created.

Back of every material thing, and responsible for it, is thought. Our automobile represents the thoughts of its designer,

and responsible for the universe are the thoughts of God. The mechanical obedience of the stars to divine law is the result of God's thoughts which designed the magnetic currents that enforce his law.

In the mind of the Creator was the thought to have this earth filled with a race of beings who would obey his law by intelligent choice to do so. These human beings were to be created in his image. They were to have the ability to think matters out for themselves and to reach definite, satisfactory conclusions.

But how could the Creator be sure that beings endowed with these powers would reach decisions in keeping with his will unless he arbitrarily controlled their thinking? He knew that this could be accomplished by giving them knowledge—not merely informing them of good and evil, but allowing them to learn by experience that his laws are right and just and good.

God foreknew that for a whole race to be thus educated would require the entire period of the seventh creative day, or epoch. Hence, after creating the first perfect pair, and giving them his law, he rested, while his beloved Son, his appointed representative, was empowered to carry out the divine plan of education through the trial, redemption, and restoration of the fallen race.

### **The Seventh Day Plan**

Concerning the six creative days, the Scriptures inform us that it was the Spirit or power of God which operated to ac-

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compish the divine intention concerning them. The same is true of the seventh day. The difference is that during the other six days it was largely the mechanical power of God, while during the seventh day the principal objective is attained by the power or influence of God's thoughts which reflect his will. During the seventh creative day the thoughts of God are executed through his Son, Christ Jesus.

The sum total of God's thoughts pertaining to the creation of the human race may properly be called the divine plan. Because that plan involves redemption and also recovery from death, it is a plan of salvation. Thus, after assuring us that the earth was not created in vain but to be inhabited, God declares, "Look unto me, and be ye saved, all the ends of the earth." (Isa. 45:22) God then outlines the conditions upon which salvation from death can be obtained, saying: "I have sworn by myself, the Word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—vs. 23

Here we have emphasized the thought of obedience to God and that the earth is to be inhabited by those who have learned to bow the knee in absolute fidelity to him. It is also made plain that this eventuates by way of salvation—being saved or recovered, from death. While God declares that it is his Word which will accomplish his intention, the Apostle Paul, quoting from this passage, shows that it will be through Christ.—Phil. 2:10,11

Only a few verses in the first chapter of Genesis are devoted to the work of the first six days of creation, but the entire Bible, beginning with the second chapter, is devoted to the work of the seventh creative day. In it is outlined the whole plan, and as a background of its every phase, is the expression of divine law. Certain members of the fallen race are invited to cooperate in the plan, but only upon the condition of absolute surrender of their wills to do the will of God.

God declares that this Word has gone forth in righteousness. That is true. Every requirement of his is righteous and designed to instill in those who obey, not only the principle of obedience, but also the glorious qualities of character possessed by the Infinite One whom they obey. This leads the obedient ones to the viewpoint of love in contrast with selfishness. They learn that the secret of true happiness is that of obedience to divine law and that true obedience leads to selflessness, in that the glory of God and the well-being of others come before their own interests.

### **The Bible Harmonious**

The scriptural outline of God's plan for the seventh creative day is consistent and harmonious from first to last. In the opening chapters we are told of the original creation of man, his disobedience to divine law, and the consequent loss of his life. In the closing chapters we are told of man's recovery upon the basis of obedience to God's law, as symbolized by the open books of Revelation 20:12. Following a reassuring promise that there shall then be no more death, we read, "He that sat upon the throne said, Behold, I make [create] all things new."—Rev. 21:4,5

Yes, that will be the completion of the work of the seventh creative day. From one standpoint it will be a re-creation. It is described by Jesus as "regeneration" (Matt. 19:28), and by Peter as "restitution." (Acts 3:19-21) But it will, nevertheless, be the completion of the original plans of creation as indicated by the statement that the LORD will "make" all things new.

As the material earth was, and continues to be, brought to a state suitable for the habitation of man by a series of upheavals, deluges, tidal waves, etc., so God's design for the human race created in his image to enjoy life everlasting, is accomplished by a long series of experiences, including the permission of evil, suffering and death.

These upheavals of human experience, like tidal waves of sorrow, have been necessary in order that the minds of the

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people might be trained to think properly and thus decide intelligently that the only key to genuine and everlasting joy is obedience to divine law. For six thousand years the Spirit of God has been brooding over the hearts and minds of men by means of the experiences divine wisdom has seen fit to permit. Thus they have been prepared, when under the righteous administration of Christ's kingdom, which will operate in the earth during the final thousand years of the seventh creative day, to make that final choice of obedience which will result in everlasting life.

With few exceptions, the people have not as yet realized the meaning of the experiences through which they have passed, and will not understand until enlightened during the morning hours of this final creative epoch.

As with the other creative days, the seventh also began with an "evening," dark and obscure, so dark that the prophet refers to it as "night," saying that while "weeping may endure for a night, . . . joy cometh in the morning." (Ps. 30:5) Yes, thank

God, there is to be a morning, the completion of the seventh creative day, which will find man fully enlightened concerning the meaning of the long night of weeping through which he has passed.

Just as the buckling and twisting of the earth's crust during the third creative day would seem to have no meaning until it was discerned that land and oceans were thereby separated, so the long night of weeping through which the human race has passed will be understood only in the light of the morning sunshine, when the divine purpose for the seventh creative day is clearly understood.

Meanwhile, and partly in order that the world may later have an additional example of loving obedience to divine law and its glorious results, Jesus makes the supreme sacrifice of his life to open the way for restoration, or re-creation.

As a further part of the seventh-day plan, the church of Christ joins him in his sacrifice. True Christians suffer and die with Jesus, inspired with the hope of living and cooperating with him in giving life to the remainder of mankind.—Rom. 6:3-5

Death came through Adam, and life comes through Christ, upon the basis of his sacrificial death. Modern critics have scorned the idea of a substitutional sacrifice as being necessary to salvation, but only the lack of careful thought could cause anyone to take this viewpoint. The human mind, which, even in its fallen condition, contains some remnant of the original godlikeness, considers that the greatest example of true nobility of character and of genuine love is willingness to lay down one's life for another.

We glorify those who give their lives for their country. We sing the praises of one who is willing to dive into the ocean to save a friend at the risk of his own life. We honor those who unselfishly use their time and strength for the betterment of the human race in the fields of science and medicine. Why, then, should we shy away from the greatest exhibition of love of all time and call it bloody and revolting?



Yes, to give one's life for another exhibits the godlike quality of love. In the divine plan the Creator gave his Son the opportunity of dying sacrificially, not to save one person alone, but in saving the one to save the whole race. Jesus accepted that opportunity, voluntarily taking upon himself the penalty of death which fell upon Adam. In the scales of divine justice, love thus balances the account, making it possible for all who have died because of Adamic sin to be restored to life through Christ.

And so, in the "morning" of the seventh creative day, when the darksome shades of the previous "evening" time shall be dispelled, the world will learn that God, their Creator, loves them, and that he gave his Son to die for them. They will learn also that the Son willingly sacrificed his life because he, too, loved them.

Of that time the prophet declares that the knowledge of the glory of God shall fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) When Adam was created, he knew something of the glory of God, but he did not possess the depth of knowledge that all mankind will obtain during the morning of the seventh creative day. That ocean-deep knowledge of God's glory will enable all individuals of the human race to decide more wisely than did Adam. Then, awakened from the sleep of death, Adam himself will be better equipped to face the issue of obedience or disobedience.

Peter declares (Acts 3:23) that it will then come to pass that those who will not hear, or obey, will be destroyed from among the people. And the reverse is true. Those who do obey will not be destroyed, but will continue to live forever. Jesus establishes this fact even more convincingly, declaring that those who then obey divine law shall obtain everlasting life, and also that they shall inherit the kingdom prepared for them from the foundation of the world.—Matthew 25:34,46

Then the divine purpose concerning man will be fully accomplished. Not one man alone, but the whole race created in Adam will be in the image of God and will be kings of the earth.

The earth will have been subdued as God directed, and will be a veritable garden like the sample prepared for man in Eden. If there should be a minority who, in the light of full knowledge, choose to disobey God's law, they will be destroyed; for the earth will be inhabited only by the obedient. These will be free from sickness and death. All tears will have been wiped away, and unbounded joy will spring forth everywhere! Then it can be recorded in the eternal record book of God's creative works that "the evening and the morning were the seventh day."

## Weekly Prayer Meeting Texts

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**JULY 2**—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z '99-5 Hymn 197)

**JULY 9**—"When he [Jesus] putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."—John 10:4 (Z '00-230 Hymn 284)

**JULY 16**—"Be ye filled with the Spirit."—Ephesians 5:18 (Z '99-92 Hymn 4)

**JULY 23**—"If any provide not for his own, . . . he hath denied the faith, and is worse than an unbeliever."—I Timothy 5:8 (Z '99-127 Hymn 267)

**JULY 30**—"Take us the foxes, the little foxes, that spoil the vines."—Song of Solomon 2:15 (Z '99-172 Hymn 362)

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"**THE LORD** is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

—Psalms 145:9-13

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**IT IS** impossible for us to come near to the LORD except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love. Faith is a matter of cultivation, of development. The same apostles who cried out in terror when the storm was upon the Sea of Galilee gradually grew stronger and stronger in faith, until, as the records show, they could and did trust the Lord in his absence, and where they could not trace him. Similarly, it should be part of our daily lesson to cultivate trust in the LORD, and to think of the experiences of the past in our lives and all these lessons in his Word, that thus our faith in him may become rooted and grounded.

# International Bible Study Lessons

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## LESSON FOR JULY 5

### A New Relationship with God

**KEY VERSE:** *"Being justified by faith, we have peace with God through our Lord Jesus."*

—Romans 5:1

**SELECTED SCRIPTURE:** *Romans 5:1-11*

PROBABLY the simplest definition of justification we can have is that suggested by the apostle—"peace with God." The world of sinners is alienated from God through wicked works. They do not enjoy his full favor. But it is different with those who through faith and obedience draw near to God. They become his friends.

This was true of Abel, Noah, Abraham, Moses, and all the Ancient Worthies. It is true of consecrated Christians now. The difference in our position is not that of justification itself, but of that to which it leads. In our case it leads to life, hence is properly referred to as justification to life. The word justified itself does not include the thought of life. With us, justification leads to the "hope of the glory of God," but the word itself does not mean the hope of the glory of God.—Rom. 5:2

Justification means peace with

God, established upon a basis of innocence which God recognizes because of a genuine faith in him and a sincere effort to please him. It is a condition of right, or righteousness established by faith—faith and obedience proving that the individual would be perfect if he could. Here is the simple fact of justification, that blessed condition of peace with God that results from drawing near to him and his drawing near to us. From here on it is a matter of how God enlists the cooperation of the justified ones.

His method of calling these into his service is different from the method he used for enlisting the cooperation of the Ancient Worthies. During this age the call is a general one, sent forth through a proclamation of the Gospel. With the vast majority of the people the message falls on deaf ears. But there is one here and there who hears with appreciation. These are

the ones who are seeking after God, "if haply they might feel after him, and find him."—Acts 17:27

When they hear the truth they are made glad. They take it to heart, ponder over its implications; and under its influence they begin to draw near to God, whose love the truth reveals. Then God begins to draw near to them. He is pleased with their reaction to the Gospel, and by his providences, begins to direct their course that they may come more and more under the influence of the truth.

Neither on the part of the one accepting the truth, nor on God's part, is the drawing near complete until the individual reaches the point of full faith and confidence which results in his entire devotion to the will of God. Up to this point, the measure of God's favor extended to him is subject to withdrawal if the individual does not continue drawing near to him.

Likewise, the attitude of one who is in the act of drawing near to God may, through opposition or discouragement, fail to crystalize into a full and permanent consecration of himself to do God's will. He is in the right way, following the proper course, doing what he is able to do in order to reach the point of full fellowship and peace with God. But not until he reaches the point of full

surrender, of complete consecration, does God accept him into his family circle by begetting him to sonship. Not until then does he have full peace with God described by Paul in Romans 5:1.

Paul declares that "it is God that justifieth." (Rom. 8:33) True enough. In the final analysis God is the source of our justification in that he is the Author of the arrangement whereby we obtain his friendship, but it is essential to comply with the arrangements. On our part there is the necessity of a genuine faith; and also it is "by works a man is justified, and not by faith only."—Rom. 3:24; James 2:24

The Scriptures indicate that we are justified by Christ's blood; also by his resurrection. We are also told that he "appeared in the presence of God for us." (Heb. 9:24; Rom. 8:34) So we have three cardinal factors which enter into our return to the favor of God. First, God's arrangement, or plan, whereby it could be possible; then Jesus' atoning work as the provision of God's plan; and finally our acceptance of that provision through wholehearted compliance with God's will. The matter is summed up so beautifully by the apostle: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

## A New Way of Living

**KEY VERSE:** *"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin."*

—Romans 6:6

**SELECTED SCRIPTURE:** *Romans 6:1-14*

OUR text declares that we are crucified with Christ, "that the body of sin might be destroyed, that henceforth we should not serve sin." In the tenth verse, Paul explains that Christ "died unto sin," and in the next verse we read, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Thus it is made plain that we are dead unto sin in the same sense that Jesus was dead unto sin. Jesus did not possess sinful flesh—he was a perfect human, and he died unto sin in the sense that he gave up his human life as a sacrifice for sin. Through the merit of Christ our imperfect flesh is made acceptable to God as a sacrifice, so we can, as Paul explains, "reckon" ourselves to be dead unto sin even as Jesus was.

In other words, we, like Jesus, are laying down our lives in

sacrifice as part of God's plan to destroy the great body of sin throughout the earth, and to restore fallen and dying humanity to life and at-one-ment with the Creator. This is our calling. This is what is implied in being "crucified" with Christ.

Since we are thus being crucified with Christ, sacrificially, as a part of what Paul describes as the "better sacrifices" of the present age, and since this is a part of God's plan to eradicate sin from the earth, it would be inconsistent for us, as individuals, to have any sympathy with, or association with, sin. (Heb. 9:22, 23) There could be no greater motive for putting off the works of the flesh than this.

Those who have consecrated themselves to the doing of God's will, and have received the begetting of the Holy Spirit, have a new outlook on life—an outlook which Paul referred to as walking

in the Spirit. He wrote, "Walk in the Spirit, and ye shall not fulfill the lust [desire] of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5: 16,17

Every devoted Christian has found, as Paul has stated, that it is impossible fully to keep the desires of the flesh under control, and that the struggle to do so is a continuing one. We all rejoice, however, that our unwilling imperfections are covered by the robe of Christ's righteousness, and that under the covering of this robe our imperfect works are acceptable to our Heavenly Father.

What the Apostle Paul describes as the works of the flesh are all evil, and the Christian should fight against these evil tendencies as resolutely as possible, looking to the LORD at all times for help in this struggle to crucify the flesh.

The LORD'S help reaches us through the power of his indwelling Spirit, holy power or influence in our hearts and lives which produces the fruitage of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such," Paul says, "there is no law."

The Scriptures reveal that the

will of God for us is that we lay down our earthly lives in sacrifice. This, of course, is contrary to human desires, so our new, Spirit-enlightened and Spirit-led minds have a constant struggle to keep our human desires under control, and, symbolically speaking, to keep our human bodies on the altar of sacrifice.

From the human standpoint, it was a very difficult thing for Jesus to submit to the experience of crucifixion. How his flesh must have cried out against this kind of sacrifice. But Jesus did not listen to the voice of human desire; rather he listened to the voice of God, speaking through the Holy Spirit. Likewise must those who are symbolically crucified with him, even though the task at times seems very difficult, keep their minds and hearts alert to what the Holy Spirit counsels.

And what does it say? "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:24,5) Paul said that this created a warfare in his life, that his flesh, not wanting to be crucified, warred against the law of his mind. (Rom. 7:23) And so it is with all of us. Paul also wrote, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

## A New Way to Righteousness

**KEY VERSE:** *"Ye also are become dead to the Law by the body of Christ that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."*

—Romans 7:4

**SELECTED SCRIPTURE:** *Romans 7:4-6, 13-25*

AT SINAI, Israel as a nation entered into a covenant with God, through Moses, the mediator. Paul represents this as a marriage contract between that people and the Law Covenant, picturing the Jews as the wife, and the Law Covenant as the husband. He shows that even though an incompatibility existed between them, nevertheless the Jews were bound by their covenant, as a woman is *bound* by her marriage contract, so long as the husband lives.

He reasoned, then, that the Jews as a people were less at liberty to enter into a New Covenant with Christ than were the Gentiles because they were already *bound* to the Law Covenant through Moses. The apostle proceeds to explain that the Law Covenant, or husband of Israel, had not been repealed as a bad law, but had died a natural death, through the fulfillment of

the purpose of its creation. Every Jew might properly consider himself as released from all obligation to the (dead) Law Covenant and might properly be united or re-married to Christ, accepting the terms of another covenant, with its grace, mercy, and peace now offered through believing in him. It was proper that they all should see how much better was the covenant of grace into which they would enter by becoming united with Christ, than was the old covenant, which he declared had died a natural death.

However, he would not have them think evil of the first husband. On the contrary, he assures them that it was a good husband to them—"The Law is holy and just and good," all must speak well of the Jews' first husband. Nevertheless, argues the apostle, we all realize that we did not



receive from the Law Covenant the blessings we so earnestly coveted. We did not receive an actual cancellation of our sins, but merely a temporary covering of them, which required to be renewed and made mention of year by year continually. (Heb. 10:1) Nor, did we obtain the longed-for everlasting life.

As Jews, we cannot blame the Law Covenant; we must only blame ourselves. Nor can we blame ourselves (for I may consider myself a representative, in thought and conduct, of all true Jews, and may speak for them, says the apostle). And I can truly say that while living under this Law Covenant I approved it with my mind, with my heart, and I endeavored to serve it accordingly. But when I came to perform its requirements I found another law, a law of sin working in my members, which hindered me from rendering the obedience I desired to render to that Law Covenant.

Not that it hindered me entirely, for I certainly succeeded in some degree in conforming my life and conduct to its requirements. But since I could not render perfect obedience to its every requirement I necessarily failed. I found, on the contrary, that even though I had been able to perform the requirements of the Law in nine points out of ten, and had failed in the

tenth point, and even though that failure were properly attributable to inherited weaknesses, and was entirely contrary to my desires of heart, nevertheless it was *failure*, and my efforts as a whole were branded *failure*, and the great prize of eternal life was denied me under that covenant.

What shall I do? How can I escape this condition of things? I thank God that a way of escape has been provided; I thank God that in his due time he has sent Jesus, as a great Redeemer, and that through his death the world of mankind has been redeemed from the original sentence, and additionally that all we who were Jews and under the Law Covenant are *set at liberty from that covenant*—that the death of Jesus on our behalf means the death of our Covenant, which, though in some respects an advantage, was very unfavorable to us because of our inherited weaknesses. I thank God that now I am at liberty to become united to Christ, at liberty to consider my union with Moses and the Law Covenant as at an end, at liberty to take on me the vows and covenants required of all called to be the bride of Christ.—Excerpt in part, Reprint, p. 2720

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EDITORIAL CORRECTION: Page 16, paragraph 2, line 3—The words "a New Covenant" should have been changed to "another covenant." We are sorry for this oversight.

## New Life in the Spirit

**KEY VERSE:** *"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."*—Romans 8:2

**SELECTED SCRIPTURE:** *Romans 8:1-4, 9-14, 26,27*

UNDER the covenant through which we are united to Christ, our mortal bodies are reckoned as dead, as sacrificed, and our minds are reckoned as the New Creature adopted into the family of God, and seeking to serve God and be conformed to the image of his dear Son. We could say of these reckoned New Creatures that they are holy, and that the righteousness of the Law is fulfilled in them.

But speaking from another standpoint, if we should say that we are actually perfect in the flesh, it would be untrue. And not only so, it would be ignoring the merit of Christ's sacrifice, and our continued need, while in the fallen flesh, of a share in the justification which it provides. Those who would speak of their flesh as perfect, should hear the apostle speaking in the reverse, saying, "In my flesh dwelleth no good thing," no perfection. And all imperfection is un-right, and all unrighteousness

is sin. Hence, says the Apostle John, "If we say [speaking of our flesh, and ignoring the justification provided in Christ to cover its blemishes] that we have no sin, we deceive ourselves, and the truth is not in us."—I John 1:8

Paul proceeds to clearly mark the distinction between the *new* mind, which consecrated in Christ is accepted as the New Creature, holy and acceptable to God, and our mortal bodies, which he calls "this dead body." This body was dead, under divine sentence, because of sin, but redeemed by the precious blood of Christ, and then justified. We included it in our sacrifice, when we gave our little all in consecration to the LORD as living sacrifices—to be dead with Christ, to suffer with him even unto death. The apostle declares that it is those who are walking *after* the spirit, seeking to serve the LORD from the heart, that are freed from condemnation. This includes

the thought that they do not now walk *after* the flesh, desiring to fulfill its desires. Yet we cannot hope, so long as we are in the imperfect flesh, that we could ever walk up to the Spirit of the divine requirements, though we are to strive in this direction continually. One thing is sure, however, we must not walk *after* the flesh.

The apostle proceeds to reason that if the Spirit of God is in us, we cannot be in sympathy with the fallen fleshly nature and its appetites and ambitions. We may know, on the contrary, that if any man have not the spirit of Christ he cannot be of the body of Christ at all. Christ's spirit is not a spirit in harmony with sin, but of opposition to sin. Did he not lay down his life to end all sin, and to deliver us from its power and dominion?

The apostle continues reasoning that our adoption into God's family, our begetting to newness of heart and mind and our acceptance as members of the body of Christ means that the fleshly body is ignored and reckoned as *dead* because of sin. Only our spirits or minds are reckoned righteous and alive. Nevertheless this good condition is not to be considered the limit of our ambition and attainment in Christlikeness. Rather we are to remember that the Spirit of

God is powerful: that in the case of our Lord Jesus it was powerful enough to raise him from the dead. As we become more filled with and controlled by the Holy Spirit of God in our hearts and minds, divine power will permit a figurative raising of our mortal bodies from their death-state into an active spiritual life in the service of the LORD. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [energize] your *mortal bodies* by his Spirit that dwelleth in you."

It is our hope that in due time the LORD by his Spirit will give us new bodies in the resurrection and that those new bodies will be immortal, perfect in every respect. Then not only our minds, but our bodies also will be fully in harmony with God and his every law and work of righteousness. That will be glorious—it is already a glorious prospect. But the apostle holds before us the thought that even our present mortal bodies, sentenced, then justified, then reckoned dead because of sin, consecrated, may be so quickened or energized now, that instead of being any longer servants of sin, or even merely dead to it, they may, under the careful watchfulness of the new mind, be used as servants of righteousness and of truth.

# Christian Life and Doctrine

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## THE SEARCH FOR GOD'S PEOPLE, Part 2

### Paul and Barnabas Become Pilgrims

WHEN a Roman centurian named Cornelius, his family, and all his household, were converted to Christianity and were baptized late in the autumn of A.D. 36, it was a sign that the way was now open for Gentiles to come into the body of Christ. Up to that time, only Jews had been called, but now things were happening to expose more Gentiles to the Gospel.

The intense persecution of the year earlier had driven many Jewish brethren from Jerusalem to other lands, effecting a general spreading of the message of truth. At first, those who went to other areas preached the Gospel to "the Jews only." (Acts 11:19) But soon it came to the attention of their Gentile neighbors as well, and as their interest in the Gospel increased, some became believers and began associating themselves with the Jewish brethren.

Such was the situation in Antioch, a city northwest of Jerusalem, an area known today as Lebanon. We read of this in Acts 11:19-21: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus. And the hand of the Lord Jesus was with them: and a great number believed, and turned unto the Lord."

The Grecians mentioned in this text are not Hellenists, or Greek-speaking Jews, as in Acts 9:29—these were Gentile Grecians. Soon news of this influx of Gentiles into the church at

Antioch reached the ears of the apostles in Jerusalem, and they decided to investigate the matter. Barnabas was selected to go and assess the situation. He was a good choice since he had had previous association with Greeks when he lived in Cyprus, and probably could speak their language well.

When he arrived, he found a mixed congregation of Jewish and Grecian brethren who were rejoicing together in the knowledge of God's plan and were eager to know more. Barnabas was delighted, and set about to assist them as much as he could in further study and joint fellowship, for "he was a good man and full of the Holy Spirit and of faith." (Acts 11:24) As a result of his valuable help, the church in Antioch began to prosper and through their witnessing activities many were added to the church. We can imagine the glowing reports he must have sent back to the apostles at Jerusalem!

As Barnabas watched this growing interest in the truth by Gentile brethren, his mind went back to what the Lord had declared about Paul's special ministry to the Gentiles. Convinced that Paul would have a vital interest in what was now going on, he set out for Tarsus. And when he found him, Paul was indeed excited and returned with Barnabas to Antioch, and it was there that his ministry as an apostle got its start. The large congregation in Antioch composed of Jewish and Gentile brethren was the first of its kind, and it was where the brethren were first called Christians.

Barnabas and Paul were selected as elders, along with three other brethren mentioned in Acts 13:1—"Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch." As teachers they had very diverse backgrounds, and all came from rather faraway places. Barnabas had lived at one time on the island of Cyprus; Saul came from Tarsus in Asia Minor; Lucius was from Cyrene, a city in northern Africa, in what is now Libya. It is not known with certainty where Simeon came from, but since the name associated with him, Niger, means 'black', he probably came from the

African continent. Manaen was from Jewish royalty, being a foster brother to Herod the Tetrarch, and most likely originated in Jerusalem. Together, these five elders taught the congregation at Antioch.

During that time, a famine came upon the lands of the Near East, which, it seems, severely affected the brethren in Jerusalem, who were already quite poor. When the congregation at Antioch learned of their plight, they took up a collection and sent it by the hands of Barnabas and Paul to help their friends in Jerusalem. This mission also gave Barnabas an opportunity to give a first-hand report of the witness work which was being done among the Gentiles, how it was prospering, and also to acquaint them with Paul's important part in that work. No doubt the gift they bore helped the Jewish brethren to realize that a bond of brotherly love existed between them that would overcome previous differences. After completing their mission, the two travelers returned to Antioch, and John Mark, a nephew to Barnabas, accompanied them.

They had not been back long, when the friends in their class, eager to be busy enlarging their witness activity, voted to finance a missionary trip, sending Paul and Barnabas to sow the seeds of truth in outlying countries. John Mark went with them, and they sailed for the island of Cyprus, arriving first at the port

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of Salamis. Cyprus was a logical place to begin their work because it was the original home territory of Barnabas. Their travel plan was to go first through all of Cyprus and then sail for Asia Minor, their destination being the area familiar to Paul, the city of Tarsus. It was their practice in every place they visited to go first into the synagogue of the Jews. This was a distinct pattern set by Barnabas and Paul, even though their mission was for the Gentiles as well.

When the Lord called Saul, he said, "He is a chosen vessel unto me to bear my name before the Gentiles and kings," but he also stated, "*and the children of Israel.*" Therefore, before Paul went to the Gentiles, he always visited the synagogues to attempt to convince his kinsmen according to the flesh, that Jesus was the Messiah. Romans 9:1-5 reads: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

It might appear from this reading of the **King James** text, that Paul is saying he would be willing to trade places with his kinsmen and be accursed from God's favor. But the **Diaglott Translation** clarifies this with a more logical meaning: "On account of my brethren, my kinsmen according to the flesh; (for I myself was wishing to be accursed from the Anointed one.)" This translation makes it clear that Paul was alluding to his former condition of zeal in Judaism when his attitude was one of wanting to be accursed from Christ, the identical feelings he now saw in many of his kinsmen.

Although Paul knew that the prophecies foretold the unbelief of his people and that God would not find a sufficient

number for the body of Christ from his kinsmen, yet he had a strong desire for their salvation. This caused him to write: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1) Again he writes: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them."—Rom. 11:13,14

Yet Paul knew that Israel's unbelief would not be turned away until their exalted Messiah would come. Thus he was able to say, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11:25,26

We do not have a record of any success had by Paul and Barnabas among the Jews on Cyprus, but we do know of at least one Gentile who believed. It happened as a result of an open attempt by the adversary to stop their work. This was done through a sorcerer named Bar-Jesus, who tried to dissuade the local governor from hearing Barnabas and Paul. Paul met the occasion by confronting this evil man and looking him straight in the eye called him "child of the devil," declaring that the LORD would cause him to be temporarily blind, "and immediately there fell on him a mist and a darkness."—Acts 13:6-12

Serguis Paulus, the procounsel, was so impressed with Paul's power and his message, that he became a believer. No one else is mentioned by name among the brethren in Cyprus. But there undoubtedly were many. One of those who later became an assistant to Paul was Titus. He is not mentioned in the Book of Acts, yet we know from Paul's letters that Titus accompanied Paul and Barnabas when they later went to Jerusalem, so the Jewish brethren could see a good example of the Gentiles who were now in the body of Christ. (See Galatians 2:1,2.) Toward



the close of Paul's ministry, Titus was sent to the island of Crete to help the brethren, and remained there for many years as an elder in the congregation. The home and birthplace of Titus is not known, but one of the speculations is that he may have come from one of the Mediterranean islands—Cyprus or Crete.

When Paul and Barnabas had completed their work in Cyprus, they sailed for the mainland of Asia Minor to a city called Antioch of Pisidia. There John Mark left them to go back to Jerusalem, and Paul and Barnabas continued on with their missionary work. At Antioch they went to the synagogue on the Sabbath, where they were invited by its rulers to speak. Paul did not require prodding, but immediately stood up and delivered a marvelous discourse which is recorded in Acts 13:16-41. His presentation was so impressive that many of the Jews and proselytes invited him to return on the next Sabbath and speak again. Many who heard him told others, so that on the following Sabbath almost the whole city assembled to hear, including many Gentiles.

This caused some of the Jews to become envious, and they began to oppose and blaspheme Paul as he spoke. Paul and Barnabas, realizing that the situation was getting out of hand, left off speaking in their synagogue with these words: "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46) Then they quoted this prophecy from the Old Testament, making application of it to the situation confronting them: "It is a light thing that thou shouldest by my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. 49:6

A later verse of this same prophecy (vs. 8) reads: "Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." It establishes that now,

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the Gospel Age, is the acceptable time for this work of finding a people for God's name. When this particular day of salvation ends, God subsequently will bring the whole world into covenant relationship with himself under the New Covenant. The people whom God is seeking during this time now serve in the interest of that New Covenant by preparing themselves and each other for the future work of its glorious administration.

The Gentiles who were listening to Paul rejoiced in these words. No longer was the message confined to the synagogue. Instead, it was preached everywhere in that area, and "as many as were ordained to eternal life, believed." (Acts 13:48) This expression confirms the "elect" or selected nature of the call. The Gentiles whom the LORD wanted to hear, understood, and

believing Paul's words, rejoiced in them. This ministry continued for a while, possibly several weeks. Eventually, however, the opposing Jews convinced the authorities to expel Paul and Barnabas from the area, but not until the new disciples in Antioch were established in a knowledge of the truth and had received the evidences of the Holy Spirit among them. Many not only believed, but with joy made consecrations and were immersed.

Paul and Barnabas traveled north to Iconium, and, as was their custom, visited the synagogue first. Similar events transpired as before, and a goodly number of both Jews and Gentiles believed. However, opposition again came from unbelieving Jews who also enlisted the support of unbelieving Gentiles, until the entire city was divided—some siding with the apostles and others with their antagonists. In the end, the Jews prevailed, causing severe persecution. As a result of a plot to stone them, Paul and Barnabas were forced to leave, but not before several weeks were devoted to preaching the Word and helping the disciples to become established in the faith.

The two travelers then fled to the province of Lycaonia, where they preached in the cities of Lystra and Derbe. While they were in Lystra, a strange incident occurred. A man who had been lame from birth, and had never walked, was healed by Paul because of his faith. The people who witnessed this miracle were so awed by it that they began believing that Barnabas was Jupiter and Paul was Mercury—gods who came to them as men. As the excitement grew, the local priest of Jupiter arranged to offer a sacrifice to them as if they were gods. Paul and Barnabas had a difficult time trying to stop the proceedings, and to convince the people that they were just ordinary men. They rent their mantles and spoke to the crowd, explaining to them about the true God who made heaven and earth, and finally restrained the crowds from offering their sacrifice.

Their popularity in Lystra was short-lived, however. The Jews of Antioch and Iconium joined forces and followed them to Lystra. Convincing the people that Paul and Barnabas were

imposters, they found Paul and began stoning him. There are no details given of the incident. But we can imagine as the stones began to hit Paul, the vision of Stephen undoubtedly flashed through his mind before he entered into a state of unconsciousness and was dragged outside the city's walls and left for dead. It was a pitiful and mournful group of disciples that gathered around their beloved teacher, supposing him gone. But miraculously Paul regained consciousness, and arising, returned with the disciples to one of their homes. There he partially regained his strength, while the disciples talked over a plan for getting him away safely. When he could travel, Barnabas, and perhaps some others, took him to the neighboring town of Derbe. There one of the families took Paul and nursed him back to health in their home. It could well have been the home of Timothy's family, who resided in that town, and of whom Paul speaks so highly in later writings.

One of the letters Paul wrote as he neared the end of his faithful service to the LORD was the Second Epistle to Timothy. It opens with a beautiful salutation to Timothy and expresses his appreciation for Timothy and his example of faithfulness. Because he was like a loving son to him, the apostle was inspired to write: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I called to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:1-5

It is through this letter that we learn of Paul's great respect for Timothy's mother and grandmother who were both consecrated sisters in Christ, and of his love for faithful Timothy.

And in this epistle he also calls to mind the very painful experiences which had first brought him to their home: "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the LORD delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:10-12) At the time of the apostle's first visit, Timothy must have been a young lad, possibly just in his teens, and no doubt keenly aware of these experiences of Paul, especially of the care given to his wounds in their home.

We see how the adversary tried again to suppress the work of finding God's people. If Paul had been killed the witness efforts in Asia Minor may have suffered a major setback. Barnabas was spared this stoning experience. Possibly, since he was an older man it would have gone much harder with him, while Paul's youth and vigor helped him to recuperate rapidly.

When Paul was first called, the Lord told him through Ananias, "I will show him how great things he must suffer for my name's sake." Certainly he was learning that those who live godly in Christ Jesus must suffer persecution; and that not alone was he to suffer, but all the brethren would experience suffering as well, that they might learn this same lesson. Those who had

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tried to kill Paul must have followed up by also persecuting the brethren in these same cities. Later, on his return to see these Christians, one of the vital lessons taught by the apostle was, "We must through much tribulation enter into the kingdom of God."—Acts 14:22

One might suppose that such an experience, which almost cost him his life, would have persuaded Paul to avoid these cities where there was such severe opposition to the LORD'S work. But he could not let these newly-found brethren struggle on their own when they needed his assistance. In each of these visits he and Barnabas were forced to leave prematurely because of persecution. Paul's love for these brethren grew as he witnessed their consecration and devotion to God.

Paul may have originally had in mind to visit his home which lay over the Taurus mountains, just beyond Derbe. But he did not do so on this journey. The stoning incident had weakened him physically. Also, the success in finding so many interested brethren required that more attention be given to their needs. So, after staying awhile and finding many disciples in Derbe, he and Barnabas started back, retracing their steps to Lystra, Iconium, and Antioch, confirming the truth to the disciples and exhorting them to continue in the faith, and encouraging them to endure what persecutions would come upon them.

One of their objectives in revisiting these classes was to make sure they would be organized properly along the lines of the instructions for qualifications of elders and deacons which Paul later set down in I Timothy 3:1-13, and Titus 1:5-9. It might appear from the wording of the account in Acts 14:23 that Paul and Barnabas did the selecting of the elders, performing a ceremony of ordination. However, the Greek word translated "ordained" (Acts 14:23) is *cheirotoneo*, and means 'to elect by stretching forth the hand'. The procedure used by the ecclesias of the LORD today, in voting for elders and deacons, is no different than the procedure instituted for these brethren of the Early Church.

After thus seeing to the selection of elders and deacons, Paul and Barnabas found they had done all they could in each ecclesia. So they prayed with the brethren for the LORD'S help and commended them to the LORD as they started homeward. On the way back they visited other congregations on Cyprus, sailing finally for the mainland and returning to Antioch, their home class.

Their return must have been met with much rejoicing by the brethren. Paul and Barnabas had been absent for about three years, and there was much to discuss. But the important part of their report is expressed in the words of Luke, "When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts 14:27) There could be no doubt in the minds of the Jewish brethren now. God indeed had opened the door of faith to the Gentiles!

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**"His compassions fail not. They are new every morning: great is thy faithfulness."**

**—Lamentations 3:22,23**

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<b>FLORIDA</b> Cypress Gardens Jacksonville	WGTO 540 WBIX 1010	7:30 a.m. 1:15 p.m.	<b>OHIO</b> Cincinnati	WNOP 740	9:00 a.m.
<b>GEORGIA</b> Vidalia	WVOP 970	1:00 p.m.	<b>OREGON</b> Portland	KKEY 1150	7:00 a.m.
<b>HAWAII</b> Honolulu	KNDI 1270	11:45 a.m.	<b>PENNSYLVANIA</b> Allentown Berwick Jenkintown Pottstown	WHOL 1600 WBRX 1280 WIBF-FM (Wed) 103.9 WPAZ 1370	10:45 a.m. 12:00 noon 2:00 p.m. 12:45 p.m.
<b>ILLINOIS</b> LaSalle Rockford West Frankfort	WLPO 1220 WXTA 1330 WFRX 1300	9:45 a.m. 6:15 a.m. 9:15 a.m.	<b>SOUTH CAROLINA</b> Beaufort-Fri. Charleston Lancaster	WVGB 1490 WOKE 1340 WAGL 1560	5:00 p.m. 7:06 p.m. 9:00 a.m.
<b>INDIANA</b> Hammond LaPorte	WJOB 1230 WCOE-FM 96.7	8:30 a.m. 10:00 a.m.	<b>TENNESSEE</b> Columbia	WWEE	9:15 a.m.
<b>KANSAS</b> Goodland	KLOE 730	8:15 a.m.	<b>TEXAS</b> Pearshall	KVWG 1280	9:15 a.m.
<b>KENTUCKY</b> Bowling Green Winchester	WLBK 1410 WHRS	8:00 a.m. 10:30 a.m.	<b>VIRGINIA</b> Richmond	WGGM 1410	7:45 a.m.
<b>MARYLAND</b> Baltimore	WCBM 68	6:45 a.m.	<b>WASHINGTON</b> Clarkston Everett Spokane Tacoma Yakima	KCLK 1430 KWYZ 1230 KUDY 1280 KAMT 1360 KUTI 980	10:00 a.m. 9:30 a.m. 9:45 a.m. 7:30 a.m. 6:45 a.m.
<b>MAINE</b> Portland	WDOS-FM 106.3	9:45 a.m.			

<b>WISCONSIN</b>		
Milwaukee	WNOV 85.6	7:00 a.m.
<b>WYOMING</b>		
Cheyenne	KSHY 1370	10:15 a.m.
Sheridan	KWYO 1410	12:00 noon

<b>PUERTO RICO</b>		
Aguadilla	WABA (Fri.)	8:00 p.m.

#### U.S. BROADCASTS-SPANISH

<b>ARIZONA</b>		
Nogales	KFBR	9:15 a.m.

<b>FLORIDA</b>		
Miami	WRHC	8:30 a.m.

#### CANADIAN BROADCASTS

<b>ALBERTA</b>		
Banff	CFHC-1340	11:45 a.m.
Canmore	CFHC-1450	11:45 a.m.
Lethbridge	CJOC-1220	7:15 a.m.
Wetaskwin	CJOI-1440	7:45 a.m.

<b>BRITISH COLUMBIA</b>		
Castlegar	CKQR-760	8:45 a.m.
Duncan	CKAY-1500	9:00 a.m.
Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
Langley	CJUP-800 AM	9:30 a.m.

<b>LABRADOR</b>		
Churchill Falls	CFLC-FM 97.9	7:15 a.m.

<b>MANITOBA</b>		
Winnipeg	CKJS-810	9:00 a.m.

<b>NEWFOUNDLAND</b>		
Cornet Brook	CFCB 570	7:15 a.m.
Deer Lake	CFDL-FM 97.9	7:15 a.m.
Goose Bay	CFLN 1230	7:15 a.m.
Port au Choix	CFNW 790	7:15 a.m.
Pt. aux Basques	CFGN 1230	7:15 a.m.
St. Andrews	CFCV-FM 97.7	7:15 a.m.
St. Anthony	CFNN-FM 97.9	7:15 a.m.
Stephenville	CFSX-910	7:15 a.m.
Wabush	CFLW-1340	7:15 a.m.

<b>NORTHWEST TERRITORIES</b>		
Yellowknife	CJCD-1240	9:00 a.m.

<b>ONTARIO</b>		
Hamilton	CKOC-1150	7:00 a.m.
Leamington	CHYR-710	5:00 p.m.
St. Thomas	CHLO-1570	10:45 a.m.

<b>QUEBEC</b>		
Montreal	CFMB-1410	5:15 p.m.

<b>SASKATCHEWAN</b>		
Prince Albert	CKBI-900	7:30 a.m.
Wayburn-Estevan	CFSL-1190	7:15 a.m.

<b>YUKON</b>		
Whitehorse	CKRW-610	9:30 a.m.

#### OVERSEAS BROADCASTS

<b>BRITISH ISLES</b>		
Radio Caroline-Tues.	KHZ 962	8:45 p.m.

<b>BRITISH WEST INDIES</b>		
Grand Cayman	Radio Cayman	9:30 a.m.

<b>CEYLON</b>		
Columbo-Sat.	Radio Sri Lanka	7:15 p.m.

<b>FRANCE (French)</b>		
Lille	Radio Voix du Nord	6:45 a.m.
Lyon (Sat.)	Radio Ciel	6:30 a.m.

<b>HONG KONG</b>		
Radio Villa Verde-Fri.		6:00 p.m.

<b>ITALY (Italian)</b>	Europa Radio Milano	
83.3-FM	11:30 a.m.	
Euro Tele Radio Calabria-Fri.		
	MHZ 102	5:30 p.m.
Radio Corleone Centrale		
FM-88-500 FM-92		11:00 a.m.

<b>MEXICO (Spanish)</b>		
Mazatlan	XEQC	8:30 a.m.

<b>NEW ZEALAND</b>		
Dunedin	4XD	11:15 a.m.
Whakatane	IXX	6:45 a.m.

<b>NIGERIA</b>		
Radio Africa-Wed.		8:00 p.m.

<b>PANAMA</b>		
Panama City	HOQ 1250	10:30 a.m.

<b>PHILIPPINES</b>		
Manila-Sat.	DWXX 1026KH2	7:15 p.m.

<b>SOUTH AFRICA</b>		
Joubert Park-Thurs.	SWAZI Music	
	Radio 1400 & short-wave 49 & 60	9:00 p.m.

<b>SPAIN (Spanish)</b>		
Radio Gerona-Mon.		9:45 p.m.

<b>TONGA</b>		
Nuku' Alofa-Mon..		10:15 a.m.

<b>URUGUAY (Spanish)</b>		
Montevideo-Sun..		
Radio El Espectador 810		9:15 a.m.

<b>VIRGIN ISLANDS</b>		
St. Croix	WSTX 970	9:00 a.m.

# The Bible Answers

## Regular Television Broadcasts

WE REGRET that we are unable to furnish the day and time of many of the broadcasts for the following stations. Where they are known, they have been given:

<b>CALIFORNIA</b> Chico (Sun.)	KMPN-5	8:30 p.m.	<b>MICHIGAN</b> Ann Arbor (Sun.)	WIHT-31	12:00 noon
<b>FLORIDA</b> Miami Jacksonville	WKID Channel 17		<b>MISSISSIPPI</b> Jackson	WAPT	
<b>GEORGIA</b> Albany (Sun.) Atlanta	WTSG-31 WATL	7:30 a.m.	<b>MISSOURI</b> Springfield	KOLR	
<b>ILLINOIS</b> Champaign- Springfield	WBHW		<b>NEW MEXICO</b> Roswell	KSWs	
<b>IOWA</b> Cedar Rapids Mt. Vernon- Lisbon (every weekday)	KTS-13 WMVL Cable	7:00 a.m.	<b>NORTH CAROLINA</b> Hickory	WHKY	
			<b>OHIO</b> Dayton	WHIO	
			<b>TEXAS</b> Lubbock	KCBD	
			<b>WEST VIRGINIA</b> Logan (Mon.)	Channel 12	
			<b>GUAM</b> (Sun.)	KUAM	9:00 a.m.

## Satellite Cable Broadcasts

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV program in forty-three states, and Puerto Rico, at 9:00 a.m. EST; 8:00 a.m. CST, 7:00 a.m. MST; and 6:00 a.m. PST.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** program in your city. We are sure you and your family will find these programs inspiring and faith-strengthening—well worth watching. **If you own a satellite dish**, these programs can be seen on SATCOM F-3, TRANSPONDER-6, at the times listed above.

# Christian Life and Doctrine

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Excerpt from Reprint 2743

## Mary of Bethany

*"Let her alone: against the day of my burying she hath kept this."—John 12:1-8*

BETHANY, the home city of Lazarus (whom our Lord raised from the dead) and his two sisters, Martha and Mary, was quite near to Jerusalem, and with them Jesus decided to spend his last Sabbath Day. We may presume that the day was happily spent according to the observance of the Sabbath required by the Jewish Law; but the narrative, passing over the events of the day unnoticed, draws special attention to the feast or supper made for our Lord in the evening, after sundown, when the Sabbath was considered ended, and the first day of the week beginning.

This feast was at the house of Lazarus, Martha, and Mary. We remember that on the occasion of a previous visit to this home, our Lord was entertained, and Mary became so absorbed in listening to the gracious words that proceeded out of his mouth that for the time she neglected the ordinary affairs of life. Her more practical sister commented upon the fact, which brought forth our Lord's declaration to the effect that while service is quite acceptable and appreciated, fellowship is still more appreciated—"Mary hath chosen that good [better] part."—Luke 10:42

The two sisters had the enviable privilege of serving the Lord and ministering to his comfort in the feast of our lesson, just before the agonies which closed his earthly life. As before, so now, the service of the two sisters took somewhat different form, but probably this time by mutual agreement and prearrangement; Martha herself served the table with others assisting, and Mary was left free to render her peculiar service, of which this lesson is a memorial.

From some source she had procured a valuable alabaster vase of choice perfume. She had either purchased the vase, and manufactured the perfume herself, at great expense of time, or had spent for its purchase a considerable sum of money. She had anticipated our Lord's coming, and had fully arranged matters so that at this feast she might treat him in a manner in which very few except the worldly great were ever treated. Kings and emperors were thus anointed with perfume, but very rarely indeed could others afford such a luxury. The facilities for manufacturing perfume then were quite inferior to what they are now, and even if the perfume were of home manufacture and of fine quality, the cost in time, would be great. The perfume would be so valuable that it was usual to sell it to the very wealthy.

The feast had begun and Jesus, the disciples, and other guests were at the table, which according to eastern custom was long and narrow. The guests sat not upon chairs, but reclined full length upon couches or divans, with their heads extending over the table and their feet extending back. While Martha and her associates were serving, Mary came forward and, breaking the seal upon her alabaster vase, she began to pour the precious perfume upon our Lord's head. Subsequently, as John's record of the matter informs us, she went to our Lord's feet and she poured some of it upon them, and wiped them with the hair of her head.

Mary's affection for our Lord was so deep and so strong that it could not be satisfied with any of the ordinary methods of expression. If the kings of earth were perfumed and anointed, much more did she esteem it fitting that her friend, her Lord, the Messiah, should be anointed with the best that she could procure for him. She would give expression to the rich sentiments of her heart by giving him the finest and most costly of sweet natural odors. Our Lord appreciated the matter fully—the sweet odor of the heart which prompted the act, still more than the sweet odors which filled the entire house.

But one of the disciples, more selfish and less able to appreciate Mary's true sentiments, and the propriety of their

expression in this form, found fault with her. The records show that this was Judas, the treasurer of the little company, whose disappointment was great that the value of this ointment did not find its way into his moneybag.

Let us not forget to note clearly and distinctly the wide difference between love and selfishness, as exemplified in the opposite courses of Mary and Judas. Mary, full of burning devotion, was willing to sacrifice much to honor, comfort, and please her Lord. Judas not only was unwilling to sacrifice on his behalf, but on the contrary, was willing to sell him to his enemies for thirty shekels—the price of a slave. Not only so, but the devotion of the one seemed not to impress the other favorably, but rather the reverse. The devotion of Mary and our Lord's approval of it, seem to have aroused the opposite spirit in Judas, for he went straightway to negotiate with the chief priests for our Lord's betrayal into their hands.

It would appear from the Greek text, and the rendering of the same in the **Revised Version**, that Judas received the money for his work in advance: "They weighed unto him thirty pieces of silver." (Matt. 26:15, **RSV**) He completed the contract; he sold himself to work evil, and that against his benefactor, his Lord, of whose power he was fully conversant, and of which, indeed, he had received so abundantly that he himself had been enabled to heal the sick and cast out devils. How strange that any could be so perverse! No doubt he had a way of reasoning the matter to himself which made his crime appear to him less heinous than it does to us.

Yet these climaxes of character are not reached suddenly. Mary's love had been growing from the first; it was greatly strengthened by her course in sitting at the Master's feet and receiving from him spiritual nourishment. Our Lord declared this to be a still better part or course than that pursued by her sister, though the latter was not disapproved. Mary's faith and love had been still further increased as she witnessed the Lord's power in various ways, and especially at her brother's awakening from the

tomb. She had cultivated this love and appreciation for the Lord until it filled her entire heart, and found its expression in the costly libation which she had just poured upon his head and his feet.

Judas, on the other hand, had long been permitting the spirit of selfishness to more and more intrude upon his heart. He had permitted himself to think of what money would do, and had given his thought largely toward its accumulation. It had fettered his soul, so that he was unable to appreciate the Lord's character. Even though he knew him intimately from daily association, he was unable to measure anything except from a monetary standpoint. And these bands of selfishness gradually grew so hard and tight about his heart that they squeezed out everything of character, of love, devotion and friendship. And thus gradually he came to be the representation of, and his name the synonym for, the grossest of ingratitude and meanness, selfishness, and treachery.

One lesson for us here is to **cultivate** love and the appreciation of whatsoever things are just, good, lovely, and pure; and to fight down and eradicate so far as possible, especially from our own hearts and lives, everything selfish, mean, ignoble, dishonorable.

Beloved Mary! We can perhaps imagine to some extent the emotions which filled her heart as she prepared this costly expression of her devotion, the sentiment of which she hoped others would appreciate. But now, on the contrary, she beholds the indignation of her friends and guests, the Master's nearest companions. Her heart sinks within her as she fears the Lord himself will view the matter in a similar light, and reject and disapprove her libation. What a load is lifted from her heart when she hears our Lord pronouncing her work a noble deed, and reproving his disciples for lack of sympathy in her sentiment, telling them that this perfuming of his body was in preparation for his burial. It was probably in the midst of this discussion of the matter between Jesus and the apostles that Mary, having anointed his



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head with the perfume began to anoint his feet also, wiping them with her hair.

Probably Mary had no thought of perfuming our Lord's body for burial, and his words to this effect would be as astonishing to her as to the others who heard them. It was customary with the ancients to spend considerable care and money upon the persons of their dead in preparing them for burial. Sweet spices and perfumes were lavishly bestowed, just as today it is the custom to provide handsome caskets and many and expensive flowers, and fine monuments, as expressive of the love and appreciation in which the dead are held by their friends.

In Mary's conduct in the pouring of the precious perfume upon the Savior while he was yet living, we have a most excellent suggestion in respect to the proper course to be pursued toward those we love. It is far, far better that we should unstop our alabaster vases of perfume and pour them upon the heads and upon the weary feet of our friends while still they live, than that we should wait until they have expired and then give our attention

to the cold, inanimate and unappreciative corpse. Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ. Our love must be poured out toward the Head of Christ—our Lord Jesus—and toward all the members of his body, the church. And especially on our part, we must show our love toward all the members who are now with us, and on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, and because we are his.

The poet writes:

How oft we, careless, wait  
'Til life's sweet activities are past,  
And break our alabaster box of ointment  
At the very last!

O, let us heed the living friend,  
Who walks with us life's common ways,  
Watching our eyes for looks of love,  
And hungering for a word of praise!

The heart of each truly consecrated child of God is like the alabaster vase—a receptacle for the Holy Spirit, the spirit of love, the choicest perfume and most precious to the Lord and to men. It is expensive because it cannot be gathered rapidly, but requires patient perseverance in well-doing to be filled with all the fullness of God. Again, it is like Mary's vase in that it gives forth its odor not before, but after the seal is broken and the contents poured forth. It differs from hers, however, in the fact that it may be continually poured out and yet its fullness all the while increases.

So then, let the Marthas serve the Lord in one way and the Marys pour out their most precious spikenard perfume, assured that neither service will be forgotten. Both stories have been told for nineteen centuries, as memorials to their praise, testimonies of their love, which the Lord appreciated and accepted.

# Christian Life and Doctrine

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## God's Temple

*"We are laborers together with God; ye are God's husbandry, ye are God's building."*

*—I Corinthians 3:9*

HERE is an unexpected collection of pictures. We are the workers—the ones who bring the stones and timbers together—and we are the building itself. "Ye are God's building." This can only be true in a spiritual sense.

A bricklayer is not a brick! But in the construction of God's temple, we labor together with him and, at the same time, we are also the blocks that make up the temple. More than that, we help one another to develop the proper characteristics to be useful, good stones, as we are used as tools to chisel, shape, and help one another to construct a temple to God's honor and glory.

Of course, God does not need any help—he could do everything by himself, accomplishing all in the most perfect fashion. But that is not consistent with his character. He knows if we are permitted to work with him, we will grow in knowledge, understanding, and workmanship. Eventually we will be sufficiently trained that we can be used to do an important and wonderful future work.

The Apostle Paul went on to say, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." (vs. 10) The phrase, 'grace of God', has as its root meaning, something 'beautiful', 'useful'; something that is 'good' in every way. This grace of God is poured out upon us by the Heavenly Father. Paul here credited God's grace for what he had accomplished.

The Greek word translated "masterbuilder" is *architekton*, which means 'a chief constructor', 'an architect'. In Paul's many writings he provided an explanation of so many basic doctrines, the components of the truth of God's Word. It was Paul who explained many of the prophecies, and the Tabernacle in particular. He did not invent the design of God's building, but he did communicate its design to others. "Other foundation can no man lay than that is laid, which is Jesus Christ." (vs. 11) The apostle here identifies the foundation for the whole temple of God.

### **Wood, Hay, and Straw**

"If anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward."—I Cor. 3:12-14, RSV

Here are two categories of building materials that a man might use to build upon the one foundation, Christ Jesus. Notice first the wood, hay, and straw. These are materials that cost nothing. The wind blows them at your feet. You can pick them up anywhere since they do not have any particular value. If we are inattentive, we may find that we are building with materials that simply drift our way. Such a structure will not stand up under the stress of fire. It has no value nor stability.

David well illustrated the attitude we should have when he went to offer sacrifice at the threshingfloor of Araunah. The owner said he would be happy to give David whatever he needed. But David answered, "Nay, but I will surely buy it of thee at a price, neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing." (II Sam. 24:24) If our attempt to build costs us nothing, it is as though we were building a literal structure out of wood, hay, and straw.

## Gold, Silver, Precious Stones

These building materials cost a great deal. One does not find these precious elements drifting in on the wind. Gold has been prized all throughout the ages; in the Scriptures it is used as a symbol of things divine, such as God's promises, his prophecies, rules, and regulations. The street of the New Jerusalem is said to be paved with pure gold. (Rev. 21:21) This is a means of indicating that all the conduct and communication in that city will be on the basis of the divine, or golden, rule.

Gold, as a building material, thus symbolizes a recognition of the divine principles and promises as a basis for our hopes. As we study the Bible we learn to know God's ways, *how* he does things, and *why* he does things.

Silver is a symbol of truth. A truth is simply a fact—whether acknowledged or not. If one knows a truth, one reaps the benefit of that truth. But if unacknowledged, there is no benefit. Such are those who have a Bible, but never read it. In these cases the Bible brings no benefit. Although reading the Bible may bring a blessing, reading is not enough. One must *study* the Bible to gain a deeper knowledge and understanding of truth, to gain a building material called silver.

Precious stones are also in the approved list of building materials. The variety of colors available in such exquisite gems picture the numerous beautiful facets of character becoming to a Christian. If we build our characters in conformity with God's principles, they will surely be structures which can withstand any tests that might come upon them.

## Living Stones

Peter also talks about the stones in God's temple: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer <sup>\*</sup>spiritual sacrifices acceptable to God through Jesus Christ."—I Pet. 2:4,5, RSV

\* Although the word "spiritual" is absent from the Sinaitic manuscript, all other Greek manuscripts include it. This is evidently why all English translations of the Bible include the word in this verse.

Our sacrifices were pictured in the Tabernacle arrangement of the Israelites. The antitype of those sacrifices is much grander: "Present your bodies a living sacrifice." (Rom. 12:1) Our sacrificial relationship with God is on a spiritual basis. We could never offer an acceptable earthly gift, just as the Israelites found that the blood of bulls and goats never actually took away their sins.—Heb. 10:4

In I Peter 2:6, Peter quotes Isaiah 28:16, and says, "Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him [that is, accepts Jesus as the basis of their life] shall not be confounded [disappointed, **Jerusalem Bible**]." The cornerstone is one of the most important components in a building. A *chief* cornerstone implies that there are more than one. Normally, all cornerstones are equal, but not so in a pyramid.

A pyramidal structure has five corners. The four at the base are equal, but the chief corner of a pyramid is at the top of the edifice. The top stone is the *chief cornerstone*. That stone contains all the lines and angles that determine the shape of the remainder of the structure and to which it must conform. The top stone of a pyramid would be in the way of the builders all during the construction of the building. Thus we read, "The very stone which the builders rejected has become the head of the corner."—vs. 7, **RSV**

Paul, in his letter to the Ephesians, writes: "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together [that is, properly lined up as a unit, every stone where it belongs] groweth unto an holy temple in the LORD. . . . for an habitation of God through the Spirit."—Eph. 2:19-22

The church is to be the Heavenly Father's home throughout all eternity. In them he finds every part of his own nature—desires and delights—reflected and integrated into a complete and harmonious whole.

## **Solomon's Temple**

David was not permitted to build the Temple, but he was allowed to assemble the materials that would go into it. (See I Chronicles, chapter twenty-two.) God was the architect of the Temple. "All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern [blueprint]."—I Chron. 28:19.

The construction of this Temple was so well supervised that we read, "The house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—I Kings 6:7

This is a picture of the construction of the true temple of God. The preparation of the living stones, the saints, is taking place in the quarry of the world. These stones are, one by one, being shaped and fitted through their present experiences, and when there is nothing more to do, they are placed in the heavenly temple. All this is done so quietly the world knows nothing about it.

No two stones are alike in this temple. That is why each saint has different trials, and peculiar shaping experiences. Each will have a particular part to play in the structure being assembled. So, although we may not know why we are receiving some specific experience now, we will know when we receive our heavenly reward.

## **The World and the Temple**

The Prophet Zechariah also spoke about the building of God's temple, and particularly the special role the risen Christ will play in it. He says, "Even he [the "branch" of the preceding verse—Jesus Christ] shall build the temple of the LORD; and he shall bear the glory and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. 6:13) Jesus is the fulfillment of this prophecy, and is also the antitype of Melchisedec, a priest

and a king to whom Abram paid tithes. (Gen. 14:18,19) But notice what more Zechariah has to say about *who* builds God's temple: "They that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you."—Zech. 6:15

This is a prophecy concerning the world of mankind in Christ's coming kingdom. They are going to build too! They must build character through their experiences, and develop properly under the direction of the Christ, head and body members. The final words of this verse are: "This shall come to pass if ye will diligently obey the voice of the LORD your God."

As it was with Adam, the test upon the world during the Millennial kingdom is that of obedience. God's own dear Son learned obedience by the things which he suffered. The church learns that it is a joy to obey their Heavenly Father. Such lessons must also be learned by the world in the kingdom age if they are to attain everlasting life.

So we see God's temple consists of living stones being prepared in the world in this present Gospel Age, and it will also contain those who, during the thousand-year reign of Christ, learn obedience, coming into conformity with God's laws. "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple."—Ps. 27:4



The peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch.

—Reprints, p. 5432



# Voices from the Past

Brother W.A. Baker, Dawn Pilgrim

## Keeping God's Word

"Whoso keepeth his Word, in him  
verily is the love of God perfected:  
hereby know we that we are in him."

—I John 2:5



THUS, briefly, John reveals two important factors by which the overcomer attains to glory, honor, immortality, eternal life—*observing* God's Word, and so *being perfected* in the love of God.

Reduced to its simplest terms, the apostle speaks of the importance of faith using the word "keepeth," meaning 'observes', stressing the fact that faith must be kept, or observed. He also points out the importance of works, or of being "perfected" in our consecrated walk. A faith fixed in the Word of God leads to a life lived in the love of God. But to properly evaluate these factors it is necessary to define them, not in terms of man's wisdom, but as defined by precept and example in divine revelation, the Bible.

Faith's roots grow deeply in the teachings, doctrines, and promises of the Word of God, by unfeigned belief and trust, drawing from them every essential element of our spiritual growth. The consecrated soul is "like a tree planted by the rivers of water, . . . and whatsoever he doeth shall prosper." (Ps. 1:3) In Deuteronomy 32:2, God speaks of "my doctrine," and in Romans 6:17, Paul tells about "that form of doctrine" as if it were in contradistinction to every other form of doctrine. And, as we well know, there are many forms of doctrine—infinite variations, distortions, and perversions of the "faith which was once delivered unto the saints."—Jude 3

Paul even goes so far as to emphasize the importance of the language used as a vehicle for truth, exhorting to "hold fast the form of sound words" (II Tim. 1:13), as if negligence in these important matters of doctrine and language invited disastrous consequences to one's spiritual hopes and prospects as a member of the body of Christ. The true teachings of divine revelation are the meat and drink of the New Creation. Neglect of such, failure to so order our study of the Word as to obtain that balanced diet provided at the table of the LORD, brings spiritual malnutrition with its long list of deficiency diseases, described by the apostle in I Corinthians 11:30: "For this cause many are weak and sickly among you, and many sleep." Because of this neglect, many have fallen victims to "the pestilence that walketh in darkness."—Ps. 91:6

Bible Students, matured and developed in 'present truth', need not be reminded of the source of sound doctrine enjoyed by them in these days of the Lord's presence. With the hearing of faith they heard his knock, have opened to him the door of their hearts, and by faith have supped with him. Yes, they verily "have tasted the good Word of God, and the powers of the world to come." (Heb. 6:5) To such, each day's provision of the heavenly manna, theirs but for the gathering, is as sweet and fresh and soul-satisfying as it was in "the former days . . . after ye were [first] illuminated."—Heb. 10:32

But what is this thing we call truth? It is something more than a moral concept; more than a code of ethics. It is a system of divine instruction for those who matriculate in the school of Christ with an honest and sincere desire to be made meet for their heavenly inheritance. Being taught of God, they learn how they "ought to behave themselves in the house of God, which is the church, . . . the pillar and ground of the truth."—I Tim. 3:15; II Tim. 2:15

Long ago, God gave both his Word and oath that he would raise up to Abraham a seed, and through this seed bless all the families of the earth. We are told that we who believe the

promise and hope unto the end will inherit this promise. In so doing, we have not followed "cunningly devised fables."—II Pet. 1:16

How does a person become a member of this seed of promise? It is by pursuing a well-defined course of procedure, mapped out by the Lord Jesus himself, and his inspired apostles:

1. Repentance for sin.
2. Turning toward righteousness and a feeling after God, that haply he might be found.
3. The recognition of Jesus as the Ransomer and Redeemer, that through his shed blood alone is forgiveness and reconciliation to God.
4. Then, prompted by gratitude, there is the full surrender of the will in consecration to God.
5. Thus drawn unto Jesus there is imputation of his merit.
6. He is justified, anointed, and begotten of the Spirit as a son of God, becoming a member of the heavenly family.
7. This probationary child in the school of Christ is more and more quickened by the Spirit of God, through his Word and providences, and thus grows in "grace and knowledge."—II Pet. 3:18

It is in these quickening experiences that the love of God is perfected in us. As New Creatures we feed upon the Word of God as it is written in the book concerning the Christ. These specific and personalized instructions to this new creation are what Paul refers to when he says, "We have an altar, whereof they have no right to eat which serve the Tabernacle." (Heb. 13:10) Those partaking of this altar have in them the love of God perfected.

The quality of love in the Christian character, as set forth in the teaching of the New Testament, is not simply an emotional element, not a tolerance which concludes that everything must be all right even when our sanctified common

sense tells us it may be wrong. As an attribute of the divine character, it is also a fundamental principle, manifested in harmony with divine justice, wisdom, and power. When Paul says, "Love . . . believeth all things," surely it was not intended to suggest that to love, one must believe or be tolerant of error. No, for he says, "Love rejoiceth in the truth."—I Cor. 13:6

The divine love is a love that works. As exemplified in the lovingkindness of the Father, it is the will to do good. "God so loved the world that he gave his only begotten Son," and thus the herald angels sang, "On earth peace, goodwill toward men." (Luke 2:14) The spirit of love which we are exhorted to cultivate and to manifest in thought and act is the "love that worketh no ill to his neighbor." (Rom. 13:10) Surely to tolerate or to encourage the spread of "every wind of doctrine," to condone error or even knowingly condone a perversion of truth, would be working ill to the brethren. We are to be perfected in the spirit of love, the spirit of helpfulness, not only to the household of faith but to all men as we have opportunity. Of this essence is the love of God.

To the testimony of John, Paul adds his voice, saying, "This I pray, that your love may abound yet more and more in knowledge and in all judgment." (Phil. 1:9) Truly, if the love of God is being perfected in us, it is because we have been shown that it is "a more excellent way" (I Cor. 12:31) than the way of emotionalism with its many instabilities, a way that "seemeth right" to many, but could conceivably be the way to death. (Prov. 14:12; 16:25) We cannot trust our feelings. We can only trust the instructions of the Teacher in whose school we have matriculated.

Divine justice itself is moved by this principle of love. If God, who is love, permitted sin and error, or the sinner and the errorist to live eternally, he would be working ill to them and to others; hence the annihilation of the willfully wicked is an act of love. Here, not sentimentality, but, as always, principle governs. May the love of God, the Father, and of Jesus Christ, his Son, constrain us in every thought, word, and act!

# **Christian Life and Doctrine**

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## **He Supplies All Our Needs**

*"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19*

IN this scripture, the Apostle Paul explains that our Heavenly Father is the source of all our blessings. This is why we address our petitions to "Our Father, who art in heaven." Continuing with his next thought, he says that what he gives us comes through his Son, Christ Jesus.

The context of this chapter shows Paul's thankfulness to the Philippian brethren for what they had done in supplying his temporal necessities. But, at the same time, he raised the discussion beyond temporal things. Note two preceding verses: "Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—vss. 11,12

If it were temporal needs that God promised to supply, Paul would never have been abased, hungry, nor would he have suffered want. Clearly, temporal necessities are not what Paul has in mind in this verse. It is something far more important.

### **Basic Needs**

One of our most basic needs is redemption from sin. Paul writes: "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7) The application of Christ's ransom-sacrifice on our behalf is required before we can appreciate any other need. Then comes our need for understanding. "The eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."—Eph. 1:19

Certainly every footstep follower of the Master realizes how important understanding is to his spiritual life, for his "inner man." This expression is used in Ephesians 3:16, in the apostle's letter to the Christians at Ephesus. The needs of the 'inner man' can be paraphrased from the first chapter of Ephesians as follows: 1. Having Christ abounding in one's heart; 2. Becoming rooted and grounded in love; 3. Comprehending many facets of God's plans and purposes; 4. Understanding the love of Christ which passes all understanding. The ultimate objective is that the saints may be "filled with all the goodness of God." (Eph. 3:17-19) This is exactly what Paul meant when he said that God shall supply all our needs.

### **God Hears Our Requests**

The Apostle John admonishes the Christian to beware of the conflicts and temptations that will try to destroy the wonderful position we have by faith. He writes: "These things have I written unto you that ye may believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe on the name of the Son of God. And this is the confidence that we have in him that if we ask anything according to his will, he heareth us."—I John 5:13,14

This agrees with what Jesus told his disciples: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7,8) This does not mean we can ask for anything we please and get it. John is very explicit: if we ask **according to his will**, he will hear us. Since we are now new creatures in Christ, and sons of God, we must be careful that our requests are for the needs of the New Creature.

When Jesus sent out the twelve apostles to preach the Gospel, they had no money, no provisions, not even shoes. (Matt. 10:10) But they were so enthusiastic about participating in the service, they went anyway. Looking back on that incident,

Jesus asked whether they lacked anything. The answer is heart-warming: "No, nothing."—Luke 22:35

Perhaps when we think we cannot engage in the LORD'S service until this need or that need is satisfied, we should reflect on the power of God to supply all our needs. If we step out in faith as did the twelve, we will surely say afterward that we lacked nothing!

Although material things are important to the world, they should not be important to us. Jesus said: "Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Seek not what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:22, 23, 29, 30, 32

The proper priority of a Christian's life is stated in verse thirty-one: "Seek ye the kingdom of God and all these [other] things shall be added unto you." Our most important necessities concern our spiritual life, because the abundant supplying of these needs builds up the new creature and permits us to be fruitful in the service of God.

## Humility

Humility is one of our most important spiritual needs. Jesus said, "Blessed are the poor in spirit [humble-minded] for theirs is the kingdom of heaven." (Matt. 5:3) This does not mean that humility is the only important grace and that all who are humble will automatically gain the kingdom. But no one will gain the kingdom **without** humility.

Meekness is a need. The psalmist says, "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) Without meekness we will never receive the wisdom that God is pleased to grant to those who call upon his name.

Godliness, or holiness, is still another need, because it brings about our sanctification, or setting apart for God's service.

Many of these needs are supplied by God through our interaction with others of like precious faith. "Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another, and all the more as you see the Day approaching."—Heb. 10:24,25, NIV

## Conclusion

The Scriptures make it clear that God has promised to supply all our needs if we, as New Creatures in Christ, walk not after the flesh, but after the Spirit. (Rom. 8:4) Whatever we need will be ours if we only ask. "If you, then, imperfect as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him."—Matt. 7:11, **Weymouth Translation**

Today the Christian life is one of sacrifice. Jesus said, "Whosoever doth not bear his cross and come after me cannot be my disciple." (Luke 14:27) And what is cross-bearing? It is the doing of the Father's will under unfavorable circumstances.

May we, with greater faith, continue to bear our cross and look to the LORD for strength, guidance, and help in all life's affairs.

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. 7:14

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"**THUS** saith the **LORD**: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the **LORD** which exerciseth lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the **LORD**."

—*Jeremiah 9:23,24*



# Encouraging Letters

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## **Pure and Beautiful**

The Dawn: I enjoy The Dawn magazine so much. It is one of the very few clean, and pure, and beautiful things left in this poor old world.—*WI*

## **Simple Presentation**

Dear Presenters of God's Plan: Thank you for the simple and easy way you present so much knowledge in so short a time. I pray for more of this presentation, and wish I had a video tape recorder so I could share it with others who now have no knowledge, and also with those who do. I pray for those who are not being taught and have no knowledge of God's prophecies. I would like your booklet, "God and Reason." Sincerely yours in Christ Jesus.—*OK*

## **Beautiful Truth**

Greetings in Jesus' name to all of you there: I have taken The Dawn magazine since 1942. I was just re-reading my 1954 magazine last week. Step by step I have grown, and the

truth of its pages is most beautiful. God bless everyone of you there.—*TX*

## **Constant Blessing**

Dear Friends at The Dawn: This is to notify you of a change of address, and to let you know how much The Dawn magazine means to me. It has been read by family members for many years and has been a constant blessing in understanding the Scriptures. God bless you all!—*OR*

## **Learning the Truth**

Dear Sirs: I would like to thank you so much for the booklet, "Life after Death." It has made me feel much better, now knowing that when the divine power of God awakens the dead we shall all rejoice. I am also thanking the LORD for giving me this knowledge of the Scriptures, and the truth on this subject. I have shared my "The Divine Plan of the Ages" with others and now have people asking for your literature. Please send me

the book, "**Behold Your King.**" I would also like to have tracts which I could give out to others. I wish I could spend time with you personally to study the Holy Scriptures! In Jesus name.—*Nigeria*

### **True to the Scriptures**

Dear Fellow Christians: Recently I went to a Military Hospital in Honolulu. While waiting for a doctor I found some tracts on a table, with your address. After reading them I was filled with joy to find some writings that are true according to the Scriptures. I tried to find out who put the tracts there, but nobody seemed to know. I also checked with our local Christian radio station, and they do not have the "**Frank and Ernest**" radio program.

I would like you to send me some books listed in your tracts: "**The Divine Plan of the Ages,**" "**The Truth about Hell,**" "**Hope beyond the Grave.**" I have already mailed a card to you for "**God and Reason,**" but please send me another copy or two. If you have any other

booklets, let me know, and I will be happy to order them.

Also, I would really like to know who put these tracts on that table! I have no fellowship here with likeminded Christians. Also, please let me know if there are Christians who believe in the truth in Los Angeles, as my son lives there and I would like him to get to know them. I am looking forward to receiving your reading material. May God bless you all, and give us the strength to be true to the end. Yours in Christ.—*HI*

### **Great Reading**

Dear Sirs: I am writing to request a subscription to The Dawn for my family. I enjoy your magazine thoroughly. I have not read much, but what I read is great. Therefore I would like you to add my family to your list of subscribers, and ask that you bill *me!* Thank you again. Hope to hear from you soon. Warm regards.—*DC*

### **Comfort Received**

Dear Sirs: Please renew my subscription. The Dawn magazine has certainly been

meaningful to me. I have received so much comfort from your publications. Thank you! Please accept this small donation to help with your work. Sincerely.—OH

### **Joy In Study**

Greetings in Christ! I'm writing to tell you of the joy we have received with new ones wanting to learn of our great Father. We have been having two studies each week, and sometimes more. Our class has been growing, and now we need a few more booklets as soon as you can send them to us. The LORD has sent us many blessings, and we hope we can please him in some small way. Please send ten "God's Plan for Man" booklets along with the twenty-three lessons. Thank you so much, and may the LORD continue to bless you all, and keep you in his care.—PA

### **Enlightened My Life**

Dear Dawn Publications: I love your magazine and booklets. They have enlightened my life. Thank you for so much truth! I am interested in knowing what

church you are connected with. I would also like to order eighteen more of your publications. They are listed below. Please ship them to me.—AK

### **Enthused New Reader**

Dawn Publications: I am enclosing a check to cover the cost of the four books I would like to have. I am a new subscriber to your Dawn magazine, and I think it is truly wonderful! I am amazed to learn how many years you have been publishing it, and I never knew of your little magazine with the tremendous content! You can be sure I intend to be a subscriber for the remainder of my years! God bless you! —MD

### **Desires Answers**

Dear Sirs: Please send me a copy of "Life after Death." I'm a Christian but I feel that all of us even though we have faith and believe in God have questions we would like to have answered. In reading your book maybe it will help me in my daily reading to understand the answers. Thank you, and may God bless you!—SC

### **To Learn Is Great!**

Dear Brothers in the LORD: Now, just at the right time, when I am in a spiritual struggle, your slip for "Three Keys to the Bible," came to my sight. Just being able to learn the Bible has been rather hard for me the past couple of years, along with being able to keep my memory working. So, being able to learn about it is just going to be great. Thank you so very much, and our LORD be with you in your walk! In Jesus.—WA

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### **Spiritual Food**

Dear Friends: A recent re-reading of some of your booklets confirms the thought that they are an indispensable part of my doctrinal reading matter. Thank you for making them available. With your numerous books and pamphlets, together with your republication of Pastor Russell's writings, you are performing an invaluable service of dispensing daily heavenly manna, as it were, to many truth-hungry souls. Appreciatively.—AL

### **Wonders About Death**

Dear Sirs: I have often wondered about death but have not really worried. Please send me the booklet that explains life after death. I myself have never known anyone who died and came back to tell about it. All we can do is believe what the Bible teaches us, but to me it is hard to understand. I feel this little booklet will make it dear to me. Maybe I can get a better understanding. Yours sincerely, —IN

### **Eager to Learn**

Dear Dawn: I just picked up a copy of The Dawn at one of our local laundromats which someone left there. I must say, as a new Christian, I really enjoyed reading it. At this point I am eager to read anything that teaches me more about Jesus and the Bible. Please send me the books, publications, booklets and tracts I have listed. Thank you very much. God bless you.—IN

### **Comforting Message**

Dear "Frank and Ernekst," I heard your message this morning and was inspired to

write you for your booklet, "God and Reason." Since we have such concern as to whether this world will be abolished as a planet and with its people, I was comforted by your analysis of some of the scriptures that tell us of the days to come. Thank you kindly.—*MD*

### **Search for Guidance**

Dear Sirs: Kindly furnish me with ten copies of the booklet, "Hope," and one copy of "God and Reason." I lost my precious wife last September after more than sixty years of joyful marriage. The shock was so great it has taken all these months for me to face my loss with reasonable calmness and understanding. Your booklet, "Hope," has given me great help, because for a long time I have been searching my Bible for guidance, and explanation of what is the actual meaning of death and just what is our future thereafter. "Hope" has the answer. "God acts in mysterious ways," which I know from experience, and from others. This time, just by chance, I picked up a "Hope"

booklet from my bookshelves, and, lo and behold! I found the answer. Please keep me on your mailing list. I plan to give "Hope" booklets to those in need of comfort in time of stress. Very respectfully.—*DC*

### **Inspiring and Uplifting**

Dear "Frank and Ernest": I heard your program recently on my car radio as I was on my way to pick up a pizza. I pulled over to the side of the road so I could listen to the conclusion of the program and to jot down your address. The subject you spoke on, "When a Man Dies," was the most inspiring, uplifting, and encouraging news I've heard in a long time. I would like to have some literature pertaining to the above subject. Also some literature concerning your other beliefs. In Christ.—*FL*

### **Dispels Falsities**

Dear Sirs: I have enjoyed reading your publications, "The Creator's Grand Design," and "The Divine Plan of the Ages," and can't thank you enough for dispelling from my mind many

of the false doctrines of the Dark Ages I was exposed to as a child. Some questions do remain with me, however, and I am ordering your miniature books for the busy reader. I counted eleven of them. At ten cents each, that comes to one dollar and ten cents. I would also like each one of your five cent booklets. I counted twelve of them, making these sixty cents. Also I would like three more copies of "The Creator's Grand Design," to mail to friends. Enclosed is a check to cover the above. I would appreciate your early reply. Thank you. Yours truly.  
—MD

### **Very Informative**

Dear Sirs: It was my pleasure to read one of your magazines and I found it to be very informative. Since I am a Christian, the information I discovered in reading your booklet opened my eyes to a better understanding of the LORD'S Word. Please put me on your subscription list and also send me the booklets listed. Thank you very much.  
—NV

### **A New Friend**

Gentlemen: I thank you very much for the March Dawn, and the copy of "God and Reason." I have enjoyed them very much. I wish I had known about The Dawn before now. I am sending cost for a year so I won't miss any, and will send for some more literature later on. Thank you. —TN

### **Rich and Rewarding**

Dear Sirs: I have found The Dawn to be rich and rewarding in every aspect of true religion. It is an absolute necessity in understanding the Bible as it is supposed to be understood! Please send it to my sisters whose names are enclosed. Sincerely yours.—FL

### **Finds Old Ad**

Dear Servant of God: I am enclosing an advertisement I found in some old magazines and papers that had been lying around for a long time. It strikes me as some important information. If you still have a copy of "Hope Beyond the Grave," will you please send me a copy? Thank you kindly. God bless you!—FL

# Speakers' Appointments

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## *Ministering the Glorious Gospel of Christ*

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

<b>W. Bilcharz</b>		<b>G. Passios</b>	
Los Angeles, CA	July 3-5	Allentown, PA	July 12
Grand Rapids, MI	12		
<b>R. Gorecki</b>		<b>H. Snyder</b>	
Los Angeles, CA	July 3-5	Berwick, PA	July 19
Chatham, Ont.	19		
<b>G. Jeuck</b>		<b>J. Tate</b>	
Los Angeles, CA	July 3-5	Middletown, NY	July 12
New Haven, CT	12		

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"Be of good courage, and he shall strengthen your heart,  
all ye that hope in the LORD."—Psalm 31:24  
Courage, yes, 'tis sent of God.  
Courage found within his Word.  
Courage? Pray and it will come  
And see you to your kingdom-home.—AMR

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## Obituaries

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*The following brethren have recently finished their Christian courses. We wish to express our sincere sympathy to the family and friends in their loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

Sister Annie Jarratt, Christchurch, New Zealand—March 25.  
Sister Helene Rosczewski, Chicopee, MA—April 12. Age, 66.  
Sister Clara Weddle, San Luis Obispo, CA—May 12. Age, 91.  
Brother Michael Zolynski, Syracuse, NY—May 13. Age, 94.  
Brother Arthur Krumpolt, Portland, ME—May 23. Age, 94.  
Sister Laura Bayliff, Plainfield, IN—May 28. Age, 103.  
Brother Edgar Peterman, Berwick, PA—June 9. Age, 61.

# Conventions

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*These conventions are listed at the request of the individual classes who are sponsoring the gatherings.*

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## **LOS ANGELES, CA, July 3-5**

—Arrowhead Springs Christian Conference Center, San Bernardino, CA. Contact: Nannette Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272

## **NORTH SASKATCHEWAN,**

### **CANADA, July 3,4,5—East**

Central School, Hwy. 302E., Prince Albert, Sask. Contact: Mrs. Janet JinJoe, 428 13 St. E., Prince Albert Phone: (306) 764-0373

## **VERNON, B.C., CANADA,**

**July 11,12—Silver Star Mountain Resort.** Contact: Kay Philips, Site 2, Comp. 12-RR 1, Kelowna, B.C.

## **BIBLE STUDENTS GENERAL CONVENTION, Albion**

**MI—July 25-30.** See Bulletin this issue for Reservation Form.

**CHICAGO, IL, July 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst.** Contact: Joe Megacz, Secy., 1431 So. Fairview Ave., Park Ridge 60068

## **ROCKY MOUNTAIN CONVENTION, AUGUST 14-16—Sheraton Denver Airport, 3535 Que,**

Denver, CO 80207. Contact: Marcia Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80299

## **NEW YORK, NY, September**

**4,5,6—Ramada Inn, Route S-3,**

Clifton, NJ. For reservations please contact before August 15: Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

## **JACKSON, MI, September 5,**

**6,7—Inn on Jackson Square,** 1 Jackson Sq. Please contact: Mrs. Ray Lumley, 2531 Ashton Rd., 49203 Phone: (517) 782-7252

## **SEATTLE, WA, September 5,**

**6,7—St. Thomas Center, Kenmore, WA.** Contact for reservations as soon as possible: Mrs. Ginger Brann, 13831 20th Place, W., Lynnwood, 98037

## **GREATER NEW LONDON,**

**CT, September 13—Mohegan Community College, Mahan Dr. Norwich, CT.** Contact: Miss Jewel Franco, 29 Cutler St., Groton 06340

Phone: (203) 446-9558

## **PITTSBURGH AREA CONVENTION, September 19,20**

—Sewickley Grange Hall, Rt. 136, West Newton. Contact: Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

## **BUFFALO, NY, September**

**26,27—Unity Temple Lodge, 1940 Niagra St.** Contact: Gene Buczkowski, 85 Rogers Dr., Cheektowaga, 14225

Phone: (716) 634-2163

