

a herald of Christ's presence

THE DAWN

"THE LORD . . . WILL
PRESERVE ME UNTO
HIS HEAVENLY
KINGDOM."

--II Timothy 4:18

SEPTEMBER 1965

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The Church and the World

IN THIS topsy-turvy world of today the activities of the church—or we might better say, the churches—frequently come prominently into the news. There is the Roman Catholic Church, the Greek Orthodox Catholic Church, and the many Protestant churches. Among the Protestant churches there are the Fundamentalists and the Liberals, or Modernists. In view of this great variety of churches it is obvious that no one could speak authoritatively for all of them. However, it is also clear from the news reports that all the churches are endeavoring to spread their influence in the world, and each in its own way is hoping to help make the world in which we live a better world.

Let us examine the Bible's testimony as to what the church is supposed to be and to do. Jesus said to his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33) Did Jesus overcome the world by participating in politics or by taking part in any of the activities which were current in the Roman world of his day? We think not.

The word "church" as used in the Bible is from the Greek word *ekklesia*, which means a calling out, or more literally, a called-out class. This emphasizes the New Testament teaching that the church in reality is made up of those who have been called out from the world. (John 15:19; 17:14, 16) That the Lord should give this name to his people as a group also denotes that he did not expect that the whole world of mankind would one day become a part of the church, for then the church would no longer be a called-out people.

When Jesus last appeared to his disciples he instructed them

to go into all the world and preach the Gospel as his witnesses. (Acts 1:8) Later, at an apostolic conference in Jerusalem, James, quoting from Peter and the prophets, clarified the purpose of this world-wide witness work. He said that "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15: 14-17

Note that first a people was to be called out from the world, and that after this, following the Lord's return, the "residue," or remainder of mankind, would have their opportunity to seek after the Lord. It is this group called out from the world to be a people for God's name which makes up the church, the called-out class. They become members of God's family, his sons, through the lifegiving power of the Holy Spirit. These are identified in Revelation 14:1 as having the Heavenly Father's name written in their foreheads. In the resurrection, when all are united with Christ as members of his "bride," they will possess the Lord's name in this still further sense.—Rev. 19:7; 21:2, 9, 10; 22:17

So this people, called out from the world, are a people for "His" name, just as James explains; but it was not the divine intention that the whole world of mankind should become the "bride" of Christ. From God's standpoint, the work of proclaiming the Gospel throughout the world has never been for the purpose of converting the world. However, as Paul foretold, there came a great "falling away" from the faith once delivered to the saints by Jesus and the apostles, and a counterfeit system of Christianity established which he describes as "the man of sin."—II Thess. 2:3

This foretold "falling away" from the true faith and practice

of the church began soon after the apostles fell asleep in death. Indeed, as Paul explained, the spirit of error was beginning to work even in his day. (II Thess. 2:7) But later it flourished. Leaders of the Lord's called-out people became ambitious for numbers and power, and within a few centuries that iniquitous Roman church-state system was formed. By conniving for power, the Bishop of Rome was able to assume the position of chief bishop, or pope, and ultimately to dictate the affairs of state, even to the point of crowning and uncrowning kings.

Jesus' admonition to his followers to rejoice in the tribulations which would come to them because of holding aloof from the world was forgotten in practice, and the professed church of Christ, instead of striving to overcome the world and its selfish spirit in their own hearts, set out to conquer the world. They almost succeeded in accomplishing this unholy effort, and the darkest period of history—the Dark Ages—ensued as a result.

Later there came the Protestant Reformation, but only partial reforms were accomplished. None of the reformers recognized papacy's error that the work of the church was to convert and conquer the world. While through that dark period of the Middle Ages so-called Christianity had been established throughout Europe, it had been accomplished by the power of the sword. A nation would be conquered by military might, and forthwith the people of that nation were obliged to accept the religion of their conquerors.

Under these circumstances the general public throughout Europe had little or no understanding of the new religion they were forced to adopt. There were no Bibles for them, the only available Bibles being for the use of the clergy. Under these circumstances, the then professed Christian world was in no position to know the difference between truth and error. And the Reformation did not help them very much. It did, in some countries, succeed in throwing off the political and civil cords of Rome, but in many of the European states the reformers

established their own church-state systems of government. Their principal gain was to be free from Rome.

Almost without exception the gross errors of the worldly Roman church which took the place of the pure truths of the Gospel as a result of the great falling away from the faith were carried over into the Protestant churches. Most of them discarded the mass and purgatory, but torment in hell-fire, the trinity, the inherent immortality of the soul, and the ultimate destruction of the earth by fire did not come under effective protest, and these God-dishonoring doctrines were adopted into the creeds of most Protestant denominations.

God's Purpose Not Seen

Even those Protestant groups which did not ally themselves with civil governments failed to comprehend God's real purpose in the church. They still thought, and continue to think, that their divine commission is to influence and convert the world for Christ. Today the majority of them have united in one way or another to give themselves more prestige and power in the world. They declare themselves on the burning issues which confront the world; they send lobbyists into lawmaking circles with the hope of getting better laws enacted; they participate in this and that effort to make the world a better world, but give no evidence at all that they have any faith that God has his own plan for the establishment of righteousness in the earth. And, indeed, they do not have such a faith, as the reading of church periodicals and books clearly reveals.

So today the "church" that is recognized by the world is not at all like the church of the apostles' day, nor does it have the same aim. The worldly church of today is in reality a part of the world. It has not overcome the world, but the world has overcome it. It is looked upon, at least in the western world, as a friendly ally to civil governments, an institution which exercises power for good, and therefore is more or less respected and appreciated.

But how different is the church of God, the people who are

called out from the world to be separate and distinct from its affairs! This church is not recognized by the world. Indeed, it cannot be identified on the earth at all today. It is not an organization in the worldly sense of the meaning. It is made up of individuals who are wholly devoted to the Lord and to the doing of his will. Only the Lord knows who these are, and they win his approval by their loyalty to him and to the doing of his will. They understand that the Lord wants them to bear witness to the Gospel, to lay down their lives for the brethren in Christ, and, by emptying their hearts of selfishness, to be brought day by day more and more under the influence of his love.

God's Purpose in the Church

Some may ask how God can accomplish anything through an arrangement of this kind. So far as the conversion of the world is concerned, this has not yet been accomplished. But what is generally overlooked in seeking to understand God's ways is the fact that he has set aside another age in his plan for the conversion and blessing of the world, and this will, indeed, be accomplished by the church—not the church in the flesh, but the church in glory, associated with her Head, and heavenly Bridegroom, Christ Jesus.

As we have noted, the Lord has commissioned his people throughout the present age to proclaim the Gospel. It is the power of the Gospel that attracts one here and there to turn his back upon the world and its splendor, and to walk in the footsteps of the Master. But what is the "Gospel"? The answer to this question reveals God's purpose in the church—his true church, that is. Paul informs us that God preached the Gospel to Abraham when he told him that through his "Seed" all the families of the earth would be blessed. (Gal. 3:8) But Paul says more. He identifies Jesus as the promised Seed of Abraham, and then explains that all who are truly Christians, accepting Jesus as their Head, are also a part of the promised Seed of Abraham.—Gal. 3:16, 27-29

And what is God's purpose in the Seed of Abraham? It is, as expressed to Abraham, the blessing of all the families of the earth. In other words, the church—the ones called out from the world—is being selected and prepared to share with Jesus in the future blessing of all the families of the earth. This future blessing of the people will include their enlightenment, and the giving to them of an opportunity to accept Christ, obey the laws of righteousness, and live forever in a world-wide paradise.

By Divine Power

The future work of converting and blessing the world will not depend upon the feeble efforts of men, such as the would-be church is attempting today. It will not be through the dictatorial powers of church-state governments. It will be by the exercise of divine power through Christ and his glorified church. When Jesus was raised from the dead he was highly exalted to the divine nature. He promised his disciples that they would be with him, and share his home and glory. (John 14:3; Rom. 2:7) Many have concluded that the promises pertaining to this future position of the church are to be understood to mean that all good people go to heaven when they die, and that all others go to a hell of torment.

But this false notion is due to the great "falling away" from the faith foretold by Paul. There are, indeed, heavenly promises for the faithful followers of Jesus, but these heavenly promises to the church do not reveal God's plan for the whole world of mankind. They reveal that the church will be in a position, when raised from the dead, to exercise invisible power and influence throughout the world to bring about the enlightenment and blessing of the people. This power will be exercised through human representatives.

The Messianic Purpose

The expression, "the Gospel of Christ," has the same meaning as "the Gospel of the Messiah [Messiah is the Hebrew for the Greek, Christ—John 1:41; 4:25]," and the use of the word

"Messiah" takes us back to the promises of God as recorded in the Old Testament. (Rom. 1:16) Indeed, Paul refers to the Gospel which was proclaimed by the prophets, calling it "the gospel of God." (Rom. 1:1, 2) The "Seed" promised to Abraham was, primarily, the Messiah. Many promises of God recorded in the Old Testament indicate that the promised blessing to reach the people through the Messiah would be administered through a governmental arrangement called the "kingdom," the kingdom of the Messiah, or Christ.

Jesus will be the King in this kingdom. His church will be associated with him, also reigning as kings—not as humans, but as divine beings exalted to the divine nature. (Rev. 20:6; II Pet. 1:4) There will also be "princes" in this kingdom. These will be the Ancient Worthies, the faithful ones of past ages who will be brought forth from death to human perfection right here on earth in what the Bible describes as a "better resurrection." (Heb. 11:35 40; Ps. 45:16) Being human these will be visible to the human race, and, as representatives of the divine Christ in glory, will administer the laws of that new age.

Through this wonderful, divinely produced organization all the families of the earth will truly be blessed. The knowledge of the Lord will then fill the earth as the waters cover the sea, and the people will have an opportunity, upon the basis of full enlightenment, to accept the provisions of life made available through the redemptive work of Christ.

God's kingdom will solve all the perplexing problems of our times, and those of the past as well. It will abolish death, which means that tears will be wiped away. (Rev. 21:4) It will mean the restoration of those who have died. Today much thought is being given to the possibility of freezing those who die, with the hope of preserving them until science has developed a cure for the malady which killed them. Then, it is claimed they could be thawed out, their heart action revived, and the new remedy applied. Such are the dreams of men to perpetuate life, but God's way is better! Through his way, all the families of the earth will be blessed with life eternal.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 9:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 11:00 a.m.
Selma WSLA-TV Channel 8
Sundays, 3:30 p.m.

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 7:30 a.m.
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 1:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
San Jose KNTV-TV Channel 11
Sundays, 7:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 12:00 noon
St. Petersburg WSUN-TV Channel 38
Sundays, 9:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

IOWA

Ottumwa KTVO-TV
(Time to be announced.)

KANSAS

Salina KSLN-TV
Sundays, 12:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Saginaw WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

MONTANA

Billings KULR-TV
Sundays, 10:30 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, (Time to be announced.)

NEW MEXICO

Carlsbad KAVE-TV Channel 6
(Time and day to be announced.)
Farmington CATV-TV
Sundays, (Time to be announced.)
Roswell KSWs-TV Channel 8
Sundays, 9:15 a.m.

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.
Binghamton WBNF-TV Channel 12
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, (Time to be announced.)
Coshacton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Dayton WKEF-TV
Tuesdays, (Time to be announced.)
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

TV BROADCAST

OKLAHOMA

Tulsa KVOO-TV Channel 2
Sundays, 8:30 a.m.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Alternate Sundays, 9:30 a.m.

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

SOUTH DAKOTA

Sioux Falls KSOO-TV
Sundays, (Time and channel to be announced.)

TEXAS

Big Spring KWAB-TV Channel 4
Sundays, 10:30 a.m.
El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.
Fort Worth KTVT-TV Channel 11
Sundays, 10:30 p.m.
Monahans KVKM-TV Channel 9
(Time and day to be announced.)
Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.

San Antonio KWEX-TV
Sundays, 11:30 a.m.
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:00 p.m.

WEST VIRGINIA

Fairmont WDTV
Sundays, (Time to be announced.)
Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.
Parkersburg WTAP-TV Channel 15
Sundays, 10:30 a.m.

WISCONSIN

Green Bay WFRV-TV Channel 5
Sundays, 9:45 a.m.

CANADA

Dawson Creek, B. C. CJDCTV
Wednesdays, (Time to be announced.)
Verdun, Que. Cable TV Limited
Sundays, (Time to be announced.)

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

ARIZONA

Phoenix KIFN 860
Saturdays, 1:45 p.m.

CALIFORNIA

Los Angeles KWKW 1300 8:30 a.m.
San Diego XERB 1090 10:00 p.m.

FLORIDA

Miami WMIE 7:15 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUBO 1310 7:45 a.m.

BROADCAST SCHEDULE

ALABAMA				Muncie				WLBC 1340 8:45 a.m.			
Decatur	WMSL	1400	10:05 a.m.	South Bend	WJVA	1580	11:35 a.m.				
Hayleville	WJBB	1230	12:00 p.m.	IOWA							
ARIZONA				Clinton	KROS	1340	7:15 p.m.				
Phoenix	KUEQ	740	8:30 a.m.	KANSAS							
ARKANSAS				Goodland	KLOE	730	7:45 a.m.				
Jonesboro	KBTM	1230	12:05 p.m.	KENTUCKY							
CALIFORNIA				Bowling Green	WLBj	1410	10:05 a.m.				
Chico	KPAY	1060	10:35 a.m.	Louisville	WAVE	970	8:15 a.m.				
El Centro	KICO	1490	10:30 a.m.	Newport	WNOP	740	9:00 a.m.				
Los Angeles	KBIG	740	10:30 a.m.	Winchester	WWKY	1380	10:30 a.m.				
Napa	KVON	1440	12:05 p.m.	MAINE							
Redding	KVCV	600	7:45 a.m.	Bangor	WABI	910	12:00 noon				
Sacramento	KGMS	1380	8:30 a.m.	MASSACHUSETTS							
San Diego	XERB	1090	9:45 a.m.	Marlboro	WSRO	1470	12:05 p.m.				
San Francisco	KSAY	1010	9:45 a.m.	New Bedford	WBSM	1420	1:45 p.m.				
Tulare-Visalia	KCOK	1270	10:35 a.m.	Orange	WCAT	1390	9:15 a.m.				
COLORADO				MICHIGAN							
Fort Collins	KZIX	600	10:05 a.m.	Detroit	CKLW	800	6:00 p.m.				
Pueblo	KDZA	1230	10:05 a.m.	Saginaw	WSGW	790	10:30 a.m.				
DELAWARE				MINNESOTA							
Wilmington	WTUX	1290	10:15 a.m.	Duluth-Superior	WAKX	1480	12:15 p.m.				
FLORIDA				Minneapolis	KQRS	1440	12:30 p.m.				
Palatka	WSUZ	800	11:05 a.m.	MISSISSIPPI							
Tampa	WFLA	970	9:30 a.m.	Biloxi	WLOX	1490	10:05 a.m.				
IDAHO				Waynesboro	WABO	990	2:00 p.m.				
Lewiston	KRLC	1350	9:35 a.m.	MISSOURI							
ILLINOIS				Joplin	WMBH	1450	6:05 p.m.				
Chicago	WEAW	1330	10:00 a.m.	Farmington	KREI	800	9:00 a.m.				
LaSalle	WLPO	1220	9:45 a.m.	Kansas City	KCMO	810	9:35 a.m.				
West Frankfort	WFRX	1300	9:15 a.m.	St. Louis	KWK	1380	8:00 a.m.				
INDIANA				MONTANA							
Gary-Hammond	WJOB	1230	8:30 a.m.	Miles City	KATL	1340	9:15 a.m.				
Indianapolis	WIBC	1070	10:30 a.m.	NEBRASKA							
				Grand Island	KRGI	1430	10:05 a.m.				

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KLIQ 1290 9:30 a.m.

The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

Scranton WSCR 1320 10:00 a.m.

Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 p.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

Milwaukee WEMP 1250 8:45 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

Laramie KLME 1490 9:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR SEPTEMBER

5—"The Harmony of the Bible"

19—"Life Beyond the Grave"

12—"The Bible Ancient and Modern"

26—"God the Father"

LESSON FOR SEPTEMBER 5**Growing in Faith**

MEMORY VERSE: "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13

COLOSSIANS 1:9-14, 19-23

HEBREWS 11:1

THE word "faith" is used in the Bible in two ways. Many times it refers to one's ability to believe in things which cannot be discerned by the natural senses. It is thus that Paul used it when he wrote, "Now faith is the substance of things hoped for, the evidence of things not seen." In our memory verse the word has a different connotation. When Paul wrote, "Stand fast in the faith," he referred to our steadfast adherence to the doctrines of the Bible, described by Jude as "the faith which was once delivered unto the saints," and as "your most holy faith."—Jude 3, 20

Jesus' disciples besought him, "Lord, Increase our faith." (Luke 17:5) We of today should pray for increasing faith as day by day we seek to know and to do God's will. In our memory verse we are admonished to "watch." We should watch the providences of God in our lives. If we do

this, and thus note the many wonderful ways in which he is leading and blessing us, our faith will grow, and we will rejoice more and more in the goodness of the Lord.

In our lesson Paul speaks of continuing "in the faith grounded and settled." (vs. 23) Here the reference is to the system of doctrines which Jude describes as "the faith which was once delivered unto the saints." Paul identifies this faith with the "hope of the Gospel." "Gospel" is another name given to the "most holy faith." Concerning it Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16

The word "Gospel" means good news, or glad tidings. This good news was announced briefly by the angel on the night that Jesus was born. (Luke 2:10) Paul informs us that it was "preached before . . . unto Abraham,"

when God said to this faithful patriarch that through his seed all nations of the earth would be blessed. (Gal. 3:8; Gen. 22:18) Paul explains further that the promised Seed of Abraham through which the blessing of all nations is to come is Christ.—Gal. 3:16

Paul further explains that the faithful footstep followers of the Master are also looked upon by God as part of the promised seed of Abraham. (Gal. 3:27-29) Many suppose that one becomes a Christian simply to attain personal salvation, but the Bible teaches that true Christians will, together with Jesus, become the channel of salvation for all mankind.

Becoming a Christian in the true sense involves much more than merely giving assent to the fact that Jesus died for us, and being thankful that he did. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) Faithfulness in suffering for Christ leads to glory with him in his ruling kingdom. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

In the 13th verse of our lesson Paul speaks of our being translated into the kingdom of God's dear Son. This does not imply that Christ's kingdom was established in power and great glory at the time of his first advent. Here Paul is referring to those who have been called to joint-heirship in the kingdom as a kingdom class. They are called out of Satan's kingdom, and through growth in faith and obedience to God's will, are being prepared to live and reign with Christ for a thousand years, after being brought forth in the first resurrection.—Rev. 20:6

Just as it is important that we experience an increase in our personal faith, it is also essential that we grow in our understanding of the doctrines of the Bible upon which that faith is based—those doctrines which constitute "the Gospel of Christ," the "most holy faith." Increasing understanding of the doctrines will, in turn, help to increase our faith in those doctrines.

QUESTIONS

In what two senses is the word "faith" used in the Bible?

What is "the Gospel of Christ"?

Who constitutes the "Seed" of Abraham?

Does becoming a Christian involve more than believing in Jesus?

In what sense are Christians now in Christ's kingdom?

Growing in Self-discipline

MEMORY VERSE: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Hebrews 12:11

I CORINTHIANS 9:24-27

THE Lord chastens his people. This does not necessarily imply punishment, but rather, discipline. It is a part of their training in obedience, for they are being prepared for exaltation to the divine nature, to live and reign with Christ, and they must demonstrate their wholehearted love for the Lord, and unreserved obedience to his will, regardless of the experiences through which they are called upon to pass. Happy are those who accept joyfully the disciplinary experiences through which the Lord permits them to pass.

As our memory verse reminds us, these experiences in themselves are not joyous, but we should be able to count them joy when we realize their purpose in our lives. It is not always possible to recognize the meaning of our experiences while we are passing through them, but as Paul asserts "afterward," when we see that they have yielded "the

peaceable fruits of righteousness," we can rejoice.

Those who discipline themselves are less likely to be disciplined by the Lord. Paul was one who did this. He reveals in the context of our lesson the fact that he had worked to provide for his physical sustenance even though the law of God provided that a servant of the Lord was worthy of his hire. (Acts 18:1-4) This was calling upon his body to do more than the Lord required, but Paul was glad to do it, for he felt that it would make his ministry of the Gospel more effective.

Paul explains that he had become all things to all men, that he might win some. This does not mean that he compromised his position before the Lord, or that he ever went contrary to his own enlightened conscience. But all the Lord's people have certain preferences as to the way they live, and how they serve. So far as the Lord is concerned, he doubtless would be just as

pleased with other methods. But Paul was willing to give up his own preferences to please others. This was self-discipline, and revealed his thorough devotion to the Lord and great desire to help others see the way of the Lord more perfectly.

Paul uses two illustrations in making his point—running in a race, and fighting, or as we would call it today, prizefighting, pugilism. Those who run and fight in these worldly contests have to be temperate in all things if they hope to win. They must discipline themselves, doing without many things which are ordinarily quite proper. "Now they do it to obtain a corruptible crown," Paul wrote; but we "an incorruptible."

There was nothing indefinite in the way in which Paul lived his Christian life. He did not "run" "uncertainly," nor did he "fight" as "one that beateth the air." He kept his body in subjection, he said, "lest that by any means, when I have preached to others, I myself should be a cast-away."

I CORINTHIANS 10:12, 13, 23, 24, 31-33

WE CANNOT afford to be self-assured concerning our standing before the Lord. The best we can do is to put our

trust in the Lord, realizing that he will give us strength for our every time of need, and will not permit us to be tested above that which we are able to bear. It is wonderful to have this assurance!

In our walk in the Christian way we are to remember that it is a course of love, of unselfishness. We are not to seek our own advantage in the various situations of life, but the good of others. To do this does indeed require a large measure of self-discipline.

We are to be on the alert not to give any cause of offense to those with whom we come in contact, whether they be "strangers" to the faith or those who may be associating themselves with us in the church. Our chief concern for those with whom we associate is that they might be brought ever nearer to the Lord.

QUESTIONS:

Are the Lord's chastenings necessarily designed as punishments?

Should the Lord's people discipline themselves, and how can this be done?

What two illustrations of discipline did Paul use?

What does it mean to be "all things to all men"?

Should we be self-assured with respect to our standing before the Lord?

Growing in Understanding and Patience

MEMORY VERSE: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."—Galatians 6:9

PHILIPPIANS 4:1-7;

COLOSSIANS 3:12-15

OUR memory verse has an interesting setting. In verses 7 and 8 of the chapter Paul writes, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Then follows our memory verse in which we are exhorted not to be weary in well-doing, for in due time we shall indeed reap, if we faint not.

The next verse completes the sequence of thought. Paul writes, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Paul seems clearly to be saying that sowing to the Spirit is the devoting of our lives unselfishly to the doing of God's will, which, as he outlines it here, is doing good

to all, and especially to the household of faith.

This requires understanding and patience. Paul's letter to the brethren in Philippi indicates that here was a sincere, devoted, and loving group of disciples. But apparently there were two sisters in the group—Euodias and Syntyche—who did not get along as well together as the others, and Paul asks that they be exhorted to be "of the same mind in the Lord." This necessitated understanding and patience.

To grow in understanding and patience with one another it is essential to grow in our understanding of the Lord, and in appreciation of all his wonderful provisions for us. "Rejoice in the Lord alway," Paul wrote, "and again I say, Rejoice." Christians who are rejoicing in the Lord will be congenial and helpful to their brethren.

The Revised Version of verse 5 reads, "Let your forbearance

be known unto all men. The Lord is at hand." To the brethren at Ephesus Paul wrote, "With all lowliness and meekness, with longsuffering, forbearing one another in love." (Eph. 4:2) It requires a large measure of Christian love to bear with the imperfections of others, and it is always well to remember that others need to exercise the same forbearance with us. According to the flesh all the Lord's people are imperfect, and none is acceptable to the Lord apart from the robe of Christ's righteousness.—Isa. 16:10

"Be careful for nothing," Paul wrote. (Phil. 4:6) The Revised Version reads, "In nothing be anxious." This seems to be the clearer thought. And then Paul exhorts that through prayer and supplication, with thanksgiving, we should make known our requests to the Lord. Regardless of what our problems may be, we should learn to leave them with the Lord. Thus we will have peace of mind and heart which will pass all human understanding.

In his letter to the brethren at Colosse, Paul wrote that they should put on "bowels of mercies," or compassion, "kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another,

if any man have a quarrel [margin, or **complaint**] against any: even as Christ forgave you, so also do ye."—ch. 3:12, 13

"Above all these things," Paul continues, "put on love, which is the bond of perfectness." Here the suggestion is that love binds the other Christian graces to us, and it is true that apart from love we could not possess to any great degree the other fruits of the Spirit. "Love suffereth long, Paul wrote, "and is kind; love envieth not; love vaunteth not itself [margin, or, **is not rash**], is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth [margin, or, **with the truth**]; beareth ['covers,' **Strong, Roth. and Diag.**] all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13:4-8

QUESTIONS:

What does it mean to sow to the Spirit?

What is necessary in order to grow in understanding and patience with the brethren?

How can we have peace of mind and heart despite the problems which confront us?

What quality of character is essential in our relationship to the brethren?

Growing in Christian Love

MEMORY VERSE: "And this commandment have we from Him, That he who loveth God love his brother also."—I John 4:21

I JOHN 4:7-21

CHRISTIAN love is a principle rather than an emotion. It is a principle which expresses itself in seeking the well-being of others, therefore it is unselfishness. Our Heavenly Father is the greatest of all examples of love. We read that "God so loved the world that he gave," and what he gave was the dearest treasure of his heart, his only begotten Son. (John 3:16) This was an expression of love toward the whole world of mankind, for whosoever believes on his Son will not need to perish, but can have everlasting life.

Verse 10 declares that Jesus became a propitiation, or satisfaction, for our sins, and in chapter 22, verse 2 we are informed that not only is he a propitiation for our sins, but is also a propitiation for the sins of the whole world. Many overlook this, taking for granted that the only ones who will ever benefit from

God's loving gift of his Son are those who in this life believe on him and become his footstep followers.

John 3:16 emphasizes that "whosoever believeth" will receive life, but many fail to understand that the vast majority of mankind will receive their opportunity to believe during the Millennial or Kingdom Age. For this to be possible they will need to be awakened from the sleep of death. In I Timothy 2:3-6 Paul speaks of this as being "saved," not eternally, but awakened from death so that they may receive a knowledge of God's grace through Christ as it will then be "testified" to them. Paul wrote, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave him

self a ransom for all, to be testified [to all] in due time.'

This testimony concerning the love of God, expressed through his Son, reaches a limited number during the Gospel Age; that is, those to whom are given "hearing ears." The message has, of course, gone out in a general way to all mankind. But the vast majority are blinded by "the god of this world," and thereby are prevented from appreciating its real and wonderful meaning.—II Cor. 4:4

However, during the Millennial Age Satan will be bound, and will no longer be able to deceive and blind the minds of the people. (Rev. 20:1-3) The knowledge of the Lord will then fill the earth as the waters cover the sea. (Isa. 11:9) Then, for the first time, the people generally will have a genuine opportunity to believe, and to receive thereby the benefits of God's great love. Then, "whosoever will" may come "and take the water of life freely."—Rev. 22:17

Those who hear and appreciate the Gospel of love during the present age are invited to lay down their lives in sacrifice as Jesus did. And if the love of God and of Christ really reaches into

their hearts they are happy to do this. Paul wrote, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

"There is no fear in love," John wrote. Fear of what God may do to us is not the proper motive for serving him. Those who profess belief in Christ through fear of eternal torture are not scripturally motivated. It is only if we are drawn to the Lord by his love, and by love are prompted to sacrifice our lives in his service, that we will be acceptable to him. And having this love, it will manifest itself toward God, toward his people, and toward the whole world of mankind.

QUESTIONS

What is Christian love?

Did Jesus become a propitiation for the sins of the world as well as for his followers?

When will the world in general receive their opportunity to believe on Jesus?

Is fear a proper motive for serving the Lord?



The Sanctifying Power of the Truth

JESUS petitioned his Heavenly Father on behalf of his followers, saying, "Sanctify them through thy truth: thy Word is truth." (John 17:17) The Apostle Peter describes these sanctified ones as being "elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (I Pet. 1:2) The Word of God has reached us through the operation of the Holy Spirit, so these two expressions indicating the manner in which we are sanctified, or set apart to the doing of the holy will of our Heavenly Father, are both descriptive of the same process.

We frequently refer to the truths of God's Word as "the divine plan," and the Lord's purpose in revealing this plan to his people is that they might co-operate with him in its out-working on behalf of humanity. Sanctification implies the renouncing of our own will and way, and being conformed to the will and way of the Lord. Peter speaks of our election being according "to the foreknowledge of the Father," and Paul wrote, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. 8:29

In the final analysis, true sanctification means to be conformed to the character-likeness of God's dear Son, who himself reflected so perfectly the likeness of his Father; so completely, in fact, that he could say, "He that hath seen me hath seen the Father." (John 14:9) Jesus' likeness to his Father was based upon his obedience to the divine Word. He declared himself as having come to do his Father's will as revealed "in the volume of the

Book." (Ps. 40:6-8; Heb. 10:5-10) Jesus said, "The words that I speak . . . I speak not of myself: but the Father that dwelleth in me." (John 14:10, 24) While conducting his earthly ministry Jesus was guided by the Old Testament outline of the Father's will for him. This was true even with respect to the "due time" for him to surrender himself to his enemies to be put to death. This information he gained from the time prophecy of the "seventieth week," in the midst of which he was to be cut off in death, "not for himself," but "for the sins of the whole world."—Dan. 9:24-26; I John 2:2

All Truth

In meeting Satan's temptation to use his God-given power to turn stones into bread to satisfy his personal hunger, Jesus, quoting from Moses, said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. 8:3; Matt. 4:4; Luke 4:4) We note here Jesus' emphasis on "every" word. This indicates that the influence of all the great truths of the divine plan are essential to accomplish our setting apart to the doing of our Heavenly Father's will. We are not at liberty, as dedicated children of God, to select those portions of the truth which specially appeal to us, and by emphasizing these suppose that we can be sanctified by the truth. "Every word" of the divine plan, as recorded in the Scriptures, has a bearing on the work of sanctification which is being accomplished in our lives.

We speak of the main teachings of the divine plan as the "doctrines." The word "doctrines" simply means teachings, and through his Word God is teaching us his will, and encouraging us to be conformed to it. Each of the doctrines has a lesson or lessons which we need to learn, and to which we should give all diligence to be conformed. Even the prophetic teachings of the Bible have a bearing on the manner in which we live our consecrated lives. The Apostle Peter, referring to the fulfilment of the Bible's prophecies pertaining to the passing away of the symbolic heavens and earth which are largely under the control

of Satan, the prince of this world, wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:11

In this connection Peter also calls attention to the promises and prophecies of God in connection with the establishment of "new heavens and a new earth, wherein dwelleth righteousness," and then observes, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (II Pet. 3:13, 14) We rejoice that the Lord has taken us into his confidence and revealed the progressive steps in the outworking of his plan, but this knowledge will fail in its purpose unless it stimulates us to greater diligence in being transformed into the image of our God, and of his beloved Son, our Lord and Savior, Jesus Christ.

Creation, Fall, and Ransom

The truth concerning the creation and fall of man into sin and death is clearly set forth in the Bible. Those to whom the mysteries of the kingdom of heaven have been revealed have no difficulty in understanding what the Bible says concerning man's creation in the image of God, nor are they deceived by Satan's lie to mother Eve which asserted that she would not die if she transgressed the divine law. It is a great satisfaction to know these simple truths, but are they exerting a sanctifying power in our lives? Have we learned from Satan's great deception the folly of putting our trust in anyone except the Lord, and his inspired Word? This is fundamentally important if we are to be sanctified by God's Word of truth.

The Scriptures are explicit that in Adam, and as a result of his transgression, all die. (I Cor. 15:21, 22) This means that by nature we are members of a fallen and dying race. It means that we are imperfect, and could have no communion with God, and could not expect favors from him upon the basis of our own righteousness. This is a lesson of fundamental importance for us to learn if we are to be in the proper attitude of heart and mind to accept God's provision of redemption through the

blood of Christ. It is a truth which should help greatly to keep us humble before the Lord. When we were first drawn to the Lord and to the point of making a full consecration to him of all that we have and are, we recognized that our offering could be accepted by him only through the merit of Christ's righteousness. And it is essential to continue in our recognition of this basic truth if our sanctification is to progress.

How thankful we are that by the grace of God Jesus gave himself to be a satisfaction for our sins, and also for the sins of the whole world. We see in this provision a wonderful manifestation of divine love, a love displayed by sacrifice. Thus our knowledge of the ransom, not only leads to reconciliation with God through the shed blood of Jesus Christ, but the motive behind this loving provision becomes an incentive for us to be like our Heavenly Father, and like our Lord Jesus Christ. John made a practical application of this great doctrine of the ransom when he wrote, "Hereby perceive we the love of God [the words, **of God**, are not in oldest MSS], because he [Jesus] laid down his life for us: and we ought to lay down our lives for the brethren."—I John 3:16

The Abrahamic Covenant

One of the important teachings of the Bible, and a very definite part of the divine plan, is what we often refer to as "the Abrahamic Covenant." (Gen. 12:3; 22:5-18) This covenant, or promise, was that through Abraham's seed all the families of the earth were to be blessed. Paul identifies Jesus as, primarily, being that "Seed" of promise, and explains that all who are baptized into Christ, and who have "put on" Christ, are also a part of that blessing seed, and heirs according to the promise.—Gal. 3:8, 16, 27-29

We rejoice in this covenant, and in the manner in which it is fulfilled, because it helps to reveal more clearly the great divine plan for human salvation and redemption. And this promise, properly understood and appreciated, should be doing a sanctifying work in our lives. For one thing, it should increase

our faith and confidence in the Lord and in his promises. Paul makes this application. We quote:

“When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of the promise, the immutability of his counsel, confirmed it by [margin, Gr. **interposed himself by**] an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a priest forever after the order of Melchisedec.”—Heb. 6:13-20

The way of sanctification is a difficult one. It is opposed by the world, by the flesh, and by the Devil. We need the Lord's many assurances, the “strong consolation” which he provides in order to keep our affections set on things above, and not to be overwhelmed by all the forces which oppose our walk with God, and our efforts to be like him. God's covenant with Abraham, sealed with his oath, is one of the doctrines through which we are given assurance of victory as we follow in the footsteps of our Forerunner, even Jesus, who has already entered within the veil. Now our faith in him as our Advocate, and in the oath-bound covenant concerning him, is as an anchor which entereth beyond the veil and is fastened to him, and to the promises which enabled him to be faithful in laying down his life in sacrifice, that all of God's promises might be made sure.

God asked Abraham to offer up his beloved son as a burnt offering, and Abraham demonstrated his willingness to obey. Then a lamb was provided as a substitute for Isaac on the altar. Isaac was a type of Christ, and the lamb which was substituted

for Isaac on the altar pointed forward to "the Lamb of God, which taketh away the sin of the world." (John 1:29) Paul wrote, "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) Jesus as the antitypical Isaac laid down his life in sacrifice, and we, as members of the Isaac class, are invited to lay down our lives in sacrifice.

It is satisfying, indeed, to understand these implications of the Abrahamic Covenant, but are these great facts of the covenant accomplishing their proper sanctifying work in our lives? Are we being influenced by them to sacrifice our all in the cause of our God? Are we continuing to heed the call to present our bodies a living sacrifice, with the assurance that our offering will continue to be holy, and acceptable to God through the merit of Jesus Christ our Lord? (Rom. 12:1) This is another way in which our knowledge of the Abrahamic Covenant should be contributing to the work of sanctification, as daily we are being more and more conformed to the image of God's dear Son.

The Heavenly Calling

The Bible speaks of the "heavenly calling," or the "high calling," in contrast to the opportunity of restoration to life as humans here on the earth. (Heb. 3:1; Phil. 3:13, 14) The teachings of the Word pertaining to this high, or heavenly calling, have their application during the Gospel Age in the divine plan. It is a satisfaction to rightly divide the Word of truth, and to know what the work of God in the earth throughout the present age has been. Many, not knowing this, mistakenly suppose that the Lord has been trying to convert the world during the Gospel Age, whereas the Bible teaches that this will be God's work, through the agencies of the kingdom, during the age to come. It will be then that the divine invitation will be to partake of the waters of restored human life.—Rev. 22:1-3, 17

But, as with the other doctrines of the divine plan, the teachings of the Word pertaining to the "high calling" should be accomplishing the work of sanctification in our hearts and lives. The high calling involves exaltation, in the resurrection, to the

divine nature. Peter refers to the promises of this high exaltation as being "exceeding great and precious," and indicates that it is through their influence that we will actually attain the position which the Lord has designed for us in his plan.—II Pet. 1:4

And for this to be true, our faith in God's promises of the divine nature must bear fruit, or manifest itself. Peter wrote that we should add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience, godliness; and to godliness brotherly-kindness; and to brotherly-kindness love. Peter explains that if we do these things, we shall never fall, but shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:4-11

What a sweeping work of sanctification Peter thus describes, and how clearly he shows that only by having this work accomplished in our hearts can we hope to have an abundant entrance into the kingdom, to live and to reign with Christ. And this work is shown by Peter to be the proper result, or outgrowth of our knowledge of the promises pertaining to the divine nature. It is "by these," by their power in our lives, that we are transformed into the image of the Lord, and made meet for the "inheritance of the saints in light."—Col. 1:12

Paul presents a similar thought when he reveals his own great desire to attain to the "high calling." We quote: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow

after, if that I may apprehend that for which also I am apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:8-14

Such is the great inspiration to zeal in doing God’s will which is contained in the doctrine of the “high calling.” Presenting it from a slightly different standpoint, Paul wrote, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth.”—Col. 3:1-5

The Time Element

Sanctification involves much more than moral and upright living. It includes our service of the Lord, and if our service is to be acceptable to our Heavenly Father it must be in harmony with his will and ways. Throughout the Jewish Age the Lord’s people were called upon to obey the Law given to Israel at the hands of Moses. This arrangement does not apply to the disciples of Christ during the Gospel Age. We are under a new commandment of love, which calls for the laying down of life in sacrifice.

We are to lay down our lives for the brethren, and we are to sacrifice time, strength, and means in obeying the Master’s commission to be his witnesses far and wide—indeed throughout the whole world. True sanctification includes obedience to this commission. The Lord did not expect that the world would be converted by the faithful witness work of his people during the Gospel Age, but he knew that a few would be reached, and would respond to the Gospel of love, and dedicate themselves to the doing of his will. He knew also that a wide witness would be given, and that this would have a bearing on the attitude

of the people when the Lord's due time came for their enlightenment and blessing.

Those who know the plan of God also understand that the Lord's work in the earth today is in the nature of a "harvest," rather than merely a general sowing. This, of course, has a bearing on the manner in which we present the kingdom message, which, in turn, has a bearing on our life of sanctification. We no longer announce that the Lord will return, but rather that he has come, and is now present as the Chief Reaper in the "harvest," which is the end of the age.

Fundamentals

All the teachings, or doctrines, of the Bible are fundamental, and therefore important. It is well, however, to distinguish between the clearly stated teachings of the Bible, and any interpretations which we might place upon given passages. The truly important teachings of the Bible are those which have a bearing on our relationship to the Lord, and the manner in which we live our consecrated lives. One brother might interpret a certain prophecy one way, and another brother might interpret the same prophecy quite differently. Perhaps both would be wrong, but in any case these speculative interpretations of prophecy have no bearing on the manner in which we serve the Lord, unless, of course, one makes prophecy a hobby, and neglects the great fundamental doctrines of the Word by which he is sanctified. This would indeed be serious for the brother involved.

The doctrine of "restitution" is fundamental, and while we are not expecting restitution blessings for ourselves, our hope of restitution for the world exerts a powerful influence in our hearts and lives, in that it helps us the better to understand the great love of God for his human creatures. The real purpose of the Christian life can be understood and appreciated only in the light of the great hope of restitution for the world, for we are suffering and dying with Jesus in order that we might live and reign with him in the blessing of all the families of the earth.

Jeremiah wrote, "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 exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jer. 9:23, 24) It is only the vision of present truth which has been revealed to us through the doctrines of the divine plan, and particularly the doctrine of restitution, that enables us to know God as One who delights to exercise loving-kindness in the earth. More than six thousand years of human suffering and death seem to belie this fact. But as his children, it is given to us to understand and appreciate the Creator's plan to restore his fallen human creatures to happiness and life during the coming "times of restitution of all things."

"The Same Image"

Our knowledge of all the doctrines comes to us through the written Word of truth, which Paul likens to a mirror in which we see the glory of God reflected. He wrote, "We all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 3:18, R. V.) Are we allowing the image of God's glory, and the image of Christ's glory, as we see that image reflected in the Word, to transform our lives, as Paul suggests? If so, then we are being sanctified by the truth, set apart to do God's holy will.

The great objective of the Creator's entire plan is to restore his will throughout the whole earth. Jesus taught us to pray, "Thy kingdom come. Thy will be done." (Matt. 6:10) Our hope is to reign with Christ in the great work of establishing God's will throughout the earth. But if we are to attain to this high position it is essential that we now submit ourselves fully to his will. We could not teach others to obey God's will unless we had first learned to love and to do that will ourselves. And the doing of God's will is the true way of sanctification.

The Spirit's Leadings

THE Apostle Paul wrote that "as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) It is tremendously important for followers of the Master to be assured that they are "sons of God." If we are God's children, then we know that he is caring for our every interest, just as a proper earthly Father cares for his children. The Bible assures us that God loves his children, and that he supplies all their needs. He gives them needed spiritual nourishment, and he strengthens them when they are weak. He encourages them when they are discouraged, and guides them in the way of righteousness. He disciplines them when they need correction, and comforts them in their trials.

And Paul assures us that if we are led by God's Spirit, we are his sons. What, then, is the Spirit of God, and how are we led by that Spirit? In view of what is involved, it is imperative that we know the proper answer to these questions. Many erroneously suppose that the Holy Spirit of God is the third person in a trinity of gods. But this view is not supported by the Scriptures. Rather, according to the Bible, God's Spirit is his invisible power, always exercised for good, therefore a holy power.

In the Old Testament the word "spirit," as in "Holy Spirit," is a translation of the Hebrew word **ruwach**. The primary significance of this word is "wind." We do not mean to imply, however, that the Holy Spirit is a holy wind. This is merely the root meaning of the word. Wind is both invisible and powerful, hence the ancients applied the Hebrew word **ruwach** to various invisible and powerful influences. Since divine power is exercised through channels and by agencies beyond human sight and understanding, this particular Hebrew word came to be applied more and more to that mighty influence which accomplished the works of God.

The word **ruwach** in addition to being translated "spirit," is also translated in the Old Testament by the English words "blast," "breath," "tempest," "mind," "smell," "wind," and "windy." It will be seen that in each of these translations the thought behind the word is that of invisible power, or influence. There is power in the mind, for example, but it is a power that is invisible, and its operation but little understood.

Spirit in the New Testament

In the New Testament the Greek word translated "spirit," or "Ghost," in the expressions "Holy Spirit," or "Holy Ghost," is **pneuma**. The primary meaning of this word is also wind, or air. It is the Greek word from which our English word pneumatic is derived. In addition to being translated spirit and ghost, this word is also translated by the words "life," "spiritual," and sometimes "wind." In Revelation 13:15 it is translated "life," and here the reference is to the life that is given to "the image of the beast."

The use of the word "ghost" to describe the Holy Spirit was an attempt on the part of the translators to indicate that the Holy Spirit is a personality. But this is a completely erroneous translation. The personal pronouns "he" and "his" sometimes used in the New Testament with reference to the Holy Spirit are also incorrect. As we have said, the Holy Spirit is not a person, but the invisible power of God. When the Holy Spirit came upon the waiting church at Pentecost it is said to have been "shed" forth. How strange this language would seem if applied to a person!—Acts 2:33

The Holy Spirit, or power of God, is exercised by him for the accomplishment of all his works. In Genesis 1:2 the Holy Spirit is shown to be a creative power. When Moses was building the tabernacle, God's Spirit operated to enable the builders, and those who made the furnishings of the tabernacle, to have necessary skills to accomplish this great work. (Exod. 31:2-5) The Old Testament prophets were moved by the Holy Spirit,

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or power of God, to record their prophecies.—II Peter 1:21

God's Mind

So far as we are concerned, the Holy Spirit, or power of God, in our lives is in part the influence of his thoughts, or his will concerning us. God has revealed his will through his written Word. The prophets, the apostles, and our Lord Jesus all were miraculously directed by the power of God to express his plans and purposes as they apply to his people, and these have been recorded for us in the written Word. It is through his Word that God's Spirit leads his children in the doing of his will.

The power of God also manifests itself in the shaping of the providences in our lives by which we are guided. It is our responsibility—and this becomes a test of our sincerity—to interpret God's providences in harmony with the truths which are set forth in his written Word. The Bible points out the main steps in our pathway of sacrifice, and we are to interpret our experiences in keeping with those main principles of the divine plan.

God Draws

Jesus said that no one could come to him unless the Heavenly Father drew him. (John 6:44) It is through the power of the Holy Spirit that God draws people to Christ. That power operates through the Word, in which is revealed God's great plan of the ages. This plan, revealing as it does the unsearchable riches of Christ, touches the hearts of those whom the Lord draws, and in their response they are brought to the place where they want to do God's will. We believe that God's Spirit also directs in calling attention to the precious truths of his Word.

God's Spirit, through his providences, also operates in preparing the heart for the reception of his Word. We know, for example, that the truth is often called to the attention of all in a family, yet perhaps only one receives it and is drawn to consecration. Why is this? We believe that it is because he

exercises his selective prerogatives, and that through his providence he prepares the heart of each one whom he draws to receive Jesus. In this sense of the word it would be proper to suppose that God's Spirit was leading us even before we came to an appreciation of his truth.

Through his Word, God continues to draw those whom he chooses. They are ultimately drawn to the point where they see that it is his will for them to make a full consecration of their all to do the Heavenly Father's will. And while to begin with they do not understand all the details of what the Heavenly Father's will might be, they do learn that he wants them, in response to Jesus' invitation, to deny themselves, and to take up their cross, and follow in the footsteps of the Master.—Matt. 16:24

These learn from the Word of truth that the Lord wants them to follow Jesus in the way of suffering and of sacrificial death. They learn that this means, symbolically, that they are to be baptized into the likeness of his death. They learn that just as Jesus did not die for himself, but for others, so they are to lay down their lives for the brethren, and are to be baptized into death for the dead world of mankind. They learn that just as the Holy Spirit led Jesus as a lamb to the slaughter, so they, too, are to be thus led, and that in following the Spirit's leadings they will be following the Lamb whithersoever he goeth.—Rev. 14:1, 4

As we mentioned, those who are being drawn to the Lord and to the point of full surrender to do his will, do not, to begin with, understand clearly all that will be involved in a life of full dedication to the Lord, but they do know that the Lord wants them to give their all to him, to covenant with him that they will do his will regardless of what the cost might be. And they make this covenant with the Lord, knowing that it is a "covenant by sacrifice." (Ps. 50:5) They know that their new way of life will be one of suffering, of weariness in the Lord's service, of sacrifice; and that they will reach the end of this narrow and difficult way only at death.

Continued Faithfulness

After having counted the cost of a full consecration to do the Lord's will, and having been accepted by him through the merit of Christ's sacrifice on their behalf, each one who continues to be pleasing to the Lord must follow the leadings of his Holy Spirit. And having learned in advance that through consecration they enter into a narrow way of sacrifice, it should not be expected that the Spirit will lead them into paths of earthly prosperity and pleasure.

Through the written Word the Holy Spirit has established certain important signposts, as it were, by which we may determine whether or not we are walking in the way that the Spirit leads. These signposts are the basic principles of the divine will which are so clearly outlined in the Scriptures. In the beginning of our walk in the narrow way we presented our bodies a living sacrifice; but we are to keep that sacrifice on the altar by daily continuing to present ourselves to the Lord in sacrifice, and we are to do this gladly, knowing that this is our reasonable service.

The Spirit's leading is very definite along this line. The way of the consecrated life is described by terms which denote suffering and death. John the Revelator, in describing those who will live and reign with Christ, spoke of them as being "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) Literal beheading is something from which we would all naturally shrink, yet it is used as a symbol of our death in Christ, and the Spirit leads us to this symbolic beheading.

After urging us to present our bodies a living sacrifice, Paul admonishes us not to be conformed to this world, but to be transformed by the renewing of our minds, that we might prove what is that good and acceptable and perfect will of God. (Rom. 12:2) The Spirit leads us away from the world, and it leads to a transformation of our minds, a transformation in which the ways of the world and of the flesh are kept, so far as possible,

in subordination, and the ways of the Lord, his service, his people, and his truth become paramount in our thoughts.

How true is this in our experience as followers of the Master? Where do we find our greatest source of delight—in the world, and in following the pursuits of the world, or in the fellowship of the brethren, and in laying down our lives in the great cause of the Lord? The Spirit is not leading us to love the world, nor the things of the world, but is leading us in the way of fellowship and of service—indeed, in all the ways of the Lord.

Are we co-operating with the Spirit's leadings in doing all we can to transform our minds and hearts in keeping with the Lord's will and ways? Possibly the Lord, through his providences, might permit experiences which are designed to teach us the vanity of the world and the ways of the world. These experiences may at first seem difficult and disappointing; but we should recognize them as the leadings of the Spirit to help us to devote more of our energies to the transformation of our minds in keeping with the will of the Lord.

The Lord's Service

One of the things which the Holy Spirit has made clear through the written Word is that the followers of the Master are to be his witnesses. (Acts 1:8) If we are following the leadings of the Spirit we will, therefore, be seeking and using every possible opportunity to make known the glad tidings of the kingdom. One who is not doing this is not following this leading of the Spirit. The faithful ones in the Early Church were limited in their means of communicating the truth to others, although the Lord did give many of them the gift of speaking in tongues which enabled them to witness to those whose native language they did not understand. Today we have the printed page, the the radio, television, the postal service, and other methods of communication which can be used in carrying out our divine commission to bear witness to the truth.

But today also strange voices are to be heard on this subject. We are told that it is no longer proper to publicly bear witness

to the truth. Others say that the Lord wants us to devote all our time to making ourselves ready for the kingdom. Then there is the voice of discouragement which insists that no definitive results are visible from the efforts of the Lord's people to bear witness to the truth, therefore we should no longer continue this work. As mentioned, these are strange voices. They do not represent the leadings of the Holy Spirit, but are of a contrary spirit.

The great fundamentals of the truth are shining very clearly today. Those who know and understand these precious doctrines can no longer be led away by error. Satan, the Devil, is quite satisfied that those who proclaim error should continue their activities, but knowing that there are some who cannot be led into error, his next effort is to induce them to remain silent with respect to the truth. He seems willing for them to enjoy the truth themselves, but uses all sorts of cunning arguments to persuade them to cease proclaiming this glorious Gospel of the kingdom to others. But we are not ignorant of his devices. The Holy Spirit is leading us to proclaim the truth, and we will continue to follow this leading of the Spirit.

The Importance of Fellowship

The Holy Spirit, through the Word, also leads us to assemble with others of like precious faith. (Heb. 10:24, 25) Are we following the leading of the Spirit in this respect? Many of the Lord's people attend meetings as a matter of course, because they love to fellowship with their brethren in Christ. If a week goes by without their assembling with the Lord's people they feel that something important has gone out of their lives. This is the proper viewpoint. It reveals that the Holy Spirit is leading these brethren—leading them in the doing of an important part of the Lord's will.

We realize that many of the brethren are isolated, and seldom have the opportunity of meeting with others of like precious faith. Undoubtedly the Lord makes up to these in other ways. The printed page means more to them, perhaps, than to some

others. Or perhaps they can hear a weekly broadcast of the truth which makes them feel that they have some contact with their brethren. And certainly these have the privilege of prayer in which they can bear their brethren, wherever they may be, before the throne of heavenly grace.

But what about those who have the opportunity of meeting with their brethren, yet fail to use it; or, perhaps, find frequent excuses to do other things, or go to other places, when the Spirit should be leading them to the meetings? We recognize that there are circumstances in the lives of all the Lord's people which hinder them from attending meetings as frequently as they would like. We are here merely calling attention to the fact that to stay away from meetings simply because it might be more pleasant to the flesh is not following the leading of the Spirit, for the leading of the Spirit is not to be found in the pleasantries of a full and happy life according to the standards of the world and of the flesh. The Lord wants it to cost us something to fellowship with his people, and if we are not willing to pay this price, we are sure to suffer spiritual loss.

Tests of Faithfulness

Doing God's will requires effort. Many times, for example, all sorts of difficulties will present themselves when we make plans to bear witness to the truth by means of a public meeting, or otherwise. How do we interpret these experiences? Do we conclude that through these experiences the Lord is saying to us that it is not his will to make the effort? If we should view the matter in this way, and give up the effort, it would be a failure to follow the Spirit's leadings; for through the Word we know that the Lord does want us to bear witness to the truth. There has never been any change in this.

If we continue to be blocked in what we undertake to do in the Lord's service, even though we do the best we can, it still would not mean that the Lord does not want us to bear witness to the truth. It might simply mean that he wants us to try elsewhere, or in some other way. It might also mean that he

is testing our determination to do what he has commissioned us to do. We might at times be inclined to give up too easily.

And this is true with respect to all our efforts to bear witness to the truth. We cannot expect that every time we put out a few hundred tracts someone will come into the truth. We can't expect that we will have a large audience at every public meeting we arrange, and if we do, perchance, have a good turnout, expect that a number of those in attendance will come into the truth. We are to sow beside all waters, with the assurance that the Lord will give the increase according to his wisdom and purpose. The main benefit we obtain from these efforts is the joy we experience in telling out the good tidings of the kingdom. So may we never give up, no matter how disappointing our experiences may seem. This is the way the Holy Spirit is leading us. The Lord wants us to be willing to continue to serve him even though there may be no visible results.

However, when it comes to the over-all efforts of the Lord's people today, there are results. People are still coming into the truth. One here and there is responding to the Gospel and to the Gospel call, and making a full consecration to the Lord. The religious world of today is drifting deeper and deeper into unbelief. The language of the truth is more and more strange to the people, so witnessing is a more difficult task than ever before, but the Lord wants us to continue. This is the leading of the Holy Spirit.

The Spirit that leads us into service, and into fellowship with the brethren will strengthen us to do the Lord's will no matter how formidable or difficult the tasks may be. The Lord's Spirit is not one of fear, but of love, and of power, and of a sound mind. (II Tim. 1:7) To have the Holy Spirit ruling in our minds will make us rational and reasonable, and the presenting of our bodies a living sacrifice, our reasonable service. For this the love of God will motivate us, and for this the power of the Spirit will strengthen us. And, being led and helped thus by the Holy Spirit, we can rejoice that we have this evidence that we are the children of God.

God's Covenants

AS A result of Adam's fall into sin, the condemnation of death fell upon all men. (Rom. 5:12) With a view to the carrying out of his plan of salvation for condemned mankind, God has been pleased to enter into several solemn covenants with certain ones among the children of men. These unalterable, ratified arrangements were intended to reveal that in spite of the calamity that had befallen the race of Adam through sin, the great Creator still loved his fallen and alienated human creatures, and that in due time he intended to carry out a plan whereby he might bless them, and even restore them to oneness with himself. Among these intimations of God's purpose to bless mankind there are three covenants which stand out above all the rest.

(1) The Covenant with Abraham

The first indication of the benevolent purpose of the Almighty was the covenant, or solemn agreement, he entered into with Abraham; namely, that through his seed all the families of the

earth would be blessed. (Gen. 12:3; 22:18) This was indeed a wonderful promise in view of the fall of man into sin, and the penalty for sin, death, which passed upon all men through the one man's disobedience. (Gen. 2,17; Rom. 5:12) This promise surely meant that at some time the sentence of death would be lifted and God's favour and the blessing of life would come back to mankind.

In one sense "all the families of the earth" are heirs of this great promise, and in order that we might have every possible confidence that in due time the promise would be fulfilled, God confirmed it with an oath. Hebrews 6:17, R. V. reads, "God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed it with an oath."

(2) The Law Covenant

The second great covenant God was pleased to enter into was with Israel, through Moses, its mediator, four hundred and thirty years after the covenant with Abraham. (Gal. 3:17) In this solemn agreement God promised to

do certain things for Israel if they would render obedience, and Israel said: "All the words which the Lord hath said will we do." (Exod. 24:3) By being obedient to this covenant the Israelites were to be richly blessed. And if they could keep God's Law Covenant perfectly, the blessing of life would be theirs—a deliverance from present dying conditions, also a restoration of that perfect life that was lost through sin.

But the Apostle Paul shows how Israel, on account of their fallen condition, must of necessity come short of perfect obedience to this covenant. He says, "The commandment which was ordained to life [intended to give life to all who could keep it], I found to be unto death." (Rom. 7:10) "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20) We see, therefore, that in spite of its good features, the Law Covenant revealed imperfect man's inability to measure up to God's perfect law, and that therefore no member of the fallen human race could, for the time being, enjoy God's blessing in harmony with the covenant he made with Abraham.

Nevertheless, the apostle shows that in God's mercy there is still a door of hope open both

for Israel and the world. He says, "What the law could not do, in that it was weak through the flesh [that is, it was unable to operate successfully because of man's fallen condition], God sending his own Son in the likeness of sinful flesh, and [as a sacrifice] for sin, condemned sin in the flesh: that the righteousness ['requirement,' R. V., Margin] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4

This reminds us that man's fallen imperfect state resulted from the condemnation of death which passed upon all men through the first man's disobedience, but that those who come to God through Jesus, who gave himself for our sins, may be released by faith from the adamic condemnation, and may be "justified [made acceptable to God, not through the works of the Law, but] by faith."—Rom. 5:1

It should be noted also that "the law is not of faith: but [the law saith], The man that doeth them [the commandments of the law], shall live in them." (Gal. 3:12) This neither Israel nor the world of mankind in their fallen condition were able to do. But "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the

blessing of Abraham [the blessing included in God's covenant with Abraham] might come on the Gentiles through Jesus Christ."—Gal. 3:13, 14

This blessing comes through faith in his blood, and not by the works of the law. However, those who through Jesus have come to God, being made acceptable to him through the faith arrangement operating during the Gospel Age, and by fully consecrating themselves to do God's will, instead of being a vast host—"all the families of the earth,"—have been a comparatively small company.

The Hidden Mystery

With the opening of the Gospel Age there comes to view a feature of God's plan of salvation that had been previously hidden, and is therefore spoken of as a mystery hidden from past ages and generations, but now made manifest to the saints. (Col. 1:26) It can now be seen that before the fulfilment of the Abrahamic Covenant—the blessing of all the families of the earth—can take place, another work accomplished by means of the preaching of the Gospel "in all the world for a witness" must go forward to a successful completion; namely, that of taking out from the Gentiles a people for his name.—Acts 15:14

These "people," thus taken out, are but a little flock, consecrated to God, and acceptable to him through Jesus Christ. They are begotten of the Holy Spirit, and become new creatures in Christ Jesus, members of Christ, and heirs with him of an incorruptible, heavenly inheritance, having been justified by faith, thus giving them access into this grace wherein they now stand—membership in the body of Christ.—Rom. 5:1, 2; 12:1

The Mystery Disclosed

In Galatians 4:22-24 Paul partially opens up this mystery. He says, "Abraham had two sons, the one by a bondmaid [Hagar], the other by a freewoman [Sarah], . . . which things are an allegory: for these [two women] are [typical of] two covenants." One covenant was inaugurated at Sinai and typified by Hagar, and the other typified by Sarah, which during the Gospel Age has been bringing forth the spiritual seed typified by Isaac. Paul says, "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) "So then, brethren, we are not children of the bondwoman, but of the free"; that is, we are children of the covenant typified by Sarah.—Gal. 4:31

When Isaac, the child of promise, was born, Hagar and her son Ishmael were cast out of the

family. (Gen. 21:10-13; Gal. 4:30, 31) So when the head of the church appeared, followed by other members being gathered to him, those of the Law Covenant [and its children, Israel after the flesh] were cast out from divine favour, until the true seed, Christ and the church, typified by Isaac, should all be found, developed, and perfected. (Gal. 4:28) This is the seed which is to bless all the families of the earth. (Gal. 3:29) Thus we see how the two sons, Isaac and Ishmael, typify the two classes God has been developing down through the ages: the one class developed under the original covenant spoken to Abraham, and the other under the Law Covenant, these two covenants being represented by the two mothers, Sarah and Hagar.—Gal. 4:24

(3) The New Covenant

It is interesting to note that after the death of Sarah, Abraham took a third wife, Keturah, and by her had six sons (Gen. 24:67; 25:1, 2). In harmony with these typical pictures, the Scriptures clearly show that following the gathering out from the world of the true church typified by Isaac, God is to make, and associate with himself, a New Covenant to be made with the house of Israel, and the house of Judah. (Jer. 31:31) We have seen that

the mothers of the two sons, Ishmael and Isaac, are used to represent the two covenants under which natural Israel and spiritual Israel (the church of the Gospel Age) are developed; namely, the original covenant made with Abraham, and the Law Covenant made with Israel through Moses its mediator, four hundred and thirty years later.—Gen. 17:1-9; Gal. 3:17

So, Abraham's third wife, Keturah, by whom he had six sons, would perhaps appropriately represent the third great covenant arrangement brought to our attention in Scripture; namely, the New Covenant which follows the completion of the church, and is to be made with the house of Israel, and with the house of Judah. (Jer. 31:31) "This is my covenant unto them, when I shall take away their sins."—Rom. 11:26, 27

Our Lord's words to his disciples when he offered them his cup to drink suggest an important reason for the delay in inaugurating the New Covenant. He said: "Drink ye all of it: for this [cup] is [represents] my blood of the New Covenant, which is shed for many unto remission of sins." (Matt. 26:27, 29, R. V.) This glorious invitation for the footstep followers of Jesus to drink of his cup of experiences has

been going forth already for more than nineteen centuries. The invitation will continue to go out until the "seed of Abraham" is completed; hence the seeming delay in the blessing of all mankind.

Under the New Covenant we are shown man's sins being taken away. (Jer. 31:34; Heb. 9:22) It is also by means of the New Covenant that the great promise made to Abraham will be fulfilled, and all the families of the earth will be blessed. The church is given the privilege of participating in the "blood," the sacrifice, which is to seal the New Covenant, to make it operative—a great truth emphasized by many scriptures. Through the merit of Christ, Jesus' followers have the privilege of presenting their bodies a living sacrifice, being "planted in the likeness of his death," and in this way being prepared to share as a part of the promised seed of Abraham in the work of blessing all the families of the earth under the New Covenant, the gracious work beginning—as Paul tells us—with the nation of Israel.—Rom. 11:26, 27; Gal. 3:29

The Law of Heredity to Cease

Today we are all witnesses of the truth of the prophet's words, "The fathers have eaten sour grapes [the sour grapes of sin],

and the children's teeth are set on edge." (Ezek. 18:2) But with the operation of the New Covenant the law of heredity will cease, and "in those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies in that day, the Day of Messiah, the millennial day] shall die for his own iniquity: every man that eateth the sour grape [of sin], his teeth [and no one else's] shall be set on edge."—Jer. 31:29, 30

These New Covenant blessings, we are thankful to know, are not only for those who will be living in the opening period of Messiah's kingdom. All the families of the earth are to be blessed during these "times of restitution." (Acts 3:19-21) "The earth hath he given to the children of men." (Ps. 115:16) In this gracious work of salvation, we see the result of the blood of the New Covenant "shed for many for the remission of sins."—Matt. 26:28

It is therefore the true church of Christ [Head and body], the promised "seed" (Gal. 3:29), that is to have the privilege of blessing all the families of the earth during the period of the messianic kingdom. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;

but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2, 3) May we continue to "lay aside every

weight, . . . and let us run with patience the race that is set before us, looking unto Jesus the Author [margin, or, **beginner**] and Finisher of our faith."—Heb. 12: 1, 2

BRITISH SPEAKERS' APPOINTMENTS

CHANGE OF ADDRESS: 98 Seel Street office, Liverpool, now closed. Subscriptions and literature, address: 70 Station Road, Gidea Park, Romford, Essex. Pilgrim service and tape recordings on loan, address: 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE		Londonderry	17-19
Latchford	Sept. 12	Lincoln	Oct. 3
		Ipswich	10
J. H. MURRAY		W. F. READER	
Dewsbury	Sept. 5	Latchford	Oct. 10
Belfast	11, 12		
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THE DAWN 70 Station Road Gidea Park Romford, Essex

Portrush Tenth Annual Convention

June 5-7, 1965

ONCE again in our gracious Heavenly Father's providence we were privileged to spend the Whitsun holiday season in spiritual fellowship and happy association at Portrush, Northern Ireland, by invitation of our brethren in that corner of the harvest field. The Portrush Convention is to very many of the Lord's people both an altar and a milestone in their pilgrim journey, and there was on this occasion a widespread feeling of thankful remembrance of the many blessings received during a decade of convention gatherings in this pretty little watering-place high up on the northern coast of the Emerald Isle. Many who experienced the joys of fellowship at Portrush in past years have finished their course, and we rejoice for them. Those who remain have cause year by year to pay well-deserved tribute to the loving hospitality of our Irish brethren, who labour so devotedly to ensure that the gathering shall bring a full measure of blessing both spiritually and temporally to all who are privileged to attend.

This 1965 convention was made the more enjoyable and profitable by the presence of Brother and Sister E. G. Lorenz of Los Angeles, California, U. S. A., and Brother and Sister N. J. Hiam, of Auckland, New Zealand. We also enjoyed the fellowship of Sister Hayford and Brother Forest Hayford of Detroit, Michigan, U. S. A., who were in Britain on a prolonged stay, and were already known to many of us in England. As usual, brethren came from all parts of Britain, and from Southern Ireland, to swell the gathering, which again reached a total of some sixty-five. Each one brought some offering of loving devo-

tion and willing co-operation in an endeavour to make this the best Portrush Convention yet, and from the measure of appreciation shown on all hands, it was undoubtedly a time of exceptional outpouring of our Father's bounty in the feast provided.

A Preliminary Foretaste

The convention proper was scheduled to commence on Saturday, the 5th of June, but those who had arrived before that date decided to redeem the time by arranging a Scripture study for Friday evening at which the first four verses of Revelation, chapter 7, were discussed with much interest and considerable spiritual profit.

It is the invariable custom at Portrush to begin the convention with tea together, and at 5 p.m. on Saturday, the 5th of June, we enjoyed the hospitality of our Irish friends in this respect, making it an occasion for general fellowship during which old associations were renewed and new ones made in that spirit of happy mingling which is characteristic of the Lord's people.

A large room in the hotel had been set aside for the convention meetings, and here, overlooking the sea, we gathered after tea for the opening session. Brother T. R. Lang, of the Londonderry Ecclesia, invited us to join in singing the convention theme hymn, "The Saviour of the World," set to the "Londonderry Air," a traditional Irish tune which certainly matched this simple act of praise.

"I cannot tell how all the lands shall worship,
When at his bidding, every storm is stilled;
Or who can say how great the jubilation
When all the hearts of men with love are filled.
But this I know, the skies will thrill with rapture,
And myriad, myriad human voices sing,
And earth to heaven, and heaven to earth will answer
At last, the Saviour, Saviour of the world is KING!"

Following prayer, Brother Lang, on behalf of the Irish brethren, extended a very warm welcome to all who had travelled from near and far to attend the convention. Year by year the cry went out, "Come over and help us" in Portrush, and always the dear brethren came to bring and to receive the blessings of true fellowship, sharing in the joy of worship and praise such as can only be known by those who worship Him in spirit and in truth. "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1) "We," said Brother Lang, "had come to the house of the Lord, and our Heavenly Father was waiting to shower upon us his rich blessings. It was for us in return to give ourselves wholly to him in a spirit of full and loving submission, and in this spirit to partake with thankful hearts of the food which he had provided."

The Living Word

The first discourse of the convention was entitled, "Our Living Faith in the Living Word of the Living God," in which emphasis was laid on the operative word, **living**. We live in a world that is dead in trespasses and sin, a world of dead hopes and aspirations, dead religions and dead gods. The materialist presents his theories of evolution to prove that man has no need of God, but our faith is based on well-grounded assurance and conviction [settled belief] of the reality of things we do not see (Heb. 11:1)—the works of God and the Word of God, and through these, under the guidance of the Holy Spirit, we know our Heavenly Father as the **living** God.

The faith of the apostles and the Early Church was a **living** faith in things they had seen and heard. Holy men of old were moved, or borne along, by the Holy Spirit—their faith was **living**, vital. So with us. The things we know concerning our Father's purposes are revealed by his Spirit, and confirmed by the signs around us. The "eyes of our understanding" (Eph. 1:18) are enlightened through the living Word; our Lord himself as the Logos, or mouthpiece of God was revealed in the written Word which has been passed down to us at this end of the age,

and brought to life by the illuminating power of the Holy Spirit. So our living faith in the living Word points us with certain assurance to the living God.

Light from New Zealand

The Sunday sessions opened with the "manna" reading and comments, after which Brother N. J. Hiam, from New Zealand, spoke on "The Light of Life," basing his thoughts on II Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We were reminded that God who said, "Let there be light," (Gen. 1:3) is himself the great source of all light. In the contrast between light and darkness is manifest the opposing principle of good and evil. The Shekinah light between the cherubims indicated God's presence with his people Israel. (Psalm 80:1-7) It reminded them of their need of him, and of their need of a Saviour and Deliverer. If this blessing of the light of God's presence was given to Israel through their typical sacrifices, how much more does it come to us through "the light of the knowledge of the glory of God in the face of Jesus Christ"!

"I am the light of the world"; "Ye are the light of the world"! "Let your light so shine. . . ." (John 8:12; Matt. 5:14, 16) These words of our Lord should encourage us to hold forth the Word of truth as a light shining amidst the darkness of the world given to sin and iniquity. The dark ages of the great apostasy dimmed the light but could not extinguish it, and with the coming of printing the Bible went out to carry the light of truth to ever-increasing numbers of seekers who had hitherto been denied it. The increased light which has come to the Lord's people at this time of his return has brought joy and renewed hope to the hearts of all those who now cry, "Behold, the Bridegroom!" (Matt. 25:6, R. V., Diag.) The call, "Come out of her, my people" (Rev. 18:4), has resulted in the separation of wheat from tares, and has led to a deeper realization of the great work of this "day of the Lord" which marks

his presence and the end of the age. So, as the light shines more and more clearly, we can, with thankful hearts, echo the hymn of the past, "Lord, plant my feet on higher ground."

Brother Hiam's discourse was followed by a stimulating message under the title, "Preaching Jesus," in which our attention was directed to the incident in Philip's ministry when he was guided to preach to the eunuch who was in his chariot reading aloud from the Book of Isaiah. This man was a negro, and was a very important man in his country, where he held an office equivalent to our Chancellor of the Exchequer. Philip's enquiry, "Understandest thou what thou readest?" (Acts 8:30) was met with an invitation to join him in the chariot—"in modern parlance," said the brother, "the eunuch offered Philip a lift." Philip made very good use of the opportunity to preach Jesus, with the result that this great man was led to conviction, conversion, and finally baptism.—Acts 8:37

We are living in the day of God's wrath, and the nations are being assembled before the bar of divine justice. The sixth vial has already done its work, and the consequences of the outpouring of the seventh vial are in evidence in the symbolic thunderings and lightnings and earthquakes which are shaking the world today, and which will finally result in a complete sweep of the Adversary's evil reign. To the Lord's people it is given to know the import of these things, and we are thankful that the healing of the nations will at last come after Armageddon has done its work.

The great dynamic centre of the divine plan is the cross of Christ—a risen, ascended and glorified Lord who has promised his followers that he will be with them "day by day." (Matt. 28:20, **Weymouth**) His return to establish his kingdom has not been delayed, despite the skepticism of some who cry, "Where is the promise of his presence?" (II Pet. 3:4, **Diaglott**) In God's dealings with his people Israel we see the divine index finger tracing his great purpose with certain accuracy, and the evidence given to us through chronology and signs strengthens our faith and hope in the imminent establishment of the new heavens

and new earth for which our Lord taught us to pray, "Thy kingdom come."—Matt. 6:10

Testimony Meeting

A full Sunday afternoon session of one and one-half hours had been set aside for prayer, praise, and testimony, and some may have wondered whether this allocation of time was not overgenerous. It soon became apparent, however, that there was no cause for worry in this respect, for testimonies to the Lord's grace and goodness flowed fast and freely, and the session proved to be a time of very rich blessing to all. The words of the Psalmist were undoubtedly reflected in the spirit of this happy session—"O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so. . . ."—Ps. 107:1, 2

After tea and general fellowship, we gathered again for the ministry of the Word, this time by one of our Irish brethren who spoke on "The Coat that Joseph Wore." Our attention was drawn to four coats mentioned in Scripture, Joseph's coat of sonship (Gen. 37:3); the coat of scandal, involving Potiphar's wife (Gen. 39:17, 18); the prison garment, a coat of suffering (Gen. 41:14); and Joseph's coat of sovereignty.—Gen. 41:41, 42

The church has received from the Heavenly Father a gift in the coat of sonship, a coat of many pieces, or members, each one dependent upon the other—"By one spirit are we all baptized into one body." (I Cor. 12:13) All the pieces of this coat are necessary, for God hath set the members in the body as it pleases him. Joseph's coat of many colours, or pieces (**margin**), caught the eye. So should we, as members of the body, give witness to our Heavenly Father and his truth. As Joseph suffered because of his coat, so must we suffer as part of the coat of sonship. No price is mentioned for Joseph's coat, but the "coat" of which we are a part cost our Heavenly Father his only begotten Son. As in the East all brides are purchased, so the bride of Christ was purchased with his precious blood—"Ye are bought with a price." (I Cor. 6:20; 7:23) When Joseph

was sold into Egypt his coat was left in the hands of wicked brothers who used it to deceive their father; but although our Lord, when he went away, left his coat, his church in the world, that coat has always remained a precious possession from the Father. As the coat of Joseph was marked with blood, so on us the blood can plainly be seen if we are faithful to him. Thus all will take knowledge of us that we have been with Jesus, and learned of him.

"Comfort" Ye My People"—Isa. 40:1

Following our study of the coats we were taken, for the last discourse of the session, to a most helpful consideration of our privileges as "Sons of Consolation." Like Barnabas, we should be encouragers of our brethren, sons of exhortation and consolation. Only Caleb and Joshua, among the spies that were sent into Canaan, came back with good reports to encourage their brethren. The others were discouragers, and were slain because of their lack of faith. Paul, in his ministry, kept back nothing that was profitable for his brethren; he was a comforter, a son of consolation to them. We need comforters in Zion! Let there be ever-increasing numbers of comforters in Zion like Paul and Barnabas.

Those who live after the flesh need rebuke, but the true children of God need sympathy and comfort, as our Lord knew full well when he said, "I will pray the Father, and he shall give you another Comforter. . . . I will not leave you comfortless [margin, or, **orphans**]." (John 14:16, 18) He went into the presence of God and laid down the price of his perfect humanity which made full provision for the comfort and strengthening of those who were to follow him. And what grand provision has been made for the comfort of the Lord's people in this our day!

Paul exhorted the brethren with words of comfort when he wrote, "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation." (I Thess. 5:8) Again in Ephesians 6:11-18 we have

great comfort in the apostle's words. Many prayers have ascended for this convention that it may be a means of bringing comfort to us all, and that we may, as a result, have an increasing measure of love and sympathy in our hearts for one another. After the pattern of our Lord, having been comforted, we should ourselves become comforters. In writing to the Corinthians (II Cor. 1:3-7) the Apostle Paul uses the words "comfort," "comforted," "comforteth," and "consolation" no less than ten times.

It is not for us to break men's hearts, but to comfort them. How wonderful are the words of the Prophet Jeremiah: (31:15, 16) "Rachel weeping for her children refused to be comforted . . . refrain thy voice from weeping . . . for . . . they shall come again from the land of the enemy." Yes, there is hope for all who are bereaved in our Lord's great work of sacrifice; and through unity of spirit and in love for one another is to be found comfort and peace for the Lord's people in these days of testing.

The Sunday sessions closed with a showing of the film, "World's Dilemma, God's Remedy." The film was preceded by a short introduction by Brother Lorenz, and afterwards the brethren assembled for light refreshments and further fellowship, to bring to an end a very happy and full day of worship and praise.

Baptismal Service

Monday's meetings opened with an immersion service held at a nearby swimming pool. Two dear ones, a sister from Scotland, and a brother from Southern Ireland, symbolized their consecration to the Lord, and a very beautiful and moving service was fully attended. The sacred joy which marked this act of consecration was specially referred to by the brother presiding, who described this as a day to be remembered with joy and thanksgiving by those directly concerned and by all who were privileged to attend. During the actual immersion, the friends sang a number of well-loved hymns expressing the spirit of

consecration and devotion which had been very beautifully brought home to us all by the words of encouragement and exhortation given to those who took part.

Following the baptismal service, we returned to the convention room to hear a discourse on I Samuel 12:20-24, in which the speaker gave particular attention to the significant word, "consider." "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." God has indeed richly blessed us with a wonderful knowledge of his truth, and we do well to pause and consider the great things he has done for us lest we become discouraged.

We are exhorted to consider natural things, such as the ravens and the lilies of the field; also, we should consider God's care over his great creative works; how large a conception is revealed in the heavens of the divine character, his wisdom, and his power. David's consideration of the heavens was not related to spiritual things, yet how wonderful a revelation it was to him. We are so much more blessed with the knowledge granted to us of those things which pertain to the Spirit, and as we consider the Apostle and High Priest of our profession, Christ Jesus, his faithfulness, long-suffering, sympathy and love, we are encouraged to try to be more like him, and to realise that the trials and testings which he had to bear are necessary for us in order to prove our faithfulness unto death.

It is important that we should realise how great is the responsibility we have towards each other in understanding and sympathy, in order that we may cover the imperfections of the flesh and help one another along the way. Our Lord was continually giving, and in these last days he is giving us meat in due season. Let us not forsake the assembling of ourselves together; let us make special effort to this end; waiting upon the Lord at every opportunity, and thereby proving our loyalty and fidelity to him. We must go forward, enduring hardness as good soldiers of Jesus Christ; and as we consider him, so we shall be more and more inspired with the greatness and the love of our Heavenly Father.

The Closing Session

Following lunch, we came to the closing session of the convention, at which Brother Lorenz was scheduled to address us. He spoke on "The Drama of the Tabernacle" and presented an inspiring picture of the tabernacle in the wilderness as a reflection of the relationship of the church to the Lord and the Heavenly Father in the great divine purpose. Away back, formed in the mind of God, was his great plan for man's salvation. In due time he began to reveal it to his children, and now, through the guidance of the Holy Spirit, those things become increasingly precious.

Brother Lorenz took us step by step through the tabernacle, pointing to the significance of the court and its furnishings; and in the holy the table of shewbread, the golden candlestick, and the altar of incense; and in the most holy, the ark of the covenant, Aaron's rod that budded, the pot of manna, and the tables of the Law, associated in this connection with the ultimate reward of immortality which comes to those who pass through these tabernacle experiences, and by their faithfulness unto death come into the very presence of God to receive their reward of association with their Lord and Head as the great High Priest of the future through whom the world will be brought back into harmony with God.

It would be quite impossible to give even an outline summary of this very fascinating discourse in the space at our disposal, but it can be said that all who heard this somewhat unusual presentation of tabernacle teachings were deeply impressed with the depth of spiritual significance represented in Brother Lorenz's ministry, and were undoubtedly provided with "food for thought" in subsequent contemplation of the views expressed.

The convention closed with tea and general fellowship, after which an extra spiritual "meal" was provided by Brother Lorenz, who took us through some deep and thought-provoking spiritual unfoldings in a discourse which he entitled, "The Lord's Parted Garments."—John 19:14-24

So ended another Portrush Convention. It was a time of blessed fellowship and spiritual communion, an altar of sacrifice to our gracious Heavenly Father's praise, and yet another milestone on our pilgrim journey. The singing, the prayers, the testimonies, and the ministering were finished, but the memories remained in all our hearts as we went our ways, thankful to our dear Lord and to our gracious Heavenly Father for their great goodness in bringing us together for these few happy days into the banqueting house, and there unfurling a "banner of love" which brought home to each one the true import of the promise that where we gather in his name, our Lord is indeed there, and that to bless.

AGAIN AVAILABLE

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THE DAWN East Rutherford New Jersey 07073

CHRISTIAN SUFFERING

Why does God so severely test those who are really trying to serve him?

IT IS true that God subjects his children to chastening. It is also true that there is a good reason for doing so. He permitted even our Lord to suffer many things during his earthly sojourn. If we can understand why he permitted our Master to suffer, it will help us to know why we also must have trials and temptations. Concerning him it is written, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Again, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:17, 18

These texts are so self-explanatory as to need no comment. We thank God daily that we do have a merciful and faithful High Priest who has been "touched with the feeling of our infirmities." (Heb. 4:15) We know that his mercy toward us is greater

and more sympathetic because of the sufferings which he endured throughout his life and ministry. In the providences of God, those who are now chosen to be "joint-heirs with Christ" will, during the kingdom reign, have the opportunity to be merciful to those of the world who have been erring and out of the way, for, "Do ye not know that the saints shall judge the world?" (Rom. 8:17; I Cor. 6:2) Therefore, temptation and suffering must come to every Christian that he might be merciful in his future work of assisting the Lord in the kingdom.

Immortality is given to but a few. Our Lord proved his worthiness by loyalty under test, and in his resurrection was rewarded by the gift of inherent life—immortality. So also we, by "patient continuance in well-doing seek for glory and honor and immortality." (Rom. 2:7) A ship's seaworthiness is not proven by calm weather, but by the storms of the sea; and a Christian's worthiness to live and reign with Christ likewise is tested by the storms of life. "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3; Heb. 12:5-8

Had we the ability to choose our own life's experiences, none would have the wisdom to choose aright; but those who have undergone the trial of their faith know that all things work together for their good, and for their perfecting as new creatures in Christ Jesus. (Rom. 8:28; II Cor. 5:16, 17) How beautifully is this expressed by the apostle in Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It requires faith and consecration to be submissive to all the providences of God.

Cause of Afflictions

I have been told by many good religious people that my baby, who is mentally retarded, was thus born as a punishment from God for some sin committed by either my husband or myself. Can this be true?

WE DO not think so! It is quite unlikely that God would punish either you or your husband without revealing the specific reason for it. In John 9:2 we find Jesus' disciples asking him a question similar to yours. Concerning a man born blind, they inquired, "Who did sin, this man or his parents, that he was born blind?" Jesus' reply to this question was,

"Neither hath this man sinned, nor his parents."

The immediate cause of specific human ailments is due to things for which we as individuals may or may not be responsible. However, the original cause of all human imperfection must be understood if we are to comprehend why sickness and death afflict us. That cause, of course, is sin—adamic sin. Through the disobedience of Adam the entire human race has been alienated from God; and we have all been born more or less imperfect both mentally and physically, so that we have to struggle against retarding handicaps throughout our entire span of life.

The value of this human suffering is not apparent until we learn of God's plan of redemption whereby man will be restored to perfection, and, having experienced the result of sin, will rejoice in the opportunity to obey the laws of God and enjoy the communion and fellowship provided through Jesus Christ.

The full value of the permission of evil will not be appreciated until the afflictions and imperfections of both young and old are removed during the thousand years of Christ's reign. Then they will view their experiences during the dark night of sin and death in a light that will greatly enhance for them the joys of eternity.

LETTERS OF APPRECIATION

Appreciates Recorded Lectures

"Dear Brethren: Warm Christian greetings to you all! I wish to thank you so very much for The Dawn Tape Recorded lectures which are proving a wonderful help to me in my isolation, particularly since my reading has now to be very limited due to cataracts on both eyes. The lecture on "Peace" to which I have listened several times, came at the exact moment when I most needed it. I remember you in my prayers, and trust the work you are doing will bring as much joy and blessing to you as to those of us who listen. Yours in Christ."—Wales

Given Hope

"Gentlemen: I want to thank you personally, from the heart, for your wonderful letter to me concerning my questions at the death of my little son. It is wonderful to know that, through Jesus, I will see my son again. I will pray that your program on television will continue, for I am sure that you have the real answers that so many people are seeking. I watch it every Sunday morning."—New York

Will Continue to Study

"Dear Brethren in Christ: Herewith enclosed is my own subscription to The Dawn Magazine, and the two trial subscriptions you sug-

gested. If I tried to pay for The Dawn Magazine what it has really been worth to me, I would not have enough money to do it. And this is also true of the various books, tracts, etc., which I have received from Dawn Publications. My life has become quite different on account of them. They have been a wonderful help to me in making a cover to cover study of the Bible itself, and that study I shall continue as long as I am mentally able, and with the continued assistance of The Dawn."—Indiana

Learning the Truth

"Your booklet 'Hope,' in Spanish, reached my hands. Studying it I have been able to appreciate many things that have not been taught to us, and that the religion we have professed has hidden from us, teaching instead the immortality of the soul and other false things."—Argentina

Appreciates "The Unknown God" Film

"Sirs: After watching the very wonderful film, 'The Unknown God,' I would like to say thanks. It is a most wonderful film. On this Saturday night the film will be shown again, here in my home to our Sunday School class. Would you please send me the free literature that was spoken of in the film. I would like the lessons to use in our Ladies Missionary Society. I am the program chairman."—Missouri

Crushed

"Gentlemen: One month ago my husband and I were crushed by the death of our infant son. I wish to express my deepest gratitude to you for sending us your booklet, 'Hope.' It has deepened my knowledge and understanding of death, and in so doing has brought great comfort to me. Please send me the book, 'God and Reason', as I am anxious to learn more about God's love and his plans for mankind."—Florida

Now Free

"Dear Friends of The Dawn: I received the booklet you sent me some time ago. I have read it and enjoyed it. I appreciate the truth it holds forth. Since separating ourselves from the church organization, and studying the Scriptures—going back to the original Greek

and Hebrew—we find many problems solved. Yet we are convinced that we have only scratched the surface. There are depths in God's Word which the human mind cannot take in, and only those who have God's Spirit are able to comprehend. So we praise God for the little he has revealed to us. Now we are free. We have no church to defend. We are out to uphold, cherish, and live by the Holy Scriptures. This brings great joy, so thank you for your interest in us."—Louisiana

The Truth Through TV

"Dear Brethren: Enclosed is a donation to help spread the 'good news.' I was introduced to The Dawn by TV a little more than four years ago, following the death of a son. Now I can say that in deed and in truth I have been brought out of darkness into the dawn of light and understanding. God bless you."—Virginia

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 2—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Peter 1:22 (Z. '03-207 Hymn 312A)

SEPTEMBER 9—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."—Philippians 2:15, 16 (Z. '03-358 Hymn 45)

SEPTEMBER 16—"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm 29:11 (Z. '96-163 Hymn 128)

SEPTEMBER 23—"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3 (Z. '03-423 Hymn 154)

SEPTEMBER 30—"The love of Christ constraineth us."—II Corinthians 5:14 (Z. '03-55, 58 Hymn 44)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

H. E. ANDERSON		Grand Rapids, Mich.	11	Los Angeles, Calif., Area	
Paterson, N. J.	Sept. 19	Saginaw, Mich.	12, 13		7-12
SAM BAKER		Detroit, Mich.	15	Bakersfield, Calif.	13
London, Ont.	Sept. 1	Toledo, Ohio	16	Fresno, Calif.	15
Chatham, Ont.	2	Akron, Ohio	17	Stockton, Calif.	17
Saginaw, Mich.	4-6	Cleveland, Ohio	18	San Francisco, Calif.	19
Grand Rapids, Mich.	7, 8	Buffalo, N. Y.	19	Sacramento, Calif.	22, 23
Jackson, Mich.	9, 10	Tonawanda, N. Y.	20	Antioch, Calif.	25, 26
Toledo, Ohio	11, 12	Rochester, N. Y.	22	Chico, Calif.	28, 29
Piqua, Ohio	13	Rutherford, N. J.	23	M. C. MITCHELL	
Columbus, Ohio	14	New York, N. Y.	29	New Haven, Conn.	Sept. 12
Steubenville, Ohio	15	New York, N. Y.	Sept. 4-6	Waterbury, Conn.	12
Akron, Ohio	16	West Newton, Pa.	8	D. J. MOREHOUSE	
Elyria, Ohio	17	Pittsburgh, Pa.	9	Seattle, Wash.	Sept. 4-6
Cleveland, Ohio	18, 19	St. Louis, Mo.	12	Vancouver, B. C.	7
Buffalo, N. Y.	20	Kansas City, Mo.	14	Bellingham, Wash.	8
Tonawanda, N. Y.	21	St. Joseph, Mo.	Sept. 15	Portland, Oreg.	9
Rochester, N. Y.	22	Grand Island, Nebr.	19	Los Angeles, Calif.	12
Syracuse, N. Y.	23	Bosler, Wyo.	20	Phoenix, Ariz.	14
Albany, N. Y.	24	Seattle, Wash.	24	Wausau, Wis.	26
Boston, Mass.	25, 26	Langley, B. C.	26, 27	RICHARD SURACI	
Somersworth, N. H.	27, 28	Victoria, B. C.	28-30	New London, Conn.	
New Bedford, Mass.	29, 30	THOMAS HICKS			Sept. 19
OTIS R. BARRALL		Allentown, Pa.	Sept. 26	STEPHEN SURACI	
Catawissa, Pa.	Sept. 19	G. M. JEUCK		Wallingford, Conn.	
DAVID A. BRUCE		Hartford, Conn.	Sept. 26		Sept. 26
Boston, Mass.	Aug. 25	A. H. KRUMPOLT		FRANK J. WEBBER	
Waterbury, Conn.	29	Baltimore, Md.	Sept. 12	Salem, Oreg.	Sept. 1
Rutherford, N. J.	Sept. 1	Philadelphia, Pa.	12	Portland, Oreg.	2
New York, N. Y.	4-6	R. J. KRUPA		Seattle, Wash.	Sept. 4-6
O. D. DEIFER		Pittsburgh, Pa.	Sept. 26	Tacoma, Wash.	7
Pottstown, Pa.	Sept. 12	L. P. LOOMIS		Onalaska, Wash.	8
N. J. HIAM		Washington, D. C.	Sept. 26	C. R. WEIDA	
Chicago, Ill.	Aug. 8	J. Y. MAC AULAY		Gettysburg, Pa.	Sept. 18
Gary, Ind.	9	San Diego, Calif.	Sept. 4-6	York, Pa.	19
Jackson, Mich.	10				

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS Connellsville, Pa. Sept. 19	LEONARD JEZUIT Covert, Mich. Sept. 19	HARRY PASSIOS Duquesne, Pa. Sept. 5
CHARLES M. CHUPA Chatham, Ont. Sept. 19	DANIEL KAZIAK Adrian, Mich. Sept. 19	R. SEKLEMIAN Fresno, Calif. Sept. 12
BRUNO HACK Saginaw, Mich. Sept. 26	ADAM MISKAWITZ Beloit, Wis. Sept. 19	GEORGE TABAC St. Louis, Mo. Sept. 19
JOSEPH FENCHAK, JR. Connellsville, Pa. Sept. 5 Duquesne, Pa. 19	FRANK NIEMCZAK London, Ont. Sept. 12	J. I. VAN HORNE East Liverpool, Ohio Sept. 12

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Hebrews 10:24, 25

LIFE BEYOND THE GRAVE

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"FRANK AND ERNEST"

WJRZ-970 kc., 9:30 A. M.

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OCTOBER TOPIC: On October 17, the "Frank and Ernest" topic will be, "The Bible Versus Evolution." This is a subject of lively interest among a great many people. We trust that the friends will do all they can to call attention to it, and thus help to build a larger radio audience to hear this presentation of truth. Special circulars will be available for general distribution, and you are invited to order as many of these as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey. 07073

CONVENTIONS

MINNEAPOLIS, MINN., Sept. 4-6—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn. 55328.

NEW YORK, N.Y., Sept. 4-6—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N.J.

SAGINAW, MICH., Sept. 4-6—YWCA, 215 S. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

SAN DIEGO, CALIF., Sept. 4-6—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 4-6—Norway Center, 300 Third Ave., W. Mrs. John R. Keith, 22515 95th Place W., Edmonds, Wash. 98020.

COLUMBUS, OHIO, Sept. 12—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

LONDON, ONT., Sept. 19—Mr. Clayton Campbell, 1218 Hamilton Rd., Box 75.

ANTIOCH, CALIF., Sept. 25, 26—I.D.E.S. Hall, Tenth St. at City Park. Mrs. Rose Knockaert, 3832 Larkspur Dr., Concord, Calif. 94521.

PITTSBURGH, PA., Sept. 25, 26—The Malta Temple, 100 West North Ave. North Side. Mr. Carl S. Boughton, 126 Slater Dr., Pittsburgh, Pa. 15236.

CHICAGO, ILL., Sept. 26—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill.

DETROIT, MICH., Sept. 26—McGregor Memorial Bldg., Second Blvd. and West Ferry. Mr. L. W. Zbik, 8946 Sorrento St.

BUFFALO, N.Y. Oct. 2, 3—Sweet Home Masonic Hall, 641 Sweet Home Road. Mr. Stanley Koszka, 670 Union Road, West Seneca, N.Y. 14224

AGAWAM, MASS., Oct. 3—Benjamin Phelps School, Main and School Streets. Mrs. L. Kwiat, 511 Shoemaker Lane, Agawam, Mass. 01001.

CONNELLSVILLE, PA., Oct. 3—Laurelview Christian Training Center, west of Somerset Co., near New Centerville. Mrs. Raymond Siesky, R.F.D. 2, Box 497, Connelville, Pa. 15425.

PIQUA, OHIO, Oct. 3—YWCA, 418 N. Wayne St. Mrs. Eva Peddemors, 222 Walker St.

GRAND RAPIDS, MICH., Oct. 9, 10

ST. LOUIS, MO., Oct. 9, 10

SAN LUIS OBISPO, CALIF., Oct. 9, 10

STATEN ISLAND, N.Y. Oct. 10

CINCINNATI, OHIO, Oct. 16, 17

PHOENIXVILLE, PA., Oct. 31

PORTLAND, OREG., Nov. 6, 7

WACO, TEX., Nov. 13, 14



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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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