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Highlights of DAWN

Morality Outmoded?

“Behold, the Lord [Jehovah] maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth . . . is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.”
—Isa. 24:1-6

“WHAT’S Happening to American Morality?” That question was recently posed by a writer in a prominent weekly news magazine. The article goes on to say that the increased violence, permissiveness, cheating, and corruption are signs of new trends in human behavior, and it suggests, ominously, that even greater changes may be expected in the future. Indeed, the writer speaks of the changing standards of modern morality that have lately invaded all walks of life as a tidal wave.

Watergate, with its overspreading corruption, illegal wire tapping, cheap lies, dirty tricks, and presidential disgrace, probably epitomized the current trend as well as any single situation could do. But iniquitous as it was, it did not represent the extreme of the growing condition—it merely marked another stage in the previously existing downward course of immorality. But the shock of Watergate on the national conscience was considerably dulled by the fact that for a long time now the public mind has been battered with

increasing instances of misdeeds in places high and low, and in and out of public life.

Governmental Wrongdoing

Writer Meg Greenfield in a recent article in Newsweek also called attention to this condition of national moral apathy. She notes that Washington awaited with much concern the results of "the Church Committee's disclosure of CIA assassination attempts against foreign leaders and its public hearings on the FBI's campaign against Martin Luther King and others." When the report was finally released, Greenfield states, the depravities that it revealed exceeded even what was feared. "And yet," she tells us, "the [expected] bomb proved something of a dud. Why?"

She responds to her own question, "Part of the answer no doubt lies in the anesthetizing effect of years of revelation and shock. . . . Washington, by virtue of a seemingly unending flow of such disclosures in the past couple of years, has managed to perform a . . . nationwide lobotomy on the public." The national sensibility to shock has, indeed, become numbed through constant revelations of wrongdoing at every level.

Big Business, Too—and Little People

Nor has big business kept its record clean. One writer points out, "Some of the country's flagship corporations—Exxon, Lockheed, Northrop, Gulf, United Brands, have admitted funneling massive amounts of cash to officials of foreign governments." Simply stated, these payments are common bribes to insure the consummation of sales of their respective products. But this, as with many other forms of dishonesty, is considered acceptable practice in certain areas. "Without it," says The [respected] Financial Times of London, "business simply would not get done!"

The "little man" also manages to commit his share of not so petty crime. Shoplifting is now considered a normal cost

factor by management in retail operations and adds about five percent to the cost of goods bought and paid for by honest shoppers. In certain parts of New York City the store doors must be kept locked for security purposes, and customers are admitted one at a time. Newsweek recently reported that \$100 million worth of goods is stolen every year by fraudulent use of credit cards, while \$450 million in bad checks is passed at grocery stores alone.

Obtaining illegal welfare and public assistance payments, a fruitful and widely practiced device, is made easy. In Maine, for instance, one can apply for state welfare by mail. Other states simply accept social security cards, or library cards, as identification for food stamps. Some months back The Reader's Digest ran an article entitled, "Let's Stop the Unemployment Compensation Rip-Off," wherein the writer pointed out that people have found they can receive substantially as much money by staying home and collecting unemployment benefits as they can by working.

One angry man from Fort Payne, Alabama, says, "People around here I've known over 40 years are out of jobs and they're not looking." Welfare cheaters irritate a policeman from Pleasantville, N.Y. He complains, "There are a lot of people who just don't want to work. They get a free apartment, free food, nice steaks and drive their own Cadillacs."

Even at West Point—and In Sports

At this very moment the prestigious United States Military Academy at West Point, N.Y., is involved "in what could become the largest cheating scandal in West Point's 174-year history," according to Newsweek magazine. This situation arose out of the operation of the honor system of examining the cadets. So many students are involved in the present case that the student body voted a few months back to reduce the penalty that shall hereafter be dealt out to violators of the honor system. Thus, instead of holding to the standard and working to raise the level of conduct of these young men, the standard would seem to be lowered to meet existing levels of behavior.

Cheating even abounds in sports. A conference held at the State University of New York at Brockport concluded that cheating is engaged in "not only by individual athletes, but also by whole teams, by coaches, managers, owners, and even judges." There was a time, and not so long ago, either, when sports were indulged in for pleasure, exercise, and recreation. Nowadays, winning is not merely the principal thing—it seems to be the only thing, and to be attained by whatever means.

The media are so constantly full of news of all of the foregoing kind that it barely causes a ripple in the public consciousness anymore. But now we find that even the grosser forms of immorality having to do with so-called "life-styles"—the formerly unmentionable, yea, unwhisperable forms of degeneracy—are openly defiling our cities, our nation, and the world. From news commentaries available to all who can read, it is evident that the late night fare on cable TV has become especially unsavory. The present guidelines of the high courts provide that that which is presented "must violate a community's standards to be [considered] obscene" and therefore subject to being ruled off the air. In other words, if the standards of the community should be those of Sodom and Gomorrah, then the degradation would have to exceed that of these ancient evil cities before it could be judged objectionable. From what one reads in the public prints, one wonders how far the world is from that condition at the present time. It is doubtless a revealing commentary on our times to learn that this type of broadcast has brought only "a dozen viewer complaints . . . in two years."

Offensive Moving Pictures

Evil as night cable TV is, the movies appear to be worse. At the time of its introduction a mere lifetime back, the modern moving picture machine was hailed as a wonderful new means of instruction and simple entertainment; and, indeed, it has become that. But in the hands of greedy, unprincipled

men it has also become the means of portraying human degeneracy beyond the bounds of decorous discussion. One reviewer of a current movie recently testified, unwittingly, to the decadence of our times when he spoke of the "pervasive eroticism of contemporary culture." Another indication of the direction in which the foul wind is blowing can be seen in the report that the Biograph Theatre, of Chicago, whose specialty was "G-rated" films, is closing up. Nobody wants to see family type films anymore.

The pace and depth of the decline of moral standards and conduct can be gauged by what has happened in this one industry alone. When the word "damn" was first heard in a moving picture theater ("Gone With the Wind"), we are told that the audience reacted "with a sense of mild shock." Now, a mere ten years later, literally anything and everything having to do with the grimy side of human experience and the most intimate human relationships can be seen and heard by approving, swelling audiences. It is a measure of the level to which morality has declined that these conditions are no longer frowned upon by large segments of our population—rather, they are coming more and more to be considered normal and acceptable.

The well-known and brilliant British journalist Malcolm Muggeridge recently said that in his opinion "what is still called Western Civilization is in an advanced stage of decomposition. . . . With the media, especially television, governing all our lives, as they indubitably do, it is easily imaginable that this might happen without our noticing."

He then described a laboratory experiment of which he had read, in which a number of frogs were put into a bowl of water and the water very gradually raised to the boiling point. As a result, they all expired without making any serious attempt to jump out of the bowl. "The frogs are us," suggested Muggeridge, "and the media, by accustoming us to the gradual deterioration of our values and our circumstances, ensure that the boiling point comes upon us unawares."

“Where Is God?”

Many sincere and honest-hearted people wonder why the great God of the universe permits evil and evildoers to prosper. Why does not a righteous God do something about it? The Bible tells us that God will, indeed, do something about it, but that he permits the human race to experience the evil effects of sin (the result of man's own disobedience) for a season, and for a purpose. The Apostle Paul writes in Romans 7:13 that sin has been permitted to continue that man might learn a valuable lesson—that sin “might appear sin.” The Amplified Bible translates this passage, “that . . . sin might be shown up clearly to be sin, that the extreme malignity and immeasurable sinfulness of sin might plainly appear,” and that for man's eternal instruction and benefit.

Man is now, in this present evil world, experiencing the direful result of sin, which is suffering and death. (Rom. 5:12) Satan is the god of this world, and he is still going about “as a roaring lion, . . . seeking whom he may devour,” as is clearly evident from the overspreading iniquity that is defiling the world.—Gal. 1:4; II Cor. 4:4; I Pet. 5:8

The first world, or social arrangement, was destroyed by the Lord in the Flood, because “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. 6:5; II Pet. 3:5,6) Later, Sodom was destroyed by the Lord because there could not be found even ten righteous within the wicked city. (Gen. 18:32; 19:24-29) And now the Lord God tells us that he will also destroy this present evil world, or social order, of which Satan is the god, because of its iniquity.

A God of Justice, Love, Wisdom, Power

The righteous Lord will allow the spread and the dominion of sin to go just so far, and then he will act to bring righteousness and justice to the earth. We read the words of the Prophet Isaiah, “The Lord [Jehovah] shall go forth as a

mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I **have long time holden my peace; I have been still, and refrained myself: now I will cry like a travelling woman; I will destroy and devour at once.**”—Isa. 42:13,14

In another passage, the same prophet tells us that this retribution will come upon the wicked in the day of Jehovah: “Howl ye; for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. . . . And I [Jehovah] will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”—Isa. 13:6,9,11

The Prophet Zephaniah also foretells this great time of trouble to come upon the world because of the prevalence of sin. He writes, “The great day of the Lord [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of [Jehovah’s] wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, **because they have sinned against the Lord:** and their blood shall be poured out as dust, and their flesh as the dung.”—Zeph. 1:14,15,17

This day of Jehovah is described by Jesus also as a time of “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21) It is significant that our Lord mentioned this time of trouble, or great tribulation, along with the increase of iniquity (vice, Emphatic Diaglott), as signs of the end of the world, or age; for thus we see where we are on the stream of time.—Matt. 24:3,12

The Apostle Peter also describes the destruction of this present evil world, or social arrangement, by Jehovah, in "the day of the Lord." He writes, "The day of the Lord [Jehovah, see vs. 12] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Pet. 3:10, 13

New World of Righteousness

Yes, the Lord God will destroy this present evil world, or social order. But after the debris of this great destruction has been cleared away, he will establish his new world, wherein dwelleth righteousness. Peter, of course, picks up this wonderful promise from Isaiah's prophecy, "Behold, I create new heavens and a new earth: and the former [evil world] shall not be remembered, nor come into mind." (Isa. 65:17) By inspiration, the Apostle Peter properly places the establishment of this new righteous order of things as **following** the destruction of the present evil world. He writes, "Nevertheless we, according to his promise, look for [**wait for**, RSV; **look forward to**, NEB] new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

And what a glorious new day that will be for the resurrected world of mankind! In this present evil world, iniquity still abounds. In that glorious new world, when Christ and his church are reigning, wickedness shall be punished and finally abolished, while righteousness and love and justice and mercy shall flourish. Satan shall then be bound. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Satan, the god of this present evil world, is still deceiving the nations and the people; but in that new world to come he will deceive the nations no more.

(Rev. 20:1-3) Hear how joyously the psalmist describes that glorious millennial day:

“Give the king thy judgments, O God, and thy righteousness unto the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”—Ps. 72:1-8



God’s Promise to Abraham

Abraham was a man of great faith. It was this faith and trust in God that caused him to leave his home in Mesopotamia for a new home in Canaan, because God had asked him so to do.—Gen. 12:1-3

It was faith in God that made him willing to take his son Isaac, whom he loved, to Mount Moriah for a sacrifice, because God had instructed him so to do. It was on that occasion that God rewarded his willing obedience, and said that Abraham’s seed would be the source of blessing to all the nations of the earth. This promise of blessing has echoed through both the Old and New Testaments as the hope that

the blessing of life will eventually reach to all the families of the earth.—Gen. 22:1-14

The New Testament tells us that this experience in the life of Abraham was for the purpose of illustrating how God gave up his Son, whom he also loved, that the blessing of life eternal could eventually reach all the families of the earth.

The Apostle Paul, under the inspiration of the Holy Spirit of God, tells us of the true seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ."—Gal. 3:16

The Apostle Paul did not attach importance to the carnal descendants of Abraham. For he included many who are not Abraham's natural children when he wrote, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

Among the many creeds and philosophies of religion is often heard the question, "What is the true Gospel?" God's Word does not leave us in doubt. The Apostle Paul tells us, "The scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) Thus the Gospel, which required the death of Christ as our Redeemer, was first given to Abraham, and is now more fully made known to us who are in Christ Jesus and who are therefore a part of the great seed of blessing. The true church is composed of those who have the faith of Abraham and who are also obedient to God's will. It is these who will live and reign with Christ during the thousand years when his kingdom shall bring man again into full communion with God. This will be the time promised when the great spiritual seed of Abraham will bless "all the willing and obedient of mankind," and when "every knee shall bow and every tongue confess to the glory of God." Then the knowledge of God will fill the earth, as the waters cover the sea. And then all the families of the earth will be blessed, as God promised Abraham.—Rev. 20:6; Isa. 45:23 □

The Spread of the Church

MEMORY SELECTION: "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us."—II Corinthians 5:19-20

SELECTED SCRIPTURE: Acts 1:6-8; II Corinthians 5:16-20

TO RECONCILE means to bring back into harmony and friendship; and in the sense in which it is used in this passage, it carries the thought of being brought back into communion and favor with God. We know that in due time the whole world of mankind will be restored to divine favor. That, the Scriptures inform us, is the eventual and far-reaching objective in the plan of God.

During the present Gospel Age only a few have heard the message of reconciliation and have responded in a favorable way. As they have responded, consecrated their lives in full submission to the divine will, and have become covered with the robe of Christ's righteousness, they experience restoration to divine communion. The footstep followers of our Lord, sometimes spoken of as the bride of Christ, and otherwise

known as the church, are no longer condemned by God's justice as are the remainder of the human race, but are justified by God because of their faith in the sacrifice of Jesus. They are, therefore, reconciled to God through the ransom sacrifice of his only begotten Son, who left his former estate as a spirit being, for the purpose of becoming a perfect man, to die as the corresponding price for father Adam.

The "merit" of Jesus' sacrifice, however, has not been applied for the world of mankind as yet, but has been presented only on behalf of the members of Christ's sacrificial body, the bride of Christ, who have the privilege of sharing in the sin offering during the present age. The followers of our Lord Jesus, in the words of the great Apostle Paul in this week's memory

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selection, become "ambassadors for Christ." They, as ambassadors, are commissioned to spread the glad tidings to others.

This does not mean that the ministry and sacrifice of our Lord Jesus and the devoted lives of consecrated men and women who have lived all through the Gospel Age have been to no avail. To the contrary, the very fact that the world in general has not understood God's arrangements and has, instead, rejected both the message of reconciliation and those who have endeavored to the best of their ability to tell it out, has served to test these consecrated ones and their faith. Our Lord Jesus was tested and proven under adverse circumstances, and those who follow after him are similarly tested—recognizing the arrangement whereby the servant is not above his Master.

In the divine plan there is a period of an entire thousand years in which the world will then have ample opportunity to learn of truth and righteousness and those things that so gladden the hearts of the "hearers" during the present nighttime of sin and death. At that time the merit of Christ's ransom sacrifice will be applied toward Adam's sin and the sins of the whole world of mankind. It will

not be until that future period of a thousand years, called in the Scriptures "times of restitution," that the present message of the church will be understood on a grander scale than many professed Christian people living now realize.

Isaiah, long ago, prophesying of that glorious kingdom of righteousness, describes some of the conditions which will distinguish that future day of blessings. He tells us that "the wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose." (Isa. 35:1) When the curse is lifted, the earth too will rejoice and yield her increase. Then, he continues, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."—vss. 5, 6

Although it is true that the deaf and blind and others who have lost their capabilities will have those faculties restored to them, there is an even deeper meaning in Isaiah's prophecy, in that men will see and hear with mental understanding, and they will praise God by singing aloud. □

Variety of Life-Styles

MEMORY SELECTION: "There are diversities of operations, but it is the same God which worketh all in all."— I Corinthians 12:6

SELECTED SCRIPTURE: Matthew 19:16-30

IN CONSIDERATION of this subject we should note carefully the context from which our memory selection is taken. The Apostle Paul is speaking about the spiritual gifts that were given to the apostles at Pentecost. The importance of this is, of course, that until that time the members of the early church had not yet received of the merit of our Lord Jesus' sacrifice. This occasion indicated their anointing.

Let us hear the apostle on the matter. He says: "Now there are diversities of gifts, but the same Spirit. And there are differences of administration [ministries, margin], but the same Lord. And there are diversities of operations [workings, Diaglott], but it is the same God which worketh all in all." (I Cor. 12:4-6) The point is that although there were many manifestations of the Holy Spirit, it all came from one source. That one source is acknowledged

as God, as Paul so carefully emphasizes.

The question arises as to the need of some special manifestation of the Spirit. Could not their anointing and acceptance have been shown in a less conspicuous manner? There is no doubt that God could have chosen some other method, but his wisdom indicated there was a special need at that time, and Paul explains it, saying, "The manifestation of the Spirit is given to every man to profit withal." (vs. 7) It was "profitable" then that they receive these varying gifts and manifestations of the Spirit in this manner because it caught the attention of both Jews and Gentiles. And to the ones who had received them, they became "signs" of the power of God working in them. It helped establish the early church and inspire it to greater faithfulness and zeal in the Master's service. And to "profit withal" suggests that the whole body was en-

couraged and brought together in a very special way.

Paul then proceeds to enumerate the gifts of the Spirit: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning spirits; to another divers kinds of tongues; to another the interpretation of tongues."—vss. 8-10

For the sake of discussion we may, perhaps, place these gifts into certain categories. The first category would include those things that appeal to the intellect: wisdom for imparting the truth to others, and knowledge in rightly dividing the Word of truth along spiritual lines. The second group pertains to objects of faith. These include the gift of faith, or confidence in God; the gift of healing, which found a special place in the ministry of the early church; the working of miracles, which was the use of extraordinary power and included the raising of the dead on certain occasions, and the gift of prophecy concerning obscure matters relating to the plan of God. The gift of discerning spirits enabled one to discern between the operation of the

divine spirit and that of the great deceiver of mankind, Satan. The third category pertains to matters of speech and includes the ability to speak different languages with no previous training; and the interpretation of tongues, which enabled them to understand what others were saying.

The next question which may arise concerns the matter of gifts of the Spirit at the present time. We must keep in mind the fact that when the Holy Spirit was poured upon the Early Church at Pentecost, it served to complete the miraculous revelation which our Lord Jesus received at Jordan. Therefore Jesus' teachings, together with those of the apostles, completed the divine revelation; these have since been combined as the New Testament scriptures of the Word of God. As there was no further need for that kind of demonstration, it ended when the written record was completed. We, as members of the Lord's body during the present period of the harvest of the Gospel Age, receive of the Spirit of God through a careful study of his Word—the Old and New Testament writings. As we study that Word, we learn to know and understand what his will is concerning our lives, as it is revealed to us by the Holy Spirit of God. □

Storms Within the Church

MEMORY SELECTION: "Jesus answering them began to say, Take heed lest any man deceive you."—Mark 13:5

SELECTED SCRIPTURE: I John 4:1-12

THE circumstances surrounding our memory selection are recorded in the Gospels of Matthew (24th chapter), Mark (13th chapter), and Luke (21st chapter). These teachings, which represent the closing ministry of our Lord Jesus while he was on earth, were his endeavor to prepare the hearts and minds of his disciples for the great change of dispensation that was before them. These teachings are among the most important records that we have concerning the events which were to take place during the Gospel Age. Thus it is that "in the mouth of two or three witnesses shall every word be established."—II Cor. 13:1

Our Lord's statement to "take heed lest any man deceive you" was in answer to a very important question which was put to him by some of his disciples. From the context of our lesson we learn that Jesus and some of the disciples had just gone out of the temple and

one of them had remarked concerning the fine stones with which the building had been constructed. Jesus promptly explained that the temple would be destroyed and that not one stone would be left upon another. Then it was, as he rested near the temple on the Mount of Olives, that Peter, James, John, and Andrew asked him when they might expect the fulfillment of this great prophecy.

It will be noted that the disciples asked three questions: (1) When shall these things be? (2) What shall be the sign of thy presence? and (3) When will the end of the Gospel Age occur? It was within this context that Jesus uttered his admonition that they be deceived of no man. And it was here that he gave a brief account of the history of the Gospel-Age church, in advance.

Yes, there would be storms within the church and in the

world at large, and Jesus taught his disciples that they should not expect his second advent or his glorious kingdom too soon. It would require many long years to accomplish the necessary events; and much suffering, persecution, and deception must be encountered first. Indeed, the history of the entire Gospel Age has been one of storms within and storms without the church. This was, of course, necessary for the development of those who responded to the call to follow him unto death.

Jesus taught on another occasion that we should "beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7:15) This warning seems to emphasize the fact that there would be trouble within the church and among those who sought to do the Master's service. God has selected his own prophets, apostles, and others who have been especially prepared for the service to which they were called. When Jesus warns the church, his footstep followers, to beware of "false prophets," then we should be particularly alert concerning those whom we choose as teachers and servants. We should know well those that are chosen for any duty in connection with the service of the truth.

BIBLE STUDY

Our selected scripture reading also points us to John's first epistle in which we are told, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1) Here again we see we must be careful not to accept as teachers any whose words and actions are not in harmony with the Word of God.

Let us consider the admonitions of the Apostle Paul as they are recorded for us in the Acts of the Apostles. He told the elders of the church at Ephesus to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit [mistranslated 'ghost'] hath made you overseers, to feed the church of God, which [Christ] hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:28-30

Paul realized the storms that were to come upon the church, and he warned those who had responsibility among the brethren to beware of false teachings and false brethren who would do injury and violence to the truth and to the Lord's people. □

Scripture Alone

MEMORY SELECTION: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Romans 15:4

SELECTED SCRIPTURE: Galatians 2:15-21; 3:23-29

THE Bible is the inspired Word of God. It was written by many "men of God" over a long period of time, yet its message is harmonious and meaningful. Its record provides us with an account of the divine plan concerning the preparation of the earth as a home for man. It tells of the creation of Adam in the likeness, or image, of his Creator, and of the disobedience of our first parents to the divine law, plunging their lives and the lives of their yet unborn offspring into the condition of sin and death. It reveals God's plan for the recovery of the human race from that hopeless condition, by the ransom sacrifice of our Lord and Savior Jesus Christ. The Bible places emphasis on the call, through the present Gospel Age, of those who will take up their cross and follow him. It states that this faith class, during the future "times of restitution," will have the great privilege of sharing

with their Redeemer in the work of restoring mankind to the original relationship with God which was lost in Eden.

We rejoice in these great facts from the Word of God because we know that they are true. They give us strength and a means of direction in our consecrated lives; and as a basis of our study, they provide us with hope and inspiration. As we study the Bible we learn to rightly divide the Word of truth, and we ask assisting grace and guidance from God that we may better understand what his will and purpose is toward us. Appropriating that Word to our lives, we thereby grow in knowledge and character development; for, as the Apostle Paul asks, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16

Our Lord Jesus, while on earth as a perfect man, was well

acquainted with the Scriptures. He devoted much of his time and attention to meditation and to the study of the Word of God, and his example should give us courage to press on as his followers. From that great storehouse of truth we read concerning Jesus that "he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written [Isaiah 61:1-2], The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:16-19

And when he had spoken, Jesus "closed the book, and he gave it again to the minister [attendant, Diaglott], and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:20-21) Truly, one

of the great milestones in the plan of God had been reached—and it had been prophesied by the Prophet Isaiah many years before.

Jesus was the central figure in the plan of God for the recovery of the human race from sin and death. Having been baptized in the river Jordan by John the Baptist, and having studied the Hebrew scriptures, he knew that the passage from the pen of Isaiah was a prophecy concerning himself. He knew that his earthly commission was to preach the truth to the poor sin-sick world.

The same privilege of preaching the truth applies to all the Lord's footstep followers during the present time. For all those who have taken the name of Christ there is the same responsibility of proclaiming the fundamental truths to all who have an ear to hear. This is a responsibility in that we must dedicate our all in doing the will of the Heavenly Father, and in giving others the message of truth, even as we once received it from one of the Lord's ministers.

The Scriptures have enlightened the lives of all who have heeded the glad tidings of joy. Indeed, it has been a "ray of purest light, beaming through the depths of night." □

Christian Life and Doctrine

Crises in the Life of Peter

THE Apostle Peter, one of the most colorful and engaging characters in the New Testament, was among the earliest to become a disciple of Jesus after the latter's return from his forty days of temptation in the wilderness. The account of his introduction to Jesus by his brother Andrew is given in the first chapter of John's Gospel.

To consider all of the experiences of Peter in his association with Jesus during the following three and one-half years would be to trace most of the recorded history of our Lord during that period. For Peter was not only one of the first called, but he also became one of the three special associates of Jesus, sharing that honor and privilege with James and John, who were brothers in the flesh as well as in the spirit.

These three, together with Peter's brother Andrew (whose homes were evidently at Bethsaida or Capernaum) were fishermen and engaged in business in the Sea of Galilee, also known as the Sea of Tiberias. (John 6:1; 21:1) It is supposed that these four continued in their fishing business for some months after they became Jesus' disciples, probably spending a considerable portion of their time with Jesus and more or less associated with his ministry.

It was in connection with their fishing that the first experience we will consider occurred. The account is given in Matthew 4:18-22 and Luke 5:1-11. It is the familiar story of Jesus preaching to the multitude upon the shore of the sea. Desiring a suitable place from which to give his message, he entered into the ship of Simon Peter, which was moved out a

little distance from the shore. There “he sat down and taught the people out of the ship.”

When he had finished his discourse to the multitude, Jesus turned to his disciples to give them some special and deeper instruction. When he suggested to Peter that he move out into deep water and let down his net for a draught, Peter replied that they had toiled all night and taken nothing, but nevertheless at Jesus’ word he would let down the net. The result was astonishing; they enclosed so great a multitude of fish that their net broke and they sought the assistance of their partners, James and John. Both ships were filled so full that they began to sink.

This miraculous demonstration of Jesus’ power—together with the simplicity and sweetness of his disposition and his complete devotion to God, coupled with the glorious message of the kingdom to which they had just listened—was too much for Peter. The account tells us that he cast himself down at Jesus’ feet, and made a most surprising request—that Jesus would depart from him, because he (Peter) was a sinful man.

Here was one so conscious of his own imperfections, so impressed with the perfections of the Master, so doubtful of his own ability to measure up to the standards of a disciple of Jesus that he felt unworthy to be associated with him. And here, too, was just the attitude of honesty and humility that it was necessary for Peter—as well as all other disciples—to attain before the Lord could safely and effectively use him in his work.

Jesus could **reprove** the Pharisee of the parable who thanked God that he was not as other men and had done that which he thought ought to commend him to God. Jesus, a little later on, when these disciples, exercising power conferred upon them by Jesus, had been able to heal the sick and even to cast out demons, could **warn** them against over-confidence; but now he could also **reassure** Peter and his associates saying, “Fear not; from henceforth thou shalt catch men.”

How sweet those words must have sounded to impetuous Peter! And how did they affect this disciple who had asked the Lord to depart, and who in his heart no doubt felt a deeper devotion to the Master than ever before and a more earnest longing to be associated with him, although this was completely at variance with the words he had uttered?

Ah! that seems to have been the end of the fishing business for those four disciples, until a time years afterward which we shall discuss later on in our study of the critical experiences of Peter. But now we read that "when they had brought their ships to land, they forsook all, and followed him." Thenceforth it would be no longer part-time association with the Master and his work, but such complete devotion that Peter could say years later (Matt. 19:27), "We have forsaken all, and followed thee."

Do we find some lessons for ourselves in this incident in the lives of those early disciples? It is not necessary for us to find an exact correspondency, but may there not have been a period in our lives too, when, after becoming the Lord's disciples we were still divided in our attention to this new vocation? Perhaps we were not fully settling our minds on the things above, but still pursuing to some extent our selfish and spiritually profitless worldly objectives.

We might wonder how, after his introduction to the Lord and acceptance as a follower and being renamed Peter, it was possible for him to continue his fishing business; why he had not, before this miraculous demonstration, felt the Master's presence and his service to be so marvelous a privilege as already to have "left all and followed him."

And then, more profitably, we may turn the question upon ourselves, and remember how long it was after we had made a full consecration of our all to the Lord before we really began to understand and put into practice this life of complete devotion that such an agreement calls for. Or, going still further in our introspection, we may ask whether we have even now mastered the lesson that Peter and his companions

learned that day in the boat with Jesus, and whether, in our hearts and as fully as possible in our lives, we are really

“All for Jesus, all for Jesus!
All my being’s ransomed pow’rs;
All my thoughts and words and doings,
All my days and all my hours.”

Another suggestion which comes through consideration of this introduction to a “full-time” ministry with Jesus is that Peter had to become fully “caught” himself before he could be a successful “fisher of men.” The sharp barbs of truth must first reach his heart, revealing his helplessness and unworthiness; he must become truly “poor in spirit” before he could safely be used; he must really “mourn” before he could be “comforted” himself and, as one of the Lord’s special representatives, share in the work of comforting others.

It is no less true today; and the one who would be used of the Lord must have opened his heart and mind fully to the Lord’s instruction, as Paul indicated in his letter to Timothy, “The husbandman that laboreth must be first partaker of the fruits.” (II Tim. 2:6) Thank God, to those who have responded as did Peter, the same gracious Master offers his fellowship, the same comforting reassurance that he gave to Peter, and the promise that we may share in his ministry both here and in the future.

For the next event under consideration which seems to have been of unusual importance in the life of Peter, we move forward some months, perhaps as much as two years. The account in Matthew 16:13-25 records a conversation between Jesus and his disciples when, in their journeyings, they had reached the extreme limits of Palestine in the north, “the coasts of Caesarea Philippi.” Jesus’ ministry had now been in progress more than two years, and he asked his disciples what the results in those had been: “Whom do men say that I the Son of man am?”

Their reply was not encouraging: "Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the [other] prophets." How remarkable that the disciples could not mention anyone as having discerned the fact that Jesus was far greater than any of these noted servants of God—that he was none other than the Messiah, the Son of God!

To instill a new idea in the mind of fallen, imperfect man has always been a difficult task. It is well for us to recall the meager results evidenced in this confession of the disciples. Thus we will not be discouraged when our glorious message of the Lord's second presence and the kingdom at hand seems to fall on heedless ears or excite but a temporary or casual response tempered with incredulity. Rather, let us be encouraged; we are still in the age of faith and "all men have not faith." We are in the company of the Master and his disciples and are to emulate their loving zeal, obedience, and faithfulness in carrying on the proclamation of truth in the end of the age as they did in its beginning.—II Thess. 3:2

In our narrative Jesus then made his inquiry more personal, asking the disciples whom they recognized him to be. This was the occasion for the great confession of Peter, "Thou art the Christ [Messiah], the Son of the living God." The commendation Peter received in response to this declaration is familiar to all Bible students and indicates the importance of this great fact which had been revealed to Peter by the Heavenly Father (Matt. 16:17); namely, that Jesus was not merely a perfect man, "the Son of man," but was the long-promised Messiah, the Son of God. Success had crowned Jesus' ministry; these disciples were now convinced of his true origin and office; and they were now prepared to witness to these tremendously important facts.

But this insight into the true character of their Master was only part of the instructions he had yet to give in the short time that remained for him to be with them in the flesh. And so we read that "from that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and

suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

Strange to say, this did not meet the idea of Peter as to the course marked out in the Scriptures for the Christ. And, never hesitant to express himself, we read that he went to Jesus and began to rebuke him, saying, “Be it far from thee, Lord [margin, pity thyself]: this shall not be unto thee.”

This was a well-intentioned effort of the devoted Peter to dissuade Jesus from the course which was clearly marked out in the Scriptures. Jesus’ reaction was instantaneous and emphatic. “He turned, and said unto Peter, Get thee behind me, Satan: thou art an offense [a stumbling-block] unto me: for thou savorest not the things that be of God, but those that be of men.”

What a trial those severe words of reproof must have been to Peter; what a test of his humility, his sincerity as a disciple, a “learner”! Only a short time before this he received one of the highest commendations of the New Testament—the assurance that God had revealed the identity of Jesus to him and that he would be especially honored in using the keys of the kingdom of heaven. But now he was personified as Satan, the enemy of God!

We may wonder why Jesus used such strong language, such stern reproof. As we ponder the circumstances and the conversation, we see that Peter’s well-meant remark was in effect the same as Satan’s effort in the wilderness—an effort to dissuade Jesus from his course of loyalty to God’s plans, which definitely involved his surrender of human life as a voluntary sacrifice.

No progress whatever could be made as long as Peter believed Jesus was the Christ, the Son of God, and at the same time was assured that Jesus could, and should, avoid persecution, suffering, and death. This fundamental error—this conception that to be the Christ, or a follower of Christ, was possible without sacrifice unto death—had to be denied and condemned by the Master in the most positive terms—

not only for Peter's benefit, but for the protection and guidance of his followers ever since.

What was Peter's reaction to this reproof? It is not given in the record. But the after-life of Peter provides abundant evidence that he humbly accepted the rebuke and absorbed the instruction. When, later, Jesus told them of his impending death and added that it would be by crucifixion, we read that they were "exceedingly sorrowful"; that they were "amazed" as they followed him on the last passover journey to Jerusalem; that "they understood none of these things"—the why and wherefore, no doubt, of Jesus' determination to go among his enemies.—Mark 10:32; Luke 18:34

We find Peter, on the night of the betrayal, remonstrating with the Lord when the latter said they would all desert him, and assuring him that though he lay down his life for Jesus, yet he would not deny him. And we read, "Likewise also said they all." (Matt. 26:35; Mark 14:31) How happy we are to see that these dear apostles were learning this great lesson—even though not yet able to put it into practice until "endued with power from on high" through begetting of the Spirit—that they had determined to be faithful and loyal to their Master, even unto death!—Luke 24:49

Two other events on that fateful night were among the more important experiences of Peter: the one in the Garden of Gethsemane; the other in the high priest's palace, to which Jesus was taken after his arrest. In Luke 22:35-38 we are told of Jesus' final instructions to the disciples as they left the upper room. Among other things they were to provide themselves with swords, "For," said he, "I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." The disciples replied that there were two swords among the company, "And he said unto them, It is enough."

We pause to consider the remarkable statement of the Lord that he had now reached the climax of his earthly experience

and that but one prophecy remained to be fulfilled; namely, that he was to be reckoned among the transgressors. What a glorious testimony of a life of perfect devotion, of faithfulness to every detail of the divine will for him as he had discerned it in the Scriptures! And it was for grace and strength to meet this final test that the Master agonized in prayer that night in Gethsemane.

After his trial there, and the Father's answer, strengthening him by the ministry of an angelic messenger, the multitude, led by Judas, approached to apprehend Jesus. Peter no doubt had in mind the Lord's instructions regarding the swords. He now asked, "Lord, shall we smite with the sword?" And, not waiting for a reply, the impetuous disciple "smote the servant of the high priest, and cut off his right ear."

But now Peter and his companions were to be given another important lesson of far-reaching significance to them, to all the Lord's disciples down through the age, and to us in the end of the age. They might have the means to avoid suffering, to resist injustice and persecution, but they were not to use them! And why? Because it was God's will that they suffer. It was the Father who poured the cup for Jesus that night and gave it to him to drink. Accordingly we read in John's account of that night, "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11) Jesus then healed the wound made by Peter's sword, with the observation, "All they that take the sword shall perish with the sword."—Matt. 26:52

Again we have no record of Peter's response to the Lord's reproof. But we have the evidence of his later hearty acceptance of this new idea. After Pentecost, when he and John were arrested, imprisoned, and beaten by order of the Sanhedrin, they "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41) And this is abundantly confirmed in

Peter's epistles. There we read his clear concept of the call to follow the non-resisting Master and to heed the instructions which he gave and exemplified that night in the Garden. Peter's exhortation to the brethren is to "**arm yourselves likewise [not with swords, but] with the same mind!**"—I Pet. 2:19-24; 4:1

We now come to what is perhaps the saddest sight in the history of our fallen race: the Son of God, the One fully controlled by, and perfectly manifesting the spirit of God—humility, simplicity, grace, love—on trial before members of the human family whom, as the representative of the Father, he had brought into being. There the representatives of our race, animated by pride, jealousy, and hatred, brought false witness against him and condemned him to death. And those who were guilty of that transcendent wrong were not the ignorant and godless elements of society, but the leaders of the most enlightened group of the chosen nation of Israel!

Peter was there in the high priest's palace that night. His love for his Master gave him the courage to follow him into the presence of his enemies. And then he was pointed out as a member of Jesus' company—and, in the very presence of that Master he loved, denied that he even knew him. How remarkable a combination of qualities we find in Peter! Here love and courage had brought him into danger; and now, whatever the reason, he denies with an oath the One whom but a few hours before he had assured that "though all men shall be offended because of thee, yet will I never be offended . . . Though I should die with thee, yet will I not deny thee."—Matt. 26:33-35

Just then Jesus came into view, under guard of soldiers, and he looked at Peter. Poor Peter, how that look cut him to the heart! It doubtless was the most critical moment in all of his experiences with the Master thus far—the great climax of his life. Would he repent? Or would he, like Judas, make repudiation of his Master final? If we were there, how breath-

lessly we should have waited to see how Peter would react to that look—no doubt a look full of pity and infinite yearning for his sorely pressed disciple, in danger of being “sifted as wheat” by the Adversary, as Jesus had forewarned the previous evening in the upper room.

As the cock crowed, Peter remembered that Jesus had warned him that “before the cock crow, thou shalt deny me thrice.” So Peter went out. Thank God he did not go out as Judas did, to hang himself. Thank God that he did not go out to console himself with the thought that he had been under great strain and to make excuses for his denial of the Master. And thank God again that Peter did go out as the record tells us, “and wept bitterly.” (Matt. 26:75) Ah! Peter had passed this great climax successfully! The humbling process had begun, the final preparation for the great exaltation that was soon to take place when the disciples were to be endued with power from on high.

This humbling and self-abasing process was continued a few days or weeks later, when, not yet fully aware of the course they should pursue, Peter and others of the disciples again engaged in the fishing business. Again, as three years before, they toiled all night and caught nothing. Then the kindly stranger on the shore advised them to cast their net on the right side, assuring them that they would find fish there. And again a miraculous draught of fish was taken! Convinced that it was the Lord on the shore, Peter could not wait but cast himself into the sea to swim to him.

And later, after the meal at which their risen Lord was the host, there occurred that intimate conversation with Peter: “Do you really love me, Peter?” thrice repeated. “Thou knowest all things”—“Thou knowest that I love thee!” “Feed my sheep”; “feed my lambs,” Peter. And Peter, you have loved freedom; you have loved to gird yourself and go whither you would; but Peter, when you have become old, “another shall gird thee, and carry thee whither thou wouldest not.” The record of this incident in John 21 tells us

that Jesus thus indicated to Peter the manner of his death—by crucifixion, it is supposed—by which he should glorify God. Peter's devotion was in no wise daunted now. God could now begin to honor him, since the humbling had been accomplished.

Years afterward Peter refers to this conversation at the side of the sea. He says the time is at hand when he must put off his earthly tabernacle, even as the Lord had shown him. But he was ready for that final test. In fact, the account seems to indicate that it weighed little upon him, and his great concern was faithfully to complete his ministry among the Lord's followers to whom he wrote. He was not negligent in keeping them reminded of the true Gospel and the course which would insure their making their "calling and election sure," even though they knew the things of which he wrote and were "established in the present truth."

And beyond that, he felt it meet to continue to stir them up by reminding them of these things "as long as I am in this tabernacle." Yes, and even beyond his ministry in the flesh, for he writes, "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."—II Pet., ch. 1

Cephas, or Peter—"a rock"—was the name Jesus gave Simon when he was first brought to him. (John 1:42, margin) How little he seemed to deserve that name in some of the tests the Lord applied! But Jesus saw the true character, the animating principle of reverence for God. He loved Peter, and Peter loved his Master. Jesus could wait for Peter's development with patience and hope and kindly helpfulness. He views and treats us likewise; and he gives us opportunities likewise to discern the gold in the character of the brethren, patiently to wait, and perchance have a little share in their encouragement as he brings them through the critical experiences of their lives until their characters are freed from all the dross of fallen human nature.

In our Lord's last message to his church, and especially directed to the members living in the end of the age, he instructs them, saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." (Rev. 3:18) Looking back to the testimony of Peter in his epistles and the record in the Acts of the Apostles, we are assured that he followed that advice.

He was, perhaps, an unusually complex and contradictory set of human impulses and dispositions to begin with. But the Lord led him in such a way, overruling his experiences, instructing him through his Word and his providences, that he entirely overcame those conflicting dispositions as far as his heart was concerned; and the new impulses and godlike dispositions were gradually crystallized into a rock-like character—immovable, unchangeable, prepared as a "living stone" for the temple of God.—1 Pet. 2:4,5, Diaglott

How glorious to consider Peter's growth in grace and his final success! And, also, to think of the saints down through the age—not many, in all "a little flock"—who have likewise, through the infinite love and grace of God, "bought" of him the gold of a divine character, "tried in the fire." As Jesus clearly indicated, the cost of such character is sacrifice, tribulation, death to the flesh and to its desires and ambitions. But the stupendous thought is that it is still possible for us to "purchase" this greatest of all values. May our consideration of these incidents in the life of Peter inspire and encourage us to press on in the same way until we too have made our calling and election sure and have bought our own full quota of the "gold tried in the fire."

**"Through God we shall do valiantly: for it is he
that shall tread down our enemies."—Psalm 60:12**

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Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:00 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola WTHE Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

TEXAS

San Antonio KUKA 1250

MEXICO

Mazatlan XEACE 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Sat., 1:30 p.m.

Radio Broadcast Schedule

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:15 a.m.
Clarkston KCLK 10:45 a.m.
Seattle KAYO 1150 7:15 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW 10:45 a.m.
Vancouver, B.C. CJJC 10:30 a.m.
Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

MALDIVE ISLANDS

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

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

URUGUAY

Montevideo Radio El Espectador

Sat. 1330 hrs.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR JULY

4—"Freedom from Fear"

18—"Christianity vs Heathenism"

11—"How God Answers Prayer"

25—"Palestine in Prophecy"

The British Section

Trials Essential

“My brethren, count it all joy when ye fall into divers temptations.”—James 1:2

ALL those who have been called of the Lord during this Gospel Age are called with what the Apostle Paul styles “the high calling,” “the heavenly calling,” which is a call to share with Jesus in his “glory and honour and immortality.” But the call is not the decision in the matter; it is merely an invitation with certain definite conditions.—Phil. 3:14; Heb. 3:1; Rom. 2:7

We are called not only to righteousness, but to walk in the Master’s footsteps of suffering and self-sacrifice. Those are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the Millennial Age there will be other terms of acceptance which God will offer to the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus—to walk as he walked.

The Apostle James intimates that these followers of Christ may be overtaken by temptations, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great Adversary sets traps and snares for us. He endeavours to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares.

Temptation is not sin—every temptation, every trial, every persecution, every difficulty in life permitted to come upon us who have made the covenant of sacrifice with the Lord is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted, and grounded in righteousness, and being built up in love. To realise this should put all these trials, difficulties, and temptations in a new light before us and greatly assist us in fighting a good fight and in overcoming.

When we find ourselves suddenly in trials, we should say, If by these trials the Lord is proving my love and devotion to him, then, however trifling they may be, or however severe, I will diligently use them as favourable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. I must fight a good fight against this thing—the world, the flesh, or the Adversary—whatever it might be that brought the trials.

We can rejoice because we know that if we overcome under such trials our characters will make advancement towards crystallisation. We can rejoice also because we know that the Lord would not let us fall into any temptation which he would not cause to work out for us a blessing if we are wholly loyal.

Let us dwell often upon the words of the apostles: "My brethren, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." "Blessed is the man that

endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—if we are rightly exercised by these trials.—James 1:2; I Pet. 1:6, 7; James 1:12; II Cor. 4:17

"He That Endureth"

We are assured that those who love the Lord, and who because of this will receive the kingdom, will be those whose love will have been tested by trials and temptations. Those who do not love the Lord with all their heart—in whom self, or some other idol, has first place—will be seduced by the world, the flesh, or the Adversary into some form of rebellion against the divine Word or divine providences.

They will have schemes and theories which they will prefer to the Lord's plan. These, when analysed, will usually be found to be based either upon selfishness or upon ambition or upon an evil spirit of envy or hatred. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, de-

claring, "This is a hard saying," they walk no more with him.

As there are some substances which are weak and brittle, so are there some which have fibre, strength, endurance. The Lord chooses for himself such characters as have the strong, enduring qualities—fortitude, patience, and long-suffering. Some there are who walk close to the Lord who will not be driven from him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline, and testings during the present life, and by and by, as he has declared, "They shall walk with me in white: for they are worthy."—Rev. 3:4

He who escapes all trials, temptations, and difficulties has every reason to doubt that he is really in relationship with God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these, he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the proper place where he can be prepared for the King-

dom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6

All of us will rejoice when the testings are over and we are accepted as overcomers, to share with the Lord in his throne. But patience, trust, and love must first do a refining work in our hearts, making us mellow, submissive, and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavours to correct them as far as possible.

Steppingstones

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure, there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become steppingstones by which we rise toward God and heaven.

Only through much tribulation shall we enter the kingdom of heaven at all.

If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the kingdom. This should give one courage to fight the good fight against the world, the flesh, and the Adversary. The flesh is suffering; but the new mind, the new will, has the joy of the end result, and therefore the new creature can rejoice, knowing that these trials are not for his harm, but for his good.—1 Pet. 4:12,13

A Way of Escape

The Heavenly Father will, with every temptation, provide a way of escape. Hence, when we find ourselves in difficulty, we are to say, The Heavenly Father is permitting this trial—the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for he has promised that all things shall work out for my good, because I love God and seek to know and do his will.

As our text expressly says, we are to count it all joy when we "fall" into temptations, but not

when we "walk" into them. We are not to seek temptation. But if we fall into temptation we are to say, I have been striving against this thing, and the Lord has permitted it, and there must, therefore, come some blessing out of it for me.

Our joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and the tribulations become more and more severe. But if we should lose our faith, all our previous good resolutions and standing for what is right would not make us overcomers.

A Word of Warning

To those who are of this anointed company, and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a very definite word of warning. In the opening chapter of his second epistle, he urges the church to add quality after quality of character, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says

that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly kindness, and a broad, generous love for all mankind. The reason the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the new creature. By exercising faith, and by demonstrating loyalty, these new creatures will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the apostle, "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith, what would be our source of encouragement?

The "fall" mentioned in the text above quoted is evidently a fall from the position to which we have been invited. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in

the school of Christ, we shall gain his approval; for faithful is he that hath called us. If there is a "fall" in our case, it will be due to failure to do our part. If we fail to cultivate character, we shall fail to gain the kingdom.

Among those who "fall" it will be more serious with some than with others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life, but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord and of faith, energy, and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service, or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. As an opponent of God, such a one would suffer a complete fall. But those who have a temporary fall, and who afterwards overcome in the trials which the Lord allows to come upon them, thus showing their loyalty to him, will be

recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted; therefore their falling away from this condition as new creatures will be hopeless.

The fall of such will be far worse than the fall of Adam, which resulted from having only limited knowledge and from lack of experience in the results of evil; for these have come to a

clear knowledge of the truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment—destruction as enemies of God. Adam had only a small knowledge of the grace of God and therefore is redeemed and will ultimately be restored if he will come into harmony with God. Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit.



The Grace of Constancy

“Let us run with patience the race that is set before us.”—Hebrews 12:1

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character likeness will be a lifework? It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the truth, or that we be content to hold it in righteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that we “shall never fall,” but that in due time we shall be received into the kingdom. □

Vineyard Echoes

Echoes from the Past

THE passing of nearly nine decades leaves behind many valuable experiences—some distressing and sorrowful, and others abundantly joyful. In fact, the more one meditates on the past, the greater become the joyful memories.

If one is fond of animals and a little pet dog or cat dies, one feels that fate has dealt a severe blow. Then there is the great tragedy when a member of the family or a friend is taken in death. A mother weeps at a grave, and all are in tears and sadness as the seemingly hopeless words are uttered—"dust to dust and earth to earth." It seems too much to endure, and one feels like giving up in despair.

Nevertheless, when one reflects on the other side of life—the little joys and the greater joys that it has brought, the many pleasant experiences, the happy melodies in song, all the grand people one has been associated with, the befriending of one another in helpful Christian love—all in all, the joys are countless. Yes in analyzing the sadness and the happiness of the almost nine decades, I can gladly and thankfully say that the joys and the blessings have far exceeded the sorrows and the heartaches.

I was born in a part of this planet where most people believe in signs, and where the average person would not walk past another person without stopping to have a conversation with him. Two general subjects were usually discussed—one was the weather, and the other was gossip about the neighbors. One man in our neighborhood was an exception—he would go on about his business, not stopping to speak to anyone. He was considered unsociable and snobbish.

My brother was coming home from the grocery store on one occasion, and whom did he meet but the above-mentioned man who was seldom known to stop to speak with others. However, this time he did. My brother rushed home, and on entering the house he excitedly cried out, "You will never guess what happened this evening," and mentioning the quiet man's name, he continued, "he stopped and talked to me."

If something strange or very unusual happened in the countryside, it was considered a sign that quite an unusual event would soon occur. On hearing the remarks of my brother, one of my sisters exclaimed "Oh! that is the sign of the Millennium!"

I had never heard the word Millennium before, so I asked, "What is that?" She replied, "It is the time the Devil will be bound, and we read about it in Revelation." Her answer fascinated me, and to this moment it still fascinates me.

In process of time I went to clerk in a general store. After three years had passed, I made up my mind to go to Toronto, Canada. However, I had only about half the required funds to take me there, and my three sisters kindly came to my aid and managed to make up the deficiency, which, by the way, took me two years to pay back.

In Toronto I became acquainted with a number of young men from my former part of the earth, and by them I was shown kindness and given encouragement. One evening after business hours, one of the young men and I went for a streetcar ride on Young Street. On the way home he mentioned another man known to both of us and said that he had books about the Millennium and that I should ask him for one. That was the second time that I had heard the word Millennium. It brought to mind my sister's remark about it and her definition. At that instant I made up my mind that I would surely ask for the book, which I did at the first opportunity, a few weeks later. The young man gave me "The Divine Plan of the Ages."

I read the above-mentioned book and reread it, but I could not seem to understand it very well. The one chapter on "The Permission of Evil" was a topic which I had wondered about from the time that I was old enough to know my right hand from my left. While I was quite impressed, I did not understand it to my satisfaction.

Then wanderlust caught hold of me! I decided to go west to Vancouver, British Columbia. After arriving there I clerked in a men's wear store on Cordova Street. One day there came in two men looking for work which they thought the store could offer, and we became engaged in conversation. In a short time the talk turned to biblical matters and quickly I recognized that they were speaking along the line of the book which was loaned to me in Toronto—the book, written by a man named Russell, which I had to return to the owner. They associated themselves with the Russell book, and I immediately asked them for a book explaining the Millennium. Again I remembered my sister's explanation of the meaning of the word—"The time when the Devil will be bound, and we read about it in Revelation."

The men left the store, and in about an hour one of them came back with two books—"The Divine Plan of the Ages" and "What Say the Scriptures about Hell." I asked him to explain about "the rich man in hell," and he told me that if I would come to their meetings it would be explained to me there. I arranged to go the following week.

A few days later I was decorating a store window and glancing out I saw a young lad in knee pants pedaling a bicycle on Cordova Street—he had quite a large bundle attached to his bicycle.

Then came the time for me to make good my promise to attend the Bible meeting. When I arrived, I found that the gentleman who had brought the books to me was already there. He quickly recognized me and introduced me to many others, including the young lad in the knee pants. The lad told me that he was doing colporteur work, and I later learned

the meaning of the word, this is, distributing religious literature.

I enjoyed that first Bible study meeting; however, I began to find out how very little I knew about the Scriptures. And here it may be said, from that day to this moment I have never missed attending Bible studies if at all possible.

Later the young colporteur asked me to go along with him in the work. I was indeed interested in going, but obstacles were many. I had no bicycle, or any experience in such work—and how would I get away from work? It has been said, “Where there is a will, there is a way.” It proved true: a bicycle turned up; a work replacement was found. Nevertheless, a third problem was still with me—no experience.

The morning came for us to leave home for the field, and after cycling about eight miles we arrived at the territory. I was told to take the first house. I thought that I would faint! I did not know what to say or how to say it. Fortunately the woman was of a kindly nature, so that I managed tremblingly to make some sort of explanation for the call. To this day I can see that doorstep and vividly recollect my experience. It is needless to say that there was no sale made! By the time I reached the next door I was not quite so petrified. When nighttime came, I was quite surprised that my sales were a good average for the day.

That night we had no difficulty figuring out what we would choose to eat, because all that we had taken with us was bread and some nickel cans of sardines. The next morning for breakfast we could not change our menu—we had sardines and bread. Sleeping accommodations were a different matter! We had difficulty in locating a suitable ditch for a place to spread our blankets. We had been warned that if we were sleeping out we should make sure to take along some mosquito netting, which we did; and sure enough, we had scarcely stretched out before the little dears came in swarms to visit us. All of our supplies had to be carried on our bicycles. At last I realized what the young fellow in knee

pants was doing with such a large bundle on his bicycle. Is it not interesting? Just last week I had a telephone call from that young lad in the knee pants, and you would never have known him—for now he wears long pants. (As a matter of interest, that zealous young man was Brother Russell Pollock.)

In 1914, when the First World War broke out, it changed the pattern of the whole world; and along with the rest, my own life pattern was abruptly changed, as you shall later see. When England entered the war Canada followed, and for some time there was voluntary enlistment; then later the warring powers saw that conscription was needed to get the required number of soldiers. All males of certain ages were told to register. I was one of that group. Seeing what was coming, I wrote to the Canadian Government and stated that should I be called upon to serve in the military I would not be available because of my belief that militarism was not of God, and therefore I would not serve. I did not for a moment think that my letter or anything that I could do would alter things; but I knew it could not make my position worse, or harder. Sometimes it is hard to break the ice; and that is what my letter did—it made it a little easier to repeat the declaration—for later on I was ordered to report.

I returned the order, reminding those concerned that I had previously advised them of my decision. Just as oil and water will not mix, so neither can Christ and khaki. I told them that I could not change my allegiance to God and to Christ Jesus over to allegiance to an earthly war. I also said that if they wanted to arrest me I had already given them my address.

About one week later two well-dressed officers called at the place where I was living and took me away to jail. The next morning I was taken to Police Court, and after hearing my defence, or my reason for not reporting for military duty, one of the two magistrates abruptly shouted, "Give him a fine of twenty-five dollars." I immediately spoke up and said, "What is the alternative?" "Sixty days," was his response. I

said, "I will take the sixty days." I was ushered back to jail, and later I was moved to a prison-farm, where I was kept five days, after which I was moved to the military area. In my reasoning, it seemed that if I had paid the fine of twenty-five dollars, I would still have been a prisoner, and the court would have had just that much more money for its warring activities. In the military area a little anxiety began. What would they do to me, and would I have the strength to meet the difficulties? After pondering awhile, I became sure that the great Jehovah would give me the needed strength and guidance.

Every other day a different officer would come and give me military orders, all of which in a kindly manner I refused to follow. Then, as I was not responding to threats and roughness, they resorted to more kindly treatment and in substance told me, "You are a fine fellow." That did not work either, so after giving me a dozen miniature trials, they sent me up for court martial. After that sham was over they pronounced my sentence, which was penal servitude for life. Later there was a formal sentencing which changed the term to ten years. So, two months, life, and finally a change to ten years all make up a fair amount of sentence to receive in one life span. Few can improve on it!

The military wanted everyone to jump to attention and obey their orders without hesitation. Also, those who would not obey them would be shown up in the worst light possible. When the time came for my final sentencing, all the other soldiers in the camp were on parade to hear and see me made an example. They were lined up in four solid rows—hundreds of them—and I was placed in the center.

They were a fine-looking bunch of men. The buttons were all shined and their clothes neatly cleaned and pressed. What a contrast to my garments, which I had slept in for six weeks! Well, the officer began to read, giving my complete name, then stating the offence, then the sentence—penal servitude for life. I thanked the officer, and as they marched me back to

jail I sang with strength and determination, "Stand up, stand up for Jesus." At that time I had a very strong voice. The crowd quieted and seemed awe-stricken. I guess they thought that I would be shot right there. The Canadian Press were present at the event and wrote up quite a story about it in their newspapers. One of the statements quoted was, "The prisoner took his sentence without a quiver and marched off singing, "Stand up, stand up for Jesus." The story went all over the Dominion. I often wish that I had a copy of one of those newspapers!

Later my sentence was changed to ten years, and that weighed a lot lighter on my shoulders. I was taken to the penitentiary, where I was kept for two weeks in isolation without a shave. When I was taken out, they photographed me with all that hair and in rags of clothing. Then guess what? After the picture was taken I was ushered into the barbershop for a shave and hair cut. I guess they thought that should I escape and they had to put out photographs for me, it would serve their purpose better to have me look like a desperado!

In the penitentiary I was put to work in the tailor shop. There were four of us, and our work was sewing up coats and pants for the convicts. I found it kind of jolly and got some ideas which have been helpful to me since. To operate the sewing machine came quite easy, and the handwork of making buttonholes and sewing on buttons was not too difficult. For the handwork we sat on a great big table, and sat cross-legged the way the real old-fashioned tailors sat.

Working with me was an Englishman named Theobald. I thought that while working would be a good time to slip in some words about the Millennium, so I began by telling him about the thousand years that Satan would be bound, and then that people would finally be given the privilege of living forever, etc. As we were under observation we could speak only a few words at a time, and our interruptions were many. However, Theobald did not display interest, but instead he

began to make fun of what was said, causing me to lose interest in him.

Another man working in our department was a Hungarian, whose name was Louie Ratz. And the next day after my talk with Theobald that man Louie came to me, and in a hesitant voice stammered out, "Tell me what you were telling Theobald yesterday." Was I surprised and pleased! From that point on I sought every opportunity at my disposal to tell him what I had learned about the Bible, and he listened and tried to learn. For a time he had difficulty in seeing that man had been on earth only about six thousand years, for he had read articles to the contrary; however, that obstacle finally disappeared.

One thing that gave me a great boost was that the warden allowed me to take my own Bible (which had the Berean comments) to my cell. From time to time I loaned my Bible to Louie, and he became about the happiest man on earth from this new knowledge. He said that he was convinced that God's great plan for man was true. By studying the comments he thought up questions to ask, and our discussions, though limited, did help him to establish the fundamentals in his mind. One morning he was almost breathless when he reached me and eagerly started conversation. "What is the Royal Priesthood?" he eagerly enquired. That gave me a fine opportunity to explain about the church and that the church with Jesus will make up the blessing seed of Abraham, whose millennial reign will bring the people back from death and give them joy and gladness, and I assured him this would of course include his family too. It was just about too grand a thing—he could hardly believe that God would do such a beautiful, wonderful deed for him and his destitute and impoverished family and parents. Twice he stated that he believed the reason I was put there in prison was to bring him this message. He even compared himself with the Ethiopian about whom we read in chapter eight in Acts.

A few months following the signing of the Armistice, the Canadian Government released from confinement all military offenders of my classification. At last I was free, having served as a prisoner for eleven and one-half months. It seemed a long time! Soon after I was out, we managed to have the book, "The Divine Plan of the Ages," taken into the prison and given to Louie. His Bible study created such a change in him that the warden recommended his release. This was a very happy occasion!

About one year after the Armistice, I had the privilege of giving a lecture in Saskatoon, Saskatchewan. At the close of the service a man walked to me to shake hands. After a few pleasantries, he asked me if I remembered ever seeing him previously. I could not recall who he was. Finally he said, "I was one of the soldiers on parade when you were sentenced by the military, and I heard you sing "Stand up for Jesus." He said that he had never heard of the work before my sentencing, but thereafter he and his wife went regularly to the studies and also took part in the distribution of literature. Later he moved to California and settled in San Jose. Later when I moved to Los Angeles, California, he would occasionally come to visit me and we would talk over the "old, old story."

You are probably wondering what became of the Englishman, Theobald? That, too, is interesting. In southern Saskatchewan there is a nice little town named Assioboine, and I gave a lecture there. As I was leaving the auditorium, a man was waiting to speak to me, and I was astounded to see that he was Theobald, who had finished his time in prison, and that evening he was one of my audience. He seemed interested in the message, although he had turned it down cold when I had tried to talk to him about it in prison.

All in all, I have many happy memories of my prison life and its outcome—especially its outcome. I think that Daniel had happy memories of his prison life and experiences. (Daniel 6) So also had the Apostle Peter. (Acts 5) They were

miraculously delivered from prison and surely were much more worthy than I. I love the song about Daniel:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
And dare to make it known."

During the years since the prison doors opened for me to come out into the world again, I have put forth a continuous effort to faithfully serve our wonderful Heavenly Father and his beloved Son, Christ Jesus. My determination for the remaining days given to me is always to honor them.

I have passed out tens of thousands of books, booklets, and other pieces of literature, all of which was calculated to honor Jehovah and his great truths in his Holy Word, the Bible—especially his great message concerning the Millennium, when he has promised to bless all mankind by bringing to earth his most glorious kingdom, for which Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven!" That kingdom is not far away. It is my opinion that it is quite near in time.

In recent years walking and going up and down steps has become more difficult, so now we are using the services of the post office to help in the distribution of the truth booklets. Last year with the assistance of Kay, my wife, we mailed out over six thousand publications, trusting that each recipient will understand a little better God's Holy Word and receive more information about the Millennium than my sister was able to give to me!

We are hoping that this will be a banner year for all in Jehovah's service, and may Christian love and goodwill abound!—William F. Crawford

**Thanks be unto God, which always causeth us to triumph
in Christ.—II Corinthians 2:14** □

Talking Things Over

The General Convention Program

Albion, Michigan, July 31 — August 5, 1976

ALBION is readily accessible by airplane, and by bus. Doubtless, as in the past, the majority of the brethren who attend the General Convention will travel by automobile, and the Michigan highways are excellent. Albion College is located on Highway Number 94, and is within the city limits.

THE CONVENTION PROGRAM

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

YOUNG PEOPLE'S BIBLE CLASSES

This year we will include notebooks for the 8-9, 10-12 year olds as well as the 13-15 and 16 and older. When you write for a notebook you **must** give us your age so that we can send you the correct book. We hope to have notes ready to mail by the end of June. Please mail your request to:

Mr. Wade Austin
21207 Wilder Ave.
Lakewood, CA 90715

SATURDAY, July 31, 1976

Chairman: Brother Robert Gorecki

Detroit, MI

9:30	Morning Devotions	
9:45	Welcome by College	Mr. Morley Fraser Director of Continuing Education
10:00	Welcome Address	Brother Stanley Jeuck Orlando, FL
10:30	Intermission	
11:00	Discourse	Brother Andrew Horwood St. Johns, Newfoundland
11:30	Discourse	Brother Wade Austin Los Angeles, CA
12:00	Close of Morning Session	

2:00	Testimony Meeting	Brother Richard Suraci New Haven, CT
2:45	Discourse	Brother William Blong San Francisco, CA
3:15	Intermission	
3:45	Discourse	Brother Mike Balko West Newton, PA
4:30	Discourse	Brother Lloyd Hagensick St. Petersburg, FL
5:00	Close of Afternoon Session	

7:00	Discourse	Brother Charles Chupa Detroit, MI
7:45	Discourse	Brother Emile Herrscher Phoenix, AZ
8:30	Vespers	Brother William Harp Cincinnati, OH
9:00	Songs in the Night	

SUNDAY, August 1, 1976

Chairman: Brother Timothy Krupa
Portland, OR

- 9:00 Morning Devotions
9:15 Discourse Brother Leo Post
New York, NY
10:00 Discourse Brother John Hull
Los Angeles, CA
10:45 Intermission
11:15 Convention Theme Discourse Brother Edward Fay
San Francisco, CA
12:00 Close of Morning Session

- 2:00 Praise Service
2:15 Discourse Brother Ray Krupa
Los Angeles, CA
3:00 Intermission
3:30 Testimony Meeting Brother Charles Zubowsky
LaSalle, IL
4:15 Discourse Brother Terry Nadal
England
5:00 Close of Afternoon Session

- 7:30 Praise Service
8:00 Public Meeting Bible Answers Film
"Life After Death"
-

MONDAY, August 2, 1976

Chairman: Brother William Vrooman
Orlando, FL

- 9:00 Morning Devotions
9:15 Discourse Brother Louis Zbik
Detroit, MI
10:00 Intermission
10:30 Testimony Meeting Brother Edmund Wachnicki
Pontiac, MI
11:15 Discourse Brother Kenneth Nail
New York, NY
12:00 Close of Morning Session

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- 2:00 Discourse Brother Al Lankford
Sacramento, CA
2:45 Discourse Brother Roy Poland
Indianapolis, IN
3:15 Intermission
3:45 Discourse Brother Adam Zieminski
Poland
4:30 Discourse Brother James Webster
Boston, MA
5:00 Close of Afternoon Session

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- 7:00 Discourse Brother Joseph Panucci
New London, CT
7:30 Vespers Brother Nikodem Kasperowicz
Paterson, NJ
9:00 Songs in the Night
-

TUESDAY, August 3, 1976

Chairman: Brother Walter Blicharz
Detroit, MI

- 9:00 Morning Devotions
9:15 Discourse Brother Burton Brown
Los Angeles, CA
10:00 Intermission
10:30 Discourse Brother Harry Passios
Pilgrim
11:15 Discourse Brother Raymond Rawson
Detroit, MI
12:00 Close of Morning Session

2:00 Panel Discussion: "Advocate & Mediator"
Moderator: Brother Stephen Roskiewicz
Grand Rapids, MI
Panel: Brothers Edward Fay, John Hull
Emile Herrscher

- 3:15 Intermission
3:45 Testimony Meeting Brother George Balko
West Newton, PA
4:30 Discourse Brother Carl Boughton
Duquesne, PA
5:00 Close of Afternoon Session

- 7:00 Baptismal Discourse Brother David Bruce
Los Angeles, CA
7:45 Immersion Service
Immerser Brother Sidney Allen
New York, NY
8:30 Vespers Brother Stanley Borowiec
Buffalo, NY
9:00 Songs in the Night

NOTE: Elders Meeting—Science Building at 8:30 P.M.

WEDNESDAY, August 4, 1976

Chairman: Brother Richard Ruth
Allentown, PA

9:00 Morning Devotions
9:15 Discourse Brother Felix Wassmann
New York, NY
10:00 Intermission
10:30 Convention Business Meeting
11:45 Greetings
12:00 Close of Morning Session

2:00 Testimony Meeting Brother James Parkinson
Los Angeles, CA
2:45 Discourse Brother Walter Rozmus
Winnipeg, Canada
3:15 Intermission
3:45 Question Meeting. Questions to be submitted at
Convention.
Moderator: Brother Irving Foss
Panel: Brothers Stanley Jeuck, Burton
Brown, Leo Post

5:00 Close of Afternoon Session

7:00 Discourse Brother Gilbert Rice
San Diego, CA
7:45 Vespers Brother Henrik Rupp
Rochester, NY
8:15 Songs in the Night

THURSDAY, August 5, 1976

Chairman Brother Edmund Blicharz

Detroit, MI

- 9:00 Morning Devotions
9:15 Testimony Meeting Brother John Bacher
Kansas City, MO
10:00 Foreign Reports
10:45 Intermission
11:15 Discourse Brother Irving Foss
Los Angeles, CA
12:00 Close of Morning Session
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- 2:00 Symposium: Psalm 16:8
1. "The Lord always before me" Brother Weston Thornberg
Cherry Valley, IL
2. "because he is at my right hand" Brother Stephen Suraci
New Haven, CT
3. "I shall not be moved." Brother Sidney Jones
Winnipeg, Canada

- 3:00 Intermission
3:30 Discourse Brother Frank Nemesh
Detroit, MI
4:00 Discourse Brother Kenneth Fernets
Vernon, B.C., Canada
4:30 Discourse Brother Ted Trzeciak
Gary, IN
5:00 Close of Afternoon Session
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- 7:00 Melodies of Praise Brother Frank Niemczak
Detroit, MI
7:30 Discourse Brother E. K. Penrose
Pilgrim
8:15 Love Feast
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RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 31-August 5, 1976

Put an X in each square
for which you will require accommodations:

JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4	AUG. 5
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Dinner will be served Friday, July 30, 1976, between 6:30 and 8:00 P.M., for \$3.00, and breakfast on Friday, August 6, 1976 (cash).

Children 5 years and under are free for lodging and meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all other persons included in this reservation:
(Give age if 6 through 18 years of age.)

Total number of persons for which reservations are being made ____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and if possible to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1976.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Mich. 49224

The weekly rate for food and room is \$67.00 per person, two to a room, which includes registration.

The daily rate for meals is \$5.75 and room \$4.50 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half (50%) of the above listed rate for children 6 through 18 years of age.

On making reservations, pay full rate to the college for the children 6 through 18 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc. Albion College limousine service pick-up will be made in the luggage area.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 18 years.

Rate _____ X no. of days _____ X no. of people _____ \$ _____

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. 07073. A visit will be arranged when possible.

S. ALLEN		H. PASSIOS	
Hartford, CT	July 18	Los Angeles, CA	July 1-5
C. BOUGHTON		San Diego, CA	6
Schofield, WI	July 1	Phoenix, AZ	8
Milwaukee, WI	2	Albuquerque, NM	11
Beloit, WI	4	Weatherford, TX	13
La Salle, IL	5	Oklahoma City, OK	14
Gary, IN	7	Kansas City, MO	16
Indianapolis, IN	8	St. Louis, MO	18
Columbus, OH	9	E. K. PENROSE	
Cincinnati, OH	11	Nashville, TN	July 14
E. E. FAY		Birmingham, AL	15
Vernon, B.C.	July 17	Shreveport, LA	18
Regina, Sask.	19	Pass Christian, MS	19
Prince Albert, Sask.	20, 21	Mobile, AL	20
Porcupine Plain, Sask.	22	Louisville, AL	21
Sturgis, Sask.	23	Columbus, GA	22
Winnipeg, Man.	24, 25	Chattanooga, TN	23
Albion, MI	July 31-Aug. 5	L. RUTH	
Detroit, MI	Aug. 8	York, PA	July 11
Cincinnati, OH	9	R. RUTH	
G. JEUCK		Pottstown, PA	July 18
Philadelphia, PA	July 11	F. S. WASSMANN	
A. KRUMPOLT		Allentown, PA	July 18
Sayville, NY	July 4	G. PASSIOS	
Berwick, PA	July 11		

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		W. F. READER	
Latchford	July 3	Dewsbury	Aug. 21
YEOVIL HOMEGATHERING September 18, 19. Limited accommodation. Please apply to Mrs. P. Stracy, 3, Hillgrove Avenue, Yeovil BA20 2LP.			
Subscriptions and Literature —70, Station Road, Gidea Park, Romford, Essex RM2 6DA.			
Tapes and Cassettes on loan —15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF.			

Conventions

DETROIT, MI, July 3-5—Armenian Cultural Bldg., 22001 Northwestern Hwy. near Southfield Frwy., Southfield. Mr. Frank Nemesh, 25354 Cunningham, Warren 48091

LOS ANGELES, CA, July 3-5—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, 90005

NEW BRUNSWICK, NJ, July 3-5—Douglass College, Hickman Hall, George St. at Rt. 18. Mrs. Robert Gray, 81 Braeton Way, Freehold, NJ 07728

MINNEAPOLIS, MN, July 4—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

CINCINNATI, OH, July 18—2850 Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

CHICAGO, IL, July 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

ALBION, MI, July 31 through Aug. 5—General Convention, Albion College.



Weekly Prayer Meeting Texts

JULY 1—"Walk as children of light . . . proving what is acceptable unto the Lord."—Ephesians 5:8,10 (Z. '99-4 Hymn 315)

JULY 8—"The Church of the living God, the pillar and ground of the Truth."—1 Timothy 3:15 (Z. '99-37 Hymn 333)

JULY 15—"Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing."—1 Corinthians 13:3 (Z. '99-77 Hymn 44)

JULY 22—"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm 34:18,19 "A just man falleth seven times, and riseth up again."—Proverbs 24:16 (Z. '03-217 Hymn 202)

JULY 29—"Our God whom we serve is able to deliver us."—Daniel 3:17 (Z. '99-171 Hymn 67)