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May 2005

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Auschwitz: Monument to Horror

“Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”

—*Jeremiah 16:16*

days of Jesus’ earthly ministry, he proclaimed to the children of Israel that their nation would be destroyed because of their lack of obedience and appreciation of the wonderful workings of God which had been done on their behalf. “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate!” (Matt. 23:37,38, *New American Standard Version*). Our Lord’s proclamation had a dramatic fulfillment when the power of

DURING THE CLOSING

ers her chicks under her

Rome destroyed their national identity and the Jewish people were ultimately scattered throughout the world as a subjugated people.

JEREMIAH'S PROPHECY

When writing the above scripture passage, the prophet Jeremiah, approximately six hundred years before Jesus was born, foretold a time in the far distant future when Israel's people would be regathered to their homeland once again. Students of the Bible recognize the events that have transpired concerning the Jews, particularly since the last quarter of the nineteenth century, as being evidences of the fulfilling of this ancient prophecy. In his prophecy, our attention is drawn to the use of the symbolic terms 'fishers' and 'hunters' as an indication of the methods God would use to regather his people following the long period of time since they were dispersed.

THE FISHERS

Those who study Bible prophecy are watching for evidences of this foretold time of regathering, and believe that this course of events began in the latter part of the nineteenth century. They relate the fishing process to the events that began in 1878, when the Treaty of Berlin was drafted to settle demands that were laid upon Turkey following the Russo-Turkish war, which concluded the struggle that took place in 1877 and 1878 between Russia and Turkey. Although Otto von Bismark of Germany dominated the treaty discussions, certain concessions were also demanded by Great Britain's Prime Minister Benjamin Disraeli, who was himself a Jew. God's providence

toward the Israelites was surely evident during this meeting, because Palestine had been under Turkish rule for approximately four hundred years previous to this time. This treaty, for the first time, introduced a clause that recognized Jewish interests in Palestine, as the long-established, and powerful, Ottoman Empire began to disintegrate.

Nearly two decades passed until Theodor Herzl, in 1897, called the First Zionist Congress in Basel, Switzerland to discuss Zionist interests. The Congress was basically a symbolic parliament for those who were in sympathy with the implementation of various Zionist goals. The main item on the agenda was the presentation of Herzl's plans for the establishment of a world Zionist organization. The matter of the new Turkish ban on immigration to Palestine was also discussed, as it seriously limited any immediate hopes for Jews to return to their ancient homeland. During World War I, and as a result of General Allenby's capture of Jerusalem in 1917, Turkish rule over Palestine came to an abrupt end.

Concluding these events was the Balfour Declaration which provided for British support for a Jewish national homeland in Palestine. The League of Nations, in 1922, officially placed Palestine under British political control and Turkey was forced to renounce all further claims over the district of Palestine. Following these political maneuvers, immigration to Palestine by the Jewish people during the 1920s and 1930s remained relatively small, and with little outside attention paid to it.

THE HUNTERS

The tragic events that transpired after the rise of Nazi Germany in the 1930s began to draw dramatic attention to the Jewish people, their suffering, plight, and renewed interest in Zionism, as well as for a future Jewish state. During this time, the newly established Nazi regime in Germany, under the leadership of Adolf Hitler, began to sponsor a systematic and thorough pogrom which was aimed directly at Jews throughout Europe. Countless numbers of these people were rounded up, and deported to concentration camps from one end of the continent to the other. Great numbers of them lost their lives during this time, by the hunters who rooted and drove them out of every mountain, and hill, and holes in the rocks all over Europe, as well as other places, even as Jeremiah had so dramatically foretold many centuries before. As a result of these terrible events, renewed interest in a Jewish homeland became greatly aroused throughout the world. In 1948, the state of Israel became a homeland for the Jewish people, and many thousands since that time have emigrated to their own land. The doors to this new nation remain open for all Jews everywhere to resettle in the land of their forefathers.

AUSCHWITZ- BIRKENAU

The Nazis built many concentration camps throughout Europe during the 1930s and 1940s to house political prisoners, and those that they considered to be a danger to National Socialism. There were several major camps built in Poland during this time, but Auschwitz-Birkenau has become the

most infamous of them all because of its construction and purpose as an extermination camp, as well as one of forced labor. There were other smaller extermination sites in various parts of Europe.

Auschwitz is the German name which was given to Oswiecim, Poland. It is a small city in the southern part of Poland with a present population of approximately 43,000 inhabitants.

Birkenau is about three kilometers west of Oswiecim and was built as a sub-camp in the small village of Brzenzinka which was renamed Birkenau by the Germans. It was officially known as Auschwitz II, but usually called Birkenau.

One of the architects of the Nazi extermination plan was Heinrich Himmler who ordered the construction at Auschwitz and its mechanism of mass murder. It was built to accommodate the tremendously increasing number of prisoners, mostly Jews, who were brought there to be slaughtered. By 1942, this vast camp complex was in full swing with the murdering and immediate burning of many thousands of people per day. The terror and inhumanity that was experienced at this site by these countless numbers of victims far surpasses all else in human history. It has become a symbol of man's inhumanity to man.

60TH ANNIVERSARY: LIBERATION OF DEATH CAMPS

The *CNN International News* report (January 24, 2005) said, "The death factory where the Nazis murdered 1.5 million people went idle 60 years ago on January 27; but Auschwitz, ground zero of human

savagery, still has the power to stun its visitors into silence. ‘For me, this is a grave, not a museum,’ said Shalom Gross, a 57-year-old Israeli who lost more than 80 relatives to the Holocaust on his mother’s side alone.”

The news report, in giving details of the camp, said that “more than 90 percent of the victims from 1940, until the Soviet Army liberated the camp on January 27, 1945, were Jews, and the rest were Gypsies, Polish political opponents, Soviet POW’s, Catholics, and a few others. They died in gas chambers, from starvation, medical experiments, disease, or forced labor.”

The camps occupy a huge area in the vicinity of Oswiecim, and the fact is that “Auschwitz is not one camp, but two: Auschwitz I, built in an abandoned Polish military base, and Auschwitz II, or Birkenau, a much bigger complex that went up later about 2 miles (3 kilometers) away to expedite the Nazi’s Final Solution. It is Birkenau that shocks more profoundly; a flat, vast space still ringed by the silver birch trees (birken in German) that gave the place its name. Crematoria lie in rubble as a reminder of the Nazis’ effort to hide their crimes as their defeat loomed. Still intact are the rail tracks on which prisoners in cramped cattle cars were hauled into camp and selected for slave labor, experiments, or death.”

ISRAEL REMEMBERS HOLOCAUST

Fox News channel from Jerusalem (January 27, 2005) said, “Israel began its annual day of remembrance, for the 6 million Jews who died at the hands of the Nazis, with a torch-lighting ceremony

at Jerusalem's Yad Vashem Holocaust memorial and museum. Places of entertainment shut down for the evening, radio stations played mournful music and TV channels broadcast Holocaust related documentaries and dramas. Flags on public buildings were lowered to half-staff. Though nearly six decades have passed since the end of World War II, the effect of the killing of a large portion of the Jewish people plays heavily on the psyche of Israel, and observance of the annual day of remembrance is almost total among Israel's Jews. The theme of this year's commemoration is the continuing effort to document each individual victim of the Nazi extermination of Jews, under the slogan, "To the last Jew, to the last name."

POLAND HONORS AUSCHWITZ VICTIMS

A *CNN News* item from Warsaw, Poland (January 24, 2005) reports, "Poland's parliament has passed a resolution honoring the victims of Auschwitz-Birkenau, and recognizing the Soviet troops who freed the Nazi death camp, before the 60th anniversary next week of the event. This most horrifying cemetery in the history of modern Europe is a dramatic symbol of all the death camps created by the Third Reich on occupied Polish territory," the resolution said. "It reminds us of the consequences of the implementation of the insane ideology of national socialism."

SCHROEDER REMEMBERS NAZI CRIMES

A news report from *CNN* Berlin, Germany (January 25, 2005) said Chancellor Gerhard Schroeder paid tribute Tuesday to the victims of the Auschwitz death camp, expressing his shame as he

acknowledged that the Nazis had wide support, and promising Germany will keep alive the memory of their crimes. “I stand before you as a representative of a democratic Germany,” a somber Schroeder said during an event at a Berlin theater that included survivors of the camp, liberated 60 years ago. “I express my shame in the face of those who were murdered—and above all, you who survived the hell of the concentration camps. There can be no compensation for the scale of the horror, the torture, and the suffering that took place in the concentration camps,” Schroeder said at the event, organized by the International Auschwitz Committee. The memory of the Nazi genocide “is part of our national identity,” Schroeder said. “Remembering the era of National Socialism and its crimes is a moral obligation—we owe that not only to the victims, the survivors, and the relatives, but to ourselves.”

U.N. COMMEMORATES NAZI DEATH CAMP LIBERATION

Nick Wadhams, an Associated Press writer for the United Nations (January 24, 2005) reported, “The United Nations General Assembly commemorated the 60th anniversary of the liberation of the Nazi death camps with a special session Monday, and survivor Elie Wiesel and world leaders confronted a question that has long haunted the United Nations: whether the world body has the will to stop future genocide.

“Speakers at the General Assembly remembered the 6 million Jews who died in the Holocaust and how the United Nations itself was

founded in response to the tragedy to prevent such acts from happening again. 'The Jewish witness that I am speaks of my people's suffering as a warning,' Wiesel said. 'He sounds the alarm to prevent these tragedies from being done to others. And yes, I am convinced if the world had listened to those of us who tried to speak we may have prevented Darfur, Cambodia, Bosnia, and naturally Rwanda.' The event was one of several United Nations commemorations Monday beginning a week of events worldwide marking the anniversary of the liberation of the camps."

One of the speakers who was in New York for the occasion was Israeli Foreign Minister Silvan Shalom who is concerned about the rising tendency toward anti-Semitism that is occurring in many parts of the world. He also emphasized the strength of the movements at the present time that are denying that the Holocaust ever happened, and asked whether anything could be worse than the destruction of an entire race of people. "But there is something worse: to do all this and then deny, to do all this and then take from the victims and their children and grandchildren the legitimacy of their grief."

Sir Brian Urquhart, the retired United Nations undersecretary general who was among those soldiers who freed the death camps, said, "The world must not forget the Holocaust because it revealed what horrors humans can inflict and what they may do again. This commemoration serves to recall what human beings driven by hatred or fear or some perverse ideology are, against all rational belief, still capable of doing to each other."

A BLEAK, HOPELESS LANDSCAPE

This is the title of an article written by *CNN*'s reporter Steve Goldberg (January 25, 2005) concerning Auschwitz, in his visit there. "It looked just as it does in all the photos and films I've seen about Auschwitz. And the winds that blew across the fields, and the dusting of snow that fell the night before made the camp seem even starker than I'd imagined."

The scene of horror was overpowering to Goldberg. "Yet nothing could prepare me emotionally as I walked through the main building of Birkenau—train tracks still passing under the main watchtower and through the 'gate of death'—and entered what has been described as the largest Jewish cemetery in the world, and one of the largest cemeteries of any kind, anywhere. It is here, at Auschwitz II-Birkenau—the biggest of the camps that comprise Auschwitz—that the Nazis built their death factory in eerie order, and massacred in a matter-of-fact way an estimated 1.1 million to 1.5 million people, most of them Jews of eastern Europe.

"The first thing that struck me as I entered the gate and got my bearings is the vastness of the camp—it's the size of some 400 football fields. Row upon row of barracks once stood here, about 300 buildings in all, holding as many as 100,000 prisoners at a time. But then there's the rail line, with its notorious siding, where cattle cars filled with deportees arrived constantly. Its occupants—those who survived the days-long trip amid the squalor of feces, urine, and corpses—were forced off the train and into two large lines: the strong and healthy on one side; pregnant women, children,

the elderly and invalid on the other. Some 70 percent of the prisoners on each transport were sentenced to immediate death, although they were only told they were being led to showers. The others were selected for forced labor. It was here that 438,000 Hungarian Jews were sent to their deaths in a period of 56 days in 1944.”

THE RECONSTRUCTION ERA

During the years immediately following the end of World War II and the Holocaust, British commercial interests in the Middle East, which included control over the supply of oil, began to favor Arab demands over the land of Palestine. The neighboring nations, which are predominantly Arab, became increasingly hostile to the intention of great numbers of Jewish immigrants who were turning their attention to the land of their forefathers, and their desire to resettle there. To appease Arab demands, one of the measures Great Britain sought to introduce during this time was to greatly limit Jewish immigration to Palestine. This put tremendous burdens upon the Jewish people who had suffered immense displacement during the recent conflict in Europe, and it greatly added to the misery that so many of their people had endured during the war years, and especially at the hands of Nazi Germany.

A NEW STATE OF ISRAEL

Recent memories of the Holocaust had not yet faded, and there was widespread international support for Europe's Jewish refugees that led to the 1947 United Nations partition plan, which was to divide the land of Palestine into two separate

states, one for Arabs, and the other for the Jews. Under this plan, Jerusalem was to be an international city under the administration of the newly formed body of the United Nations. On May 14, 1948, the state of Israel was thus proclaimed as the official homeland of the Jewish people. Jeremiah's prophecy concerning the regathering of these ancient peoples had come true. A new era in the history of mankind was about to unfold.

A LAND OF CONFLICT

The tiny, newly established nation of Israel was immediately attacked and invaded by armies from several Arab States, which had rejected the United Nations plan. After bitter fighting, and the loss of many lives, this conflict, which became known as Israel's War of Independence, was concluded by armistice agreements between the newly proclaimed state of Israel and some of its Arab neighbors who had so viciously attacked them. The situation has remained largely unresolved and highly volatile ever since. Other wars have been waged against Israel, unsuccessfully, to dislodge the Jews from their land.

A BURDENSOME STONE

The prophet Zechariah has provided us with a sketch of God's intentions for his people at this end of the Gospel Age. "I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be

gathered together against it.” (Zech.12:2,3) How true are the prophet’s words concerning the continuing upheaval in the land of these ancient people of the Middle East. The efforts of the international body of statesmen, and other world leaders, to bring peace to this region have been met by failure.

God promises that he will not forsake the children of Israel though the times grow more troublesome, and desperate. “I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.”—Zech. 14:2,3

GOD’S PROMISES ARE TRUE

As the world remembers the liberation of the Jewish people from the terrible death camps at Auschwitz sixty years ago, may we all be comforted by the scriptural promises from God’s Word. He has not forsaken them in all of their struggles and suffering. God’s ultimate plan of reconciliation for the human family and its recovery from the ravages of sin and death will be instituted with the long-promised Kingdom of Christ. The blessings will be made available at that time for the Jewish people, as well as for all mankind, when they will be assisted to walk on that highway of holiness and have opportunity to learn the ways of Truth and righteousness, and shall obtain eternal life.—Isa. 35:8 ■

LETTER TO THE EDITOR

QUESTION: Is sprinkling the proper form of baptism?

ANSWER: The English word baptism, as well as the Greek word used in the New Testament from which it is translated, means to bury, to submerge, to completely cover. It is difficult to see how sprinkling fits this description, and indeed it does not. Immersion is undoubtedly the proper form of water baptism.

The baptism, or immersion, of the Scriptures does not always mean to be submerged in water. In Romans 6:3, Paul speaks of being “baptized” into Christ’s death. In I Corinthians 12:12,13, he says of Christians that they are all baptized by one Spirit into one body, which is the body of Christ—the body, or company, of consecrated followers of Jesus over which Christ is the Head.—Eph. 1:22,23

In these uses of the word baptism, the reference is to a burial of one’s will into the will of God, and acceptance of the headship of Christ. The will of God for all Christ’s followers is that they suffer and die with him. Thus, surrender to the Divine will is a burial of one’s will which leads to death, hence a ‘death baptism.’

Immersion in water is simply a symbol of the true baptism into Christ’s death. The candidate for baptism surrenders himself into the hands of the immerser and is buried in water, picturing his surrender to God to be baptized into Christ’s death. His being raised out of the water is a beautiful symbol that all who are baptized into Christ thenceforth walk in newness of life, and will eventually fully share in Christ’s resurrection.—Rom. 6:5 ■

Hanging on to God's Good News

Key Verse: *“I certify you, brethren, that the gospel which was preached of me is not after man.”*
—Galatians 1:11

Selected Scripture:
Galatians 1

PAUL OPENS HIS LETTER

to the Galatian brethren with three elements: two direct statements concerning who he is and to whom he is writing, and a brief greeting. First, Paul declares his identity, “Paul, an apostle,” his primary distinction. He will defend this claim

throughout the letter. The basic definition of ‘apostle’ is ‘one who is sent.’ He then makes clear who sent him: neither by human commission nor authority, but through “Jesus Christ, and God the Father, who raised him from the dead.”—vs. 1

After establishing his identity and authority, Paul addresses his letter, “unto the churches of Galatia.” (vs. 2) These churches are close to the Mediterranean Sea, in the southern half of Galatia, or further north in what is now central Turkey.

In verse three, Paul says, “Grace be to you and peace from God the Father, and from our Lord Jesus Christ.” What a wonderful way to start a letter. This should always be our greeting in writing to, or when meeting with, others. Peace should go wherever we travel. (Matt. 10:12,13; Col. 3:15) Speaking on behalf of his body members, the apostle says Jesus “gave himself for our sins, that he might deliver us from this present evil world.”

(vs. 4) This is good news, that God sent his only begotten Son to be man's Redeemer.—John 3:16

In verses six through nine, Paul gets to the reason for his writing, saying that some in their number were being called away from Christ unto another gospel. Paul says there is no other gospel which he was preaching than Jesus Christ, his sacrifice, and him raised from the dead. Some were found as troublemakers, perverting the Gospel of Christ. Some were still holding on to the law of circumcision saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved."—Acts 15:1

The apostle made it clear that those teaching any other gospel than that of Christ, and him crucified, should be accursed, (*anathema*, considered very bad), not considered part of the body of Christ.

Paul continues to defend his position in Galatians 1:10-13, saying that he was only seeking to bring honor to God's name, taking none for himself. It was Jesus, by revelation, who brought him into the Truth and gave him the privilege of preaching the good news to others. Paul points back to the times he was a zealous Jew and "persecuted the church of God."—vs. 13; Acts 8:3

In Galatians 1:14-16, *American Standard Version*, Paul says, "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, [even] from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood."

In verse fifteen, Paul speaks of being separated from his mother's womb and called by his grace, meaning that through his earthly mother he inherited certain traits of character which would prepare him for his later work as a minister. Paul later went on into many areas, visiting and preaching the good news. Those who heard him glorified God. ■

Living on Faith

Key Verse: *“I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me.”*

—*Galatians 2:20, American Standard Version*

Selected Scripture:
Galatians 2:15-3:5

“But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! For if I rebuild what I have once destroyed, I prove myself to be a transgressor. For through the Law I died to the Law, so that I might live to God.”—Gal. 2:15-19, *New American Standard Version*

The Apostle Paul makes it clear that it is not by the

FOURTEEN YEARS AFTER

the Apostle Paul’s conversion on the road to Damascus (Acts 9), we find Paul in Antioch admonishing the Apostle Peter for his hypocrisy by separating himself from the Gentile converts for fear of the Jews. We read, “We are Jews by nature and not sinners from among the Gentiles; nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

Law that any can be saved, but by faith in Jesus Christ. In Galatians 2:21, the apostle says, “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”

Next, Paul poses a question, “He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” (Gal. 3:5) What is this faith Paul speaks of? He gives us the definition of faith in the words recorded in Hebrews 11:1. “Faith is the substance of things hoped for, the evidence of things not seen.” He further states, “Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (vs. 6) Where does this faith come from? We answer, “Faith cometh by hearing, and hearing by the word of God.”—Rom. 10:17

Many of the Jews, some in Galatia and in other areas that the apostle was witnessing to, although converts to Christ, were still holding to the Jewish traditions, and it was to these that the Apostle Paul was writing. A new era had begun, one where faith—that is, the faith that was in Christ—was foremost. The apostle, writing to the Corinthian brethren, wrote, “By faith ye stand.” (II Cor. 1:24) Again, in II Corinthians 5:7, “We walk by faith, not by sight.”

Finally, the Apostle Paul points to Abraham as one who walked before God by faith and not by works. We read, “Abraham believed God, and it was counted unto him for righteousness.” (Rom. 4:3) “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.” (Heb. 11:8,9) We end our lesson today by quoting the apostle, “No man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them.”—Gal. 3:11,12 ■

From Slave to Heir

Key Verses: “*When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.*”
—Galatians 4:4-6,
American Standard Version

Selected Scripture:
Galatians 3:19-4:7

IN TODAY’S LESSON, THE Apostle Paul was wrestling with an issue that was troubling the Galatian churches—the place of the Law in God’s plan of salvation for mankind. The apostle treasured the Law as a most holy, and complete, revelation. However, it wasn’t until after his conversion that he had revealed to him the real purpose of the Law, and its place in God’s plan. We read, “What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. A mediator, however, does not represent just one party; but God is one.”—Gal. 3:19,20, *New International Version*

What was this promise? We find the answer in Genesis 12:1-3, and Genesis 22:18, where we read, “In thy [Abraham’s] seed shall all the nations of the earth be blessed.” The ‘Seed’ mentioned was Christ. (Gal. 3:16) The Law was a “schoolmaster”—a servant and instruc-

tor—to bring the Jews to Christ, that they might be justified by faith.—vs. 24

The apostle asks a question, “Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”—vss. 21,22

The Jews were in bondage under the Law which never could give them life. But now being brought to Christ by faith, they were no longer in bondage. “Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (vss. 26,27) Going on, the apostle says, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—vs. 29

There is another important point that the Apostle Paul brings to our attention. He points out that we, who were Gentiles, were also in bondage; the bondage to the elements of the world. All of us were Adam’s children, born in sin. The Prophet David says, “I was shapen in iniquity; and in sin did my mother conceive me.” (Ps. 51:5) Speaking to those Jews under the law, “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4,5

It took Jesus, born a Jew, born perfect, “holy, harmless, undefiled, [and] separate from sinners,” one able to keep the law in every respect, to release those under bondage, under the Law.—Heb. 7:26

Finally, the apostle says, “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”—Gal. 4:6,7

Free to Serve

Key Verse:
“Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”
—Galatians 5:13

Selected Scripture:
Galatians 5:1-15

PREVIOUS TO HIS CONVERSION to Christ, the Apostle Paul had been a Pharisee, a sect of the Jews claiming to be followers of the Law given by Moses. The apostle had earlier written to the Philippian brethren, “as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.” (Phil. 3:5,6) After his conversion, the apostle found himself having to take a stand against one of the main points of the Law—circumcision. Many of his newly converted Jewish brethren were insisting that the Gentile Christians needed to be circumcised.

Our lesson for today opens with the words of the Apostle Paul, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any

thing, nor uncircumcision; but faith which worketh by love.”—Gal. 3:1-6

What is this ‘liberty’ that the apostle speaks of in our lesson? The word liberty is the Greek word *eleutheros*, and has the meaning of freedom from being a slave. Paul had said that all those holding the letter of the Law were slaves—in bondage—because they could never keep the laws that would lead to life. He went on to say that if one comes into Christ and away from the Law, he is free—at liberty. The Law was like a yoke upon the necks of those still considering themselves to be followers of the Law.

Circumcision was first given to Abraham; it was called a covenant of circumcision. (Gen. 17:9-14) This physical ritual set the people of Israel apart from all the other nations around them, binding them to God. By the time of Christ, circumcision had taken on a different meaning. Going to the New Testament we find the real meaning of circumcision.

“A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God.”—Rom. 2:28,29, *New International Version*

Again, from Galatians 5:9, the apostle writes regarding the holding of the law of circumcision, “A little leaven leaveneth the whole lump.” By giving us the picture of placing a little leaven in dough, the apostle says if one holds to keeping just one feature of the old Law, it would affect all of the Law.

Forcing the Gentiles to conform to even one feature of the old Law would not be loving. It is through love that we are to serve one another. This then is the liberty which sets Christians free, but as the Key Verse states, it is not to be used to entertain, or justify, the weaknesses of the fallen flesh. ■

Life Together

Key Verse: “*Bear ye one another’s burdens, and so fulfil the law of Christ.*”
—Galatians 6:2

Selected Scripture:
Galatians 5:22-6:10

IN OUR LESSON FOR TODAY, the Apostle Paul contrasts the works of the flesh with the works of the Spirit. “The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”—Gal. 5:19-25

The apostle shows in the above verses what real Christian fellowship is all about. In chapter five, verse fifteen, we are admonished, “If ye bite and devour one another, take heed that ye be not consumed one of another.” Some of the Jewish brethren were causing divisions by insisting that the new Gentile brethren be forced to comply with the old Law Covenant and its old rules and regulations.

Christians are to “live in the Spirit,” and “walk in the Spirit.” (vs. 25) Those in Christ are to develop the mind

of Christ—the disposition of being in one accord with others walking in the same narrow way. This way is the way of love. The apostle reminds us to “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”—Phil. 2:3

The ways of the flesh are the ways of “vain glory, provoking one another, envying one another.” (Gal. 5:26) To ‘provoke’ is to challenge or irritate. In chapter six the apostle gives us a formula to follow in getting along with one another. “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another’s burdens, and so fulfill the law of Christ.”—Gal. 6:1,2, *New King James Version*

Gentleness is called a “fruit of the Spirit.” (Gal. 5:22) It has the thought of moral excellence in character, goodness, or kindness. *Chrestotes* is the Greek word from *Strong’s Bible Concordance*. We find that Christian character is not mere moral or legal correctness, but the possession and manifestation of the graces of the Spirit.

Going back to our text from Galatians 6:1,2 we are to consider ourselves. We know we need to develop the character of Christ, and this means we start with ourselves, not looking at others. Next, we are told to “bear ye one another’s burdens.” What does this mean? This means we are to seek to relieve, by sympathy with and by counsel, those going through trials of any kind.

We cannot prove ourselves by someone else’s standards. We read, “Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.” (vs. 4) Finally, we work together by sharing together, one with another, God’s Word. We may do this when we meet together. We all need to have the fellowship one of another in all good things.—vs. 2 ■

Baptized by the Holy Spirit

“By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.”

—I Corinthians 12:13,14

JESUS WAS FIRST TO BE baptized with the Holy Spirit. This occurred at the river Jordan. His baptism in water by John the Baptist was not the baptism of the Holy Spirit. The Holy Spirit came upon Jesus as he came up out of the water. An outward manifestation of the Holy Spirit in the form of a descending dove, enabled John to bear testimony concern-

ing it. John explained that the One who had sent him to baptize with water had said, “Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit.”—John 1:33

Jesus received this baptism of the Holy Spirit of Truth from the Heavenly Father. From John’s testimony we learn that Jesus would, in turn, baptize

his followers with the Holy Spirit. After his resurrection, when he appeared to his disciples for the last time before his ascension, he said to them, “Ye shall be baptized with the Holy Spirit not many days hence.” (Acts 1:5) This was fulfilled at Pentecost. There Peter testified that Jesus, being at the right hand of God, “and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.”—Acts 2:33

The Holy Spirit was neither seen nor heard at Pentecost. What the disciples saw and heard was an outward indication of that which had occurred inwardly. A similar demonstration was later given when Cornelius, the first Gentile convert, was accepted into the family of disciples. Concerning this we read that while Peter was preaching, “the Holy Spirit fell on all them which heard the word.” The Jewish believers present were astonished that the Holy Spirit should thus be poured out upon Gentiles.—Acts 10:44,45; 11:16,17

This special outpouring, or baptism, of the Holy Spirit upon a little group of Gentile converts was evidently designed to give assurance to all Gentile converts that they were not excluded from being followers of Christ, or from receiving the blessings which belong to all who follow him. This was essential, since the baptism at Pentecost was exclusively to Jewish believers. Paul seems to have had this in mind when, in our text, he explains that by ‘one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.’

To suppose that these outward manifestations of the Holy Spirit’s baptism should continue is not

scriptural. There is not an outpouring, or baptism, of the Holy Spirit upon each individual who accepts Christ and dedicates himself to his service. Individually, consecrated believers receive of the Holy Spirit's baptism as they come into the body of Christ.

The word baptize is a translation of the Greek word *baptizo*, which means to immerse, or bury—literally to “make whelmed,” according to *Strong's Bible Concordance*. In our text, Paul says that all who have been baptized by the Spirit are all one body. Jesus is the Head of this symbolic body, and his faithful followers constitute the other parts, or members. In II Corinthians 5:17, Paul says, “If any man be in Christ [that is, a member of his body], he is a new creature: old things are passed away; behold, all things are become new.” This assertion indicates that Jesus the Head, together with the members of his mystical body, constitute a New Creation.

We read, “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. 2:10) In chapter four, verses twenty-three and twenty-four, Paul admonishes, “Be renewed in the spirit of your mind; And . . . put on the new man, which after God is created [formed, *Wilson's Emphatic Diaglott*] in righteousness and true holiness.” Again, speaking of those who are members of the body of Christ, Paul writes, “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” (Gal. 6:15) Those who are in Christ Jesus are New Creatures, members of a New Creation.

The baptism of the Holy Spirit, then, is vitally associated with the bringing forth of a New Cre-

ation. We have seen that the original creative work of God was accomplished by his mighty power, his Spirit. In this work, God's Spirit functioned both as a physical force and as a creative, life-giving power. His Spirit then moved upon the face of the waters, and it moved everywhere throughout the entire universe. The Scriptures reveal that now his Spirit is operating to bring forth a New Creation.

How differently God's Spirit is functioning to accomplish this great purpose, than it did in the original Creation! Now it is operating in the realm of thought, and with the consent and cooperation of those who are being made a part of God's new spiritual creation. In this wise manner God is able to secure the cooperation of those whom he chooses to be a part of his New Creation, without it in the slightest degree interfering with their free moral agency.

In all the former creations of intelligent beings, they were first created and then tested as to their willingness or unwillingness to obey Divine law. This was true of the angels, some of whom failed under the test. It was true of man, and he failed, and through his failure death condemnation came upon the entire human race. But with God's New Creation it is different, for they are being tested as they are created.

The reason for this is obvious, for the completion of the work of creating this class will find each one in it on the Divine plane of life, exalted to immortality—therefore, death-proof. It would be too late to test these after they were fully created, because then the death penalty could not be applied to any who proved willfully disobedient.

BAPTISM—OBEDIENCE

It is this necessity for absolute obedience on the part of every New Creature in Christ that helps give vital meaning to the use of the word baptism in connection with those who become members of the body of Christ, the New Creation class. Since the word baptize means burial, or submerging, it suggests the burial of our wills into the will of God, as expressed through Christ our Head. Certainly no symbol could better emphasize wholehearted and complete obedience to the Lord. In Revelation 20:4, it is figuratively spoken of as 'beheading.' A person who has no head of his own cannot plan for himself. If his only head is Christ, then he has no plans and no will of his own. Such is the general thought of baptism. It is a burial, or submerging, and in this case it is the burial of the will that is accomplished in the lives of the New Creation class by the Holy Spirit.

THE CHURCH

In Ephesians 1:22,23, Paul speaks of the "church" which is Christ's "body." The word 'church' is a translation of the Greek word *ekklesia*, which simply means a calling out, or a called-out class. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) All the true disciples of Christ are of this chosen, or selected, class. These constitute the true church of Christ, his body members, the New Creation class.

In Acts 2:47, we are told that, beginning with Pentecost, God added daily to the church. This is a significant statement; for it emphasizes that no one can be made a member of the true church of Christ

by human authority. It is God's work. The New Creation is his creation. The bringing forth of the New Creation is accomplished by the power and authority of the Holy Spirit. It is the power of the Holy Spirit through the Word of Truth that creates believers, calls them from the world, and invites them to accept the headship of Christ over their lives.

Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) True, this refers to Jesus' sacrificial death, and the fact that we have the opportunity of dying sacrificially with him. But Jesus' sacrificial death was in conformity with the Father's will for him. It was Jesus' devotion to his Father's will, his voluntary yielding to the influence of the Holy Spirit of Truth, that led him into death as the Redeemer and Savior of the world. And it is the death of our wills, and the acceptance of the Divine will as revealed by the Holy Spirit of Truth, that will lead us into sacrificial death with Jesus. It is thus that we are planted together in the likeness of his death.—Rom. 6:4,5

The baptism of the Holy Spirit is a collective one, and upon the entire church—all the called-out class—in order to participate in it we must individually be baptized into Christ by yielding ourselves in full surrender and devotion to the Lord. This is our part as individuals. We are "buried with him in baptism," writes Paul in Colossians 2:12. This does not mean a burial in water, but a burial of our wills in full consecration to do his will; even as Jesus buried his will when he said to his Father, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."—Ps. 40:7,8

(Continued on page 35)

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(Continued from page 31) Immersion in water is merely a symbol of the burial of our wills into the will of Christ. It is a very apt and beautiful symbol. In carrying it out, the candidate voluntarily places himself in the hands of the immerser, and by him is plunged under the water. How helpless the candidate is when held under the water! It would mean his actual death were he not raised from the water. So we present ourselves to the Lord, telling him to do with us as he will, and we thus surrender to God in the knowledge that the Holy Spirit of Truth that led Jesus to a sacrificial death also expresses the same Divine design for us.

It is not a case of saying to the Lord that we will do his will up to the point that it becomes too costly, or too difficult. There can be no conditions attached to an acceptable consecration to the Lord. A consecration that will assure us an entrance into the body of Christ, where we come under the influence of the Holy Spirit's baptism, must be a full, complete, surrender. And it is this, as we have seen, that is symbolized by water immersion.

Paul explains that those who are thus buried with Christ should walk in "newness of life." (Rom. 6:4) Actually, those who fulfill the terms of their consecration faithfully even unto the actual death of their humanity will be raised in the likeness of Christ's resurrection, to live and reign with him a thousand years. But when a consecration to be dead with Christ is wholehearted and sincere, there will be the beginning of a new life even while the outward man is perishing. And the resurrection to life with Christ, as well as the newness of life experienced now, are both beautifully illustrated in the

water baptism symbol by the candidate's being raised up out of the water.

The attitude of full surrender to the Lord is expressed by the Apostle Paul in Romans 12:1, where he exhorts us to present our bodies a "living sacrifice." He explains that such a sacrifice is "holy"—through Christ—and is acceptable to God. Then, in the next verse, he admonishes us not to be conformed to this world, but to be "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

When one first makes a consecration to do God's will, he has only a general idea of what the Divine will is. He knows of Jesus' invitation to deny self, take up his cross, and follow him. He knows he is to renounce his own will and ways, but the details involved have to be learned as we continue to look to the Head for instruction and guidance. However, all the necessary directions are in the written Word, put there by the miraculous power of the Holy Spirit, and if our surrender is complete we will be guided by them.

Paul wrote that we should prove what the will of the Lord is, and then, through several chapters, beginning with Romans 12, he presents detail after detail of the Divine will. They are not in the Word just to be read and admired. They are there to help, together with all other instructions of the Holy Spirit, to transform our minds, to make us like Christ, more and more responsive to every indication of the Divine will as expressed through him. All of this is involved in coming under the baptism of the Holy Spirit of Truth.

“THAT THEY MAY BE ONE”

Because of Jesus' full obedience to the will of his Father, as revealed to him through the Spirit of the Truth, he could say, "I and my Father are one." (John 10:30) Being solicitous for those who would become members of his body, accepting the Divine headship through him as the Head of the church—the called-out ones of the present age—he prayed for them. What a wonderful prayer. "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:17-21

The New Creation class is sanctified and made one with the Father and with Jesus, through the Word of Truth. One cannot thus be in full harmony with the Father and the Son without being fully obedient to the Divine will as revealed by the Holy Spirit of Truth. Those called out of the world, chosen by God to attain to this unity with him and with Jesus, are spoken of by the Apostle Peter as the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." (I Pet. 1:2) Jesus prayed that these might be sanctified by the Truth. Peter says they are sanctified by the Spirit. The thought is the same, for the inspired Word of God is the Holy Spirit of Truth.

Peter explains that these called ones, the church, are ‘elect according to the foreknowledge of God’—that is, their selection is according to God’s foreordained conditions. The Apostle Paul explains what these conditions are. In Romans 8:29, we read that those whom God foreknew “he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” To be conformed to Christ’s image is to be like him, fully at one with the Heavenly Father, and fully obedient to the Holy Spirit of Truth that was ‘shed forth’ by him in the name of his Son, our Head, and the Head of all in the New Creation class.

THE UNITY OF THE SPIRIT

The unity of the body members of Christ with their Head, which is brought about by baptism, or immersion, into the will of God—as expressed through the Head—is further discussed by the Apostle Paul in the fourth chapter of Ephesians. He writes, “With all lowliness and meekness, [and] with longsuffering,” we should forbear “one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.”—vss. 2,3

Paul continues, “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.” (vss. 4-6) “Through all, and in you all”—compare this language with Jesus’ prayer as recorded in John 17:21-23. Paul adds, “Unto every one of us is given grace according to the measure of the gift of Christ.” (vs. 7) To maintain the ‘unity of the Spirit’ it is essential to

realize that not everyone in the body is given the same office. Not all have the same work to do. As Paul explains in I Corinthians 12, some are as feet, some as eyes, and some as hands, in the body. But all are subject to the directions that emanate from the Head.

In verses eight and nine of Ephesians four, Paul reminds us of the death, resurrection, and ascension of Jesus, and confirms the fact that when he ascended he “gave gifts unto men.” This is a reference to what occurred at Pentecost; only here Paul is explaining the very practical manner in which the baptism of the Holy Spirit is effective for every member of the church. He uses the word ‘gifts’—plural—and then explains what they are, “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”—vs. 11

How reasonable and practical! If the Holy Spirit had merely come upon the disciples as a miraculous display of Divine power, little would have been accomplished. But it resulted in their being the inspired apostles of the Lamb. Through their inspired teachings other servants became qualified to minister to the church. Through them all, each in his own capacity, the Holy Spirit of the Truth is diffused for the building up of the entire New Creation class. Paul explains that these gifts were provided “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—vss. 12,13

GIFTS AND FRUIT OF THE SPIRIT

When the church, representatively, was baptized with the Holy Spirit at Pentecost, that baptism carried with it certain miraculous gifts, such as speaking with tongues and the ability to perform miracles. These gifts came only upon the apostles, and could be imparted to others by the laying on of their hands. Those receiving these gifts from the apostles could not pass them on to others, so in due course they ceased.

They served a useful purpose in the Early Church. On the Day of Pentecost the gift of tongues enabled the apostles to witness the truth concerning Jesus to Jews gathered at Jerusalem from all over the then known world—Jews who understood only the language of the countries in which they were domiciled. The gift of tongues continued to serve a useful purpose until there were believers in each territory who knew the language there spoken. As the New Creation class spread out into the various countries, and the church became established, the need for the gift of tongues no longer existed.

The ability to perform miracles was also a great aid in connection with the establishment of the Early Church. Those early believers were in a very hostile world. They were scorned and persecuted by both Jews and Gentiles, and the miracle-working power of the apostles was a source of encouragement to all the believers, confirming their faith that the cause in which they had enlisted was the Lord's, and that the great God of Israel would not allow it to fail. Miracles also served to witness to an unbelieving and gainsaying world. But when the

church became better established, this gift also ceased to function.

The fruit of the Spirit is different. Paul wrote, “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit [in the body of Christ which is controlled by the Holy Spirit of Truth], let us also walk in the Spirit.”—Gal. 5:22-25

After mentioning the various gifts that had been bestowed upon members of the Early Church, Paul concluded, “Yet shew I unto you a more excellent way.” (I Cor. 12:31) This is the last verse of the chapter, and in the first verse of the next chapter he begins to enlarge upon that ‘more excellent way,’ which he reveals to be the way of love. Love is an excellent way because it is the way of God, who so loved the world that he gave his Son to redeem mankind from sin and death. It is the way of Christ whose love prompted and encouraged him to lay down his life for both the church and the world.

If we are to remain in Christ, and be perfected as members of God’s New Creation by the Holy Spirit of Truth, the more excellent way of love must become our way. Thus we will be one with Jesus and one with the Father, even as they are one. May the Holy Spirit of Truth by which the whole body of Christ is baptized, continue to work in us for the accomplishment of this divinely fore-ordained condition of eternal membership in God’s New Creation! ■

The Church's Great Commission

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you.”
—*Matthew 28:19,20*

IN GIVING THIS GREAT commission, Jesus addressed the apostles; and indirectly, with and through them, he addressed all his followers. It will be noted that the commission is divided into three parts: (1) Teach in all the nations; (2) Baptize; and (3) Continue instructing them. The Lord's true people, while not neglecting to make their own calling and election sure, are to be engaged in each and all of the three phases of this commission as they have opportunity.

TEACH IN ALL NATIONS

A disciple, according to the scriptural definition, is a taught, or trained, one; and before anyone should embark upon the work of teaching and

training others so that they become the Lord's disciples, it is important to note the words of Jesus in this connection, for he was the greatest of teachers.

Jesus knew that, according to his Father's plan, the Gospel Age was a period for the calling, testing, and selecting of the true church, and that all people during this dispensation would not be capable of being taught or trained. So, he would on occasion say, "He that hath ears to hear, let him hear." (Matt. 11:15) He also said, "No man can come to me, except the Father which hath sent me draw him."—John 6:44

Nevertheless, throughout his earthly ministry Jesus was faithful in bearing witness to the Truth, and he proved his loyalty in connection with it, being fully aware that, as he stated, "Every one that is of the truth [having been drawn to Jesus by the Father] heareth my voice." (John 18:37) Praying to the Heavenly Father, some of our Lord's words were, "I have manifested thy name unto the men which thou gavest me out of the world: . . . I have given them thy word; . . . they have kept thy word."—John 17:6,14

Jesus was always loyal and faithful to his Father's Holy Word and will, and the words that he proclaimed were not his own, but the Father's who sent him. (John 14:24) "My doctrine is not mine, but his that sent me." "The words that I speak unto you," are "spirit" and "life." "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "Learn of me; for I am meek and lowly in heart." "If ye continue in my word, then are ye my disciples indeed."—John 7:16; 6:63; Luke 14:27; Matt. 11:29; John 8:31

As Jesus faithfully proclaimed God's Word and will, so did the Early Church. We read, "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." (Acts 15:35) "He [Paul] continued there a year and six months, teaching the word of God among them." (Acts 18:11) "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:31) We, today, as fully consecrated followers of Jesus, have the great privilege and responsibility of proclaiming the true Gospel, and thus proving our loyalty in connection with it, never believing or teaching for doctrines the commandments of men.

In our witness work, and our general fellowship in the Truth, it is our great joy to meet those whose hearts the Lord has opened. Because they give evidence of being in various stages of Christian growth and development, we, as ambassadors for Christ, are to be prepared to "declare . . . all the counsel [or will] of God," even as did the Apostle Paul. (Acts 20:27) Thus we will be shining lights in the world, holding forth the Word of life, assisting all with whom we come in contact, whether they are young or old in the Christian life.

The Lord is continuing graciously to guide and bless the great work of proclaiming the true Gospel of the kingdom "in all the world for a witness unto all nations."—Matt. 24:14

There is abundant evidence that as the true Gospel is thus being proclaimed, there are those with the 'hearing ear' and the 'seeing eye' who are be-

ing very richly blessed by the Lord with an understanding of the Truth. By Divine grace, disciples are being formed, developed, and assisted to be faithful unto death.

In addition to this collective service, we are also to be on the alert, and to seize our own individual and local opportunities. It may be that in these closing days of the High Calling those newly interested ones who respond to the Truth in our particular locality are but few. However, it is much in evidence that these have ears to hear, and are hungering and thirsting after the Truth and righteousness and, by the Lord's help, we are to assist them to the full extent of our ability so that they may become mature Christians, fully established in the faith. As those who have progressed but a little way in this Christian life become instructed in Truth and in righteousness, they learn that repentance—which means to change the mind—and conversion—meaning to turn about—are very necessary early steps to be taken. They further learn of the wondrous love and grace of God in the great work of redemption through Christ's precious ransom sacrifice, and are encouraged to believe unto consecration and justification of life.

They realize that such as hear and obey his call are "justified [declared right] by faith" (Rom. 5:1), having their sins covered. They are reconciled to their Father through faith in Christ. If faithful in following Christ, they will become joint-sacrificers with him, and eventually be made joint-heirs in his kingdom and in its great work of blessing the world.

“BAPTIZING THEM”

Those who respond to the preaching of the Gospel, and take the step of full consecration, are, by this complete surrender of self to him, baptized into Christ. In three short verses, the Apostle Paul deals very thoroughly with the real and essential baptism, which is to precede the symbol of water immersion. He says, “Know ye not, that so many of us [those who are already members of the body of Christ] as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3), and are made participators with him in his sacrificial death. “Therefore we are buried with him by baptism into death.” (vs. 4) This ‘baptism into death’ with the Lord, this burial of ourselves—which resulted in our becoming members of his body as New Creatures—took place when we made the full surrender of our will to God.

This full consecration was followed by our begetting by the Holy Spirit, through the Word of Truth to newness of life, to a new spiritual nature. The apostle says, “As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death [his sacrificial death], we shall be also in the likeness of his resurrection.”—vss. 4,5

Being thus baptized into Christ, as members of his body, he is to be our ‘Head,’ our ruler. We are nothing; he is everything. Herein is Divine wisdom, because in every detail the will of Jesus, our beloved Lord and Head, is our Heavenly Father’s will. Reckonedly, we are dead to our own will. “Ye are

dead, and your life is hid with Christ in God.” (Col. 3:3) We are “in Christ.” And if anyone be ‘in Christ,’ he is not the same old creature, but “a new creature.” (II Cor. 5:17) There has been a burial, or immersion, of our will into the will of Christ. We have been begotten to a heavenly inheritance. Now we are to be conformed “to the image of his [God’s] Son.”—Rom. 8:29

Baptism into water is a wonderful, divinely instituted symbol of the true and essential baptism that has already taken place in the heart and life. It is a beautiful symbol that our Lord Jesus himself observed at Jordan. It is a Divine arrangement for all his followers who have similarly fully consecrated themselves to do the will of God.

When Jesus reached the age of priesthood under the Law [thirty years], he immediately made a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions, and desires, that he might do his Father’s will, not his own will. As he came to John the Baptist at Jordan, the language of his heart to his Heavenly Father was, “Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”—Heb. 10:7

Our Lord, thus consecrating himself to the Father’s will, realized that his outward baptism in water symbolized, or pictured, the complete surrender of his earthly life and nature, which had already been immersed, or buried, into the Father’s will even unto death. From this standpoint, his baptism in water was full of meaning to him, and it is full of meaning to us today.

Here was Jesus, the prospective Head of the prospective body of the Christ. He set a wonderful example in himself that would be appropriate as a beautiful lesson, full of meaning, to all his followers. It behooved him to symbolize [by water immersion] his real baptism into death, the complete consecration which he had already made of his will and all that he had, to his Father, even unto death. And we, coming after, gladly follow in his steps “in the name of [by the authority of] the Father, and of the Son, and of the Holy Spirit.”—Matt. 28:19

Concerning our being “dead with Christ” (Rom. 6:8) by complete consecration; this is fittingly illustrated by our being lowered beneath the surface of the water. And then, respecting our being quickened by the Holy Spirit and by the Word of Truth at, and since, consecration—also our walking in newness of life, being risen with Christ; this condition is fittingly portrayed as we are raised out of the water.

CONTINUED INSTRUCTION

As a result of our Father’s drawing power, and because there is a certain faithful witness among the nations to the true Gospel, there are those who are still being called out of darkness into the marvelous light of Divine Truth, and are being made disciples [taught, or trained, ones] of Jesus. Those who gratefully and fully respond, go on to full consecration. They are baptized into Jesus Christ, into his death, and very properly they testify to this complete consecration—the essential baptism—by water immersion.

There is, however, according to our Lord's great commission, another phase of work to be done by the church—that is, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20) These disciples of Jesus still need to be instructed. In fact, all that has gone before in their Christian experience has prepared them to receive this continued instruction.

It is important to note that, without the promised power of the Holy Spirit, the apostles were not to go forward with this work. Jesus had previously said to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) At Pentecost they received the anointing of that holy power. That anointing taught them concerning the Divine plan of the ages (Eph. 3:11, *Wilson's Emphatic Diaglott*), even as Jesus had promised, that it "shall teach you all things, and remind you of all things which I said to you."—John 14:26, *WED*

Before Pentecost it was impossible for the apostles to understand the great eternal purpose of God in Christ Jesus, but the anointing of the Holy Spirit, which the fully consecrated ones received on the Day of Pentecost, was the means used for teaching them some great truths and secrets of God. This holy, powerful influence, as Jesus had already explained to them, was "the Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it."—John 14:17, *WED*

Our Lord Jesus received an anointing of the Holy Spirit, and was authorized to "preach good tidings" (Isa. 61:1; Luke 4:18), so also every fully consecrated member of the true church—the body of Christ—even to the present day, comes under

that same anointing which first came upon our Head, Christ Jesus, and since has flowed to all those sanctified and built up into him as members of his body.

Henceforth we, as fully consecrated followers of Jesus, whom the Father has begotten by the Word of Truth, and in whom the Word of Christ dwells richly—and who are rooted, grounded, and established in the faith—realize that it is our great privilege and responsibility to proclaim what we know concerning all the will of God. We are glad to testify to the various features of God's Holy Word and will, according to our varied opportunities, whether it be to a recent seeker after the light of Truth, or to a mature Christian.

In the fifth and sixth chapters of the Epistle to the Hebrews, Christians were chided for not making headway and advancing beyond the first principles of "the doctrine of Christ." (chap. 6:1) They should have progressed to the deeper spiritual nourishment that had to do with the full development of the new mind of the New Creature, enabling them to progress toward full maturity in Christlikeness, the image of God's dear Son.

As we continue to teach, we must include the scriptural instructions that all disciples of Jesus are required to go on to completeness. To use figurative language, they are not to remain at the "milk" stage, but must progress to partake also of the strong "meat." The Apostle Paul had occasion to reprove some Christians in these words, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."—I Cor. 3:2

We are to include in our teaching that which will help and encourage all disciples to progress in the Christian way, that they “may be filled, as to the exact knowledge of his [God’s] will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things; bringing forth fruit by every good work, and increasing in the exact knowledge of God; being strengthened with all strength according to his glorious power, for all patience, and endurance with joy.”—Col. 1:9-11, *WED*

Jesus has promised, through the Revelator, “Be thou faithful unto death, and I will give thee a crown of life.” “To him that overcometh will I grant to sit with me in my throne.”—Rev. 2:10; 3:21 ■

WEEKLY PRAYER MEETING TEXTS

MAY 5—“If ye through the Spirit do mortify the deeds of the body, ye shall live.”—Romans 8:13 (Z. ’03-172 Hymn 44)

MAY 12—“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—II Corinthians 7:1 (Z. ’03-408 Hymn 247A)

MAY 19—“We that are strong ought to bear the infirmities of the weak, and not to please ourselves.”—Romans 15:1 (Z. ’97-75 Hymn 154)

MAY 26—“Knowledge puffeth up, but love buildeth up.”—I Corinthians 8:1 (Z. ’97-277 Hymn 238)

Our Burden Bearer

*The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper,
Who hath never failed us yet?*

*Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.*

*Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.*

—Poems of Dawn

OBITUARIES

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

- Constance E. Hatton, Richmond, VA—March 1. Age, 78
Brother Florian J. Palicki, Detroit, MI—March 15.
Age, 92
Brother Arthur Hyde, Matthews, NC—March 26.
Age, 89
Brother Simon Szwaluk, Melbourne, Australia—March.
Age, 81
Sister Wannie Tate, Phoenix, AZ—April 1. Age, 83

General Convention Bulletin

July 16-21, 2005—Johnstown, PA

THE 2005 GENERAL CONVENTION will be upon us in less than three months. If you haven't yet made plans to attend, now is the time to do so. We encourage as many as are able to join in the blessings of this annual gathering of the Lord's people. The convention will be held on the campus of the University of Pittsburgh at Johnstown, Pennsylvania. Hotel-like rooms with private bathrooms in the Living-Learning Center (LLC) and two rooms sharing one bathroom in other facilities are available on campus. A child may sleep on a bedroom floor, at no charge, in his own sleeping bag, if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

The convention program appears in this issue of *The Dawn*, on the pages following the General Convention Registration form. In addition to the discourses, panel discussions, and testimony meetings, there will be two assigned topics, one titled "Prove All Things" (I Thess. 5:20), and the other "Love the Brethren" (I John 3:14).

The cost of meals for those 5 years old or younger will be paid by the convention. Once again, 50% of the cost of those from 6 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, July 15. There will be one shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 22.

Note: The LLC is air-conditioned and each room has its own bathroom. Non-LLC housing is not air-conditioned and two bedrooms have shared access to one bathroom.

	Ages	18 & up	**13-17	**6-12
Breakfast		\$6.00	\$5.00	\$4.00
Lunch		7.00	6.00	5.00
Dinner		9.00	8.00	6.00
Total, three meals		\$22.00	\$19.00	\$15.00
Lodging (per night)				
dbl occ (LLC)		\$25.00	\$25.00	\$25.00
dbl occ (non-LLC)		\$20.00	\$18.00	\$10.00
single occ (LLC)		\$50.00	n/a	n/a
single occ (non-LLC)		\$35.00	n/a	n/a
PKG: 7 nights, 18 meals				
dbl occ (LLC)		\$275†	\$240†	\$190‡
dbl occ (non-LLC)		\$195†	\$160†	\$100‡
single occ (LLC)		\$395†	n/a	n/a
single occ (non-LLC)		\$235†	n/a	n/a
<p>If no breakfasts, deduct—†\$30 or ‡\$20 **50% of these costs will be refunded if the young person attends 75% of the studies for his/her age group</p>				

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, July 15, 2005				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				
Check for package: 7 nights, all 18 meals <input type="checkbox"/>				
or 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath				
<input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy				
Names and ecclesia name (age if under 18)				
Address:				

Saturday, July 16

Chairman: Stephen Jeuck, *Orlando FL*

- 9:30 Morning Devotions
- 9:45 Orientation by College
- 10:00 **Welcome Address**
Carlton Chandler
Portland OR
- 10:45 Intermission
- 11:15 Discourse
Homer Montague
Highland Park NY
- 12:00 Close of Morning Session
- 2:00 Discourse
Sid Jones
Dawn Pilgrim
- 2:45 Intermission
- 3:15 Discourse
George Balko, Jr.
West Newton PA
- 4:00 Intermission
- 4:30 Discourse
Michael Nekora
Los Angeles CA
- 5:15 Close of Afternoon Session
- 7:00 **Three Mini-Talks**
Parousia George Passios, *New York NY*
Epiphania Bill Dutka, *Detroit MI*
Apokalupsis Douglas Rawson
S.F. Bay Area CA
- 8:15 Songs in the Night

Sunday, July 17

Chairman: Russ Marten, *Chicago IL*

9:30 Morning Devotions

9:45 Discourse J. Udhaya Kumar
Chennai INDIA

10:30 Intermission

11:15 **Theme Discourse—II Thess. 2:13**
“God hath . . . chosen you to salvation. . . .”
Robert Gorecki, *New York NY*

12:00 Close of Morning Session

2:00 Praise and Testimony Brian Montague
Highland Park NY

2:45 Intermission

3:15 Discourse Jonathon Freer
Sacramento CA

4:00 Intermission

4:30 Discourse Timothy Alexander
Columbus OH

5:15 Close of Afternoon Session

7:00 **“Prove All Things”—I Thess. 5:21**
Allan Allers
Boise ID

7:45 Vesper Service

8:15 Songs in the Night

Monday, July 18

Chairman: Ernie Kuenzli, *Orlando FL*

9:30 Morning Devotions

9:45 Discourse

Rick Suraci
New Haven CT

10:30 Intermission

11:15 Discourse

Frank Nemesh
Detroit MI

12:00 Close of Morning Session

2:00 Discourse

Tom Ruggirello
Chicago IL

2:45 Intermission

3:15 Praise and Testimony

Rick Sconyers
Orlando FL

4:00 Intermission

4:30 Discourse

Mikolay Grudzien
Phoenix AZ

5:15 Close of Afternoon Session

7:00 **“The Last Supper”**

Was a Passover Meal

Ken Fernetz
The Dawn

Preceded the Passover Meal

David Rice
San Diego CA

(Short presentations followed by discussion)

8:00 Songs in the Night

8:15 Elders' Meeting

Tuesday, July 19

Chairman: Mark Nemesh, *Detroit MI*

9:30 Morning Devotions

9:45 **Baptismal Discourse**

George Tabac
Chicago IL

Immerser

Jonathan Benson
New London CT

12:00 Close of Morning Session

2:00 Praise and Testimony Jim Parkinson
San Gabriel Valley CA

2:45 Intermission

3:15 Discourse O. B. Elbert
New Brunswick NJ

4:00 Intermission

4:30 Discourse Mike Balko
Dawn Pilgrim

5:15 Close of Afternoon Session

Wednesday, July 20

Chairman: Mark Davis, *Los Angeles CA*

9:30 Morning Devotions

9:45 Convention Business Meeting

Walter Blicharz
Detroit MI

10:30 Short Recess

10:45 Convention Business Continues

12:00 Close of Morning Session

2:00 Discourse

Carl Hagensick
Chicago IL

2:45 Intermission

3:15 Praise and Testimony

Edmund Blicharz
Orlando FL

4:00 Intermission

4:30 Discourse

Arbur Fernets
Vernon BC

5:15 Close of Afternoon Session

7:00 **“Love the Brethren”**—I John 3:14

Robert Goodman
Orlando FL

7:45 Vesper Service

8:15 Songs in the Night

Thursday, July 21

Chairman: Erwin Kalinski, *Chicago IL*

- 9:30 Morning Devotions
- 9:45 Praise and Testimony Austin Williams
New York NY
- 10:30 Intermission
- 11:00 **Symposium:**
 “Our Salvation”—Phil. 2:12,13
 Our Part Byron Keith
 Seattle WA
 God’s Part Michael J. Balko
 Orlando FL
- 12:00 Close of Morning Session
- 2:00 Discourse Len Griehs
Delaware Valley PA
- 2:45 Intermission
- 3:15 Discourse Richard Suraci
New Haven CT
- 4:00 Intermission
- 4:30 Discourse Timothy Thomassen
Albuquerque NM
- 5:15 Close of Afternoon Session
- 7:00 Closing Discourse Ray Luke
Jersey City NJ
- 7:45 Melodies of Praise
- 8:30 Love Feast

SPEAKERS' APPOINTMENTS

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

M. Balko		Alsace, France	20-22
Buffalo, NY	May 14,15	Paris Area, France	23,24
K. Fernets		Arenberg, France	25
Boise, ID	May 1	Sherborne, England	26
Los Angeles, CA	27-30	Chesham, England	27,28
R. Gorecki		West Wickham, England	29
Boise, ID	May 1	Frankfurt, Germany	30
Frankfurt, Germany	13	S. Jones	
Korbach, Germany	14-16	Boise, ID	May 1
Dortmund, Germany	17-19		

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

M. J. Balko		J. Mottie	
Jacksonville, FL	May 1	West Newton, PA	May 1
C. Chandler		Buffalo, NY	14,15
Boise, ID	May 1	R. Sconyers	
Buffalo, NY	14,15	Jacksonville, FL	May 1
R. Goodman		C. Willis	
Los Angeles, CA	May 27-30	West Newton, PA	May 1
S. Jeuck		Buffalo, NY	14,15
Boise, ID	May 1	L. Young	
Louisville, AL	29	St. Petersburg, FL	May 8
E. Kuenzli		N. Zandler	
Chicago, IL	May 28-30	Jackson, MI	May 15
H. Montague			
Jacksonville, FL	May 1		

CONVENTIONS

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

BOISE CONVENTION, April 29,30, May 1—Owyhee Plaza Hotel, 1109 Main Street. Contact D. Allers. Phone: (208) 375-6873

HARTFORD CONVENTION, April 30,May 1—Tastebuds Banquet Facility, 1450 Main Street, East Hartford, CT. Contact Janice Slivinsky. Phone: (860) 289-0116

WEST NEWTON SPRING CONVENTION, May 1—Sewickley Grange Hall, Route 136. Contact John Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

AGAWAM CONVENTION, May 14,15—Radisson Hotel, 1 Bright Meadow Blvd., Enfield, CT. Contact Priscilla Tusia, 22 Briar Hill Road, Norwich, CT 06360. Phone: (860) 859-0719

BUFFALO CONVENTION, May 14,15—Holiday Inn, Hamburg, NY. Contact Ruth Morin, 3858 Hobday Road, Bliss, NY 14024. Phone: (585) 322-7459

LOS ANGELES MEMORIAL DAY CONVENTION, May 27,28,29,30—Chapman University, One University Drive, Orange, CA. Contact Russell Wojcik, Secretary. Phone: (818) 982-7253

CHICAGO MEMORIAL DAY CONVENTION, May 28,29,30—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove, IL. Contact Roberta Tabac, 4N233 Norris Avenue, West Chicago, IL 60185. Phone: (630) 231-1874

WARRI, NIGERIA CONVENTION, June 4—23 Udu Road, Enerhen, Warri. Contact M. Obire, P. O. Box 1854, Warri, Nigeria. Phone: 23-40-802-454-5509

WATERBURY CONVENTION, June 4,5—Saturday held in Morris, CT. Sunday at the Litchfield Firehouse Hall. Contact Mrs. Anthony Tsimonis, P. O. Box 1494, Waterbury, CT 06721-1494. Phone: (860) 567-0109

ASSOCIATED BIBLE STUDENTS OF PORTLAND CONVENTION, June 17,18,19—Ramada Inn, 6221 NE 82nd Avenue. Phone: (503) 255-6511. Room reservations should be made with the hotel directly. For other information, contact Jerry Black, 13012 SE Oatfield Road, Milwaukie, OR 97222. Phone: (503) 659-6930

PRINCE ALBERT/SASKATOON CONVENTION, July 1,2,3—Siwak Farm, SK, Canada. Contact Ben Siwak. Phone: (306) 763-3170

YORKTON CONVENTION, July 8,9,10—Great Western Parkland Inn, 110 Broadway Street E, Yorkton, SK, Canada. Contact Brad Sweeney, 110 Circlebrook Drive, Yorkton, SK, Canada S3N 2S4. Phone: (306) 782-0436

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—(See information Page 53)—University of Pittsburgh, Johnstown, PA. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

NIGERIAN GENERAL CONVENTION, August 17-21—Institute of Church and Society, Samonda Ibadan, Oyo State, Nigeria. Contact Cajetan Egbu, Chairman, No. 2 Darlington Street, Mokola Ibadan, Oyo State, Nigeria. Phone: 234-803-333-9949

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To us the Scriptures clearly teach:

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

THAT MEANTIME THE CHISELING, SHAPING, AND POLISHING of the consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD lies in the fact that Jesus Christ, by the grace of God “tasted death for every man,” “a ransom for all,” and will be “the true Light, which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

THAT THE HOPE OF THE CHURCH is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

THAT THE PRESENT MISSION OF THE CHURCH is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

THAT THE HOPE FOR THE WORLD lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35