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Highlights of DAWN

Human Rights

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”—Jeremiah 23:5

PRESIDENT Carter's stand for human rights strikes a responsive chord in the hearts of all people. A perusal of the headlines of any newspaper on any day reveals the sorry plight of groups and individuals who are suffering from oppression and deprivation. These disadvantaged peoples are clamoring to be heard in the world's forums and are demanding equal rights and equal opportunities. Unfortunately, some in desperation have resorted to violence in order to dramatize their underprivileged condition.

The United States, because of its heritage of freedom and power, is in an advantageous position to speak for the underprivileged of the world. And the forthright pronouncement of this policy will have some impact on world opinion and may result in alleviating some of the more flagrant abuses. But there can be no universal change as long as the nations of the world are motivated primarily by self-interest.

Even the United States, which has always proclaimed the cause of human rights more or less loudly, has found that the pursuit of justice sometimes leads to consequences that are not in harmony with our voiced objectives. In fact, the rhetoric at times has clothed, or attempted to hide, very unjust and self-seeking acts. Witness, for example, our treatment of the American Indians, Blacks, Hispanics, Puerto

Ricans. In these areas our actions on the whole have not been moralistic or just.

We have in the past erroneously adopted the attitude that righteousness followed our flag; that is, any activity that we decided upon was thought to be right. This misconception has led us into unexplainable involvements, such as the war in the Philippines and the bullying of our neighbor Mexico.

We must come to realize that there are limits to our power to effect positive moral change in the world, just as we have had to recognize limitations to our economic and military power. We cannot by force of arms or power politics enforce principles of morality. In fact, we have not even been able to enforce morality by the less drastic method of economic pressures on lending agencies or by boycott.

By now we should have learned also that moral conflicts arise from our existence as an imperfect nation in an unjust world. To maintain a moral posture in all our dealings with our neighbors it is obvious that there will be a price to pay; and history has proven that neither we nor any other nation will be willing to pay that price, that is, to have our so-called rights of self-determination and self-interests infringed upon in order to help a neighbor.

We recognize that this outcry for freedom and justice from the oppressed and underprivileged is a sign of the times in which we are living, and the cry will increase in intensity until justice and equity are made manifest in the kingdom. The Prophet Jeremiah, in chapter 23, verse 5, spoke of these days: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

God's original intention for man was that he live in dignity and peace and have dominion over the earth, including the animals and other lower forms of life. The Apostle Paul, in Hebrews 2:6-9, speaks of this wonderful first purpose of God: "What is man, that thou art mindful of him? or the son of

man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him. But we see Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

This idyllic life was not attained to, because Adam willfully transgressed God's law. Adam was created perfect, in the mental and moral image of God. (Gen. 1:27,31) He was capable of perfect obedience, and God required this of him. If he obeyed he was to have life, but if he disobeyed he was to die, that is, return to the dust of the earth from which he was taken. (Gen. 2:17; 3:19) The Scriptures tell us that he was disobedient and therefore the just sentence of death was passed upon him and all of his offspring. The Apostle Paul, in Romans 5:18, expresses the matter thus: "Therefore as by the offence of one judgment came upon all men to condemnation."

This is why the Apostle Paul, in Hebrews 2:8, states, "But now we see **not yet** all things put under him." However, the text goes on to state, verse 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." God, in his foreknowledge before the foundation of the earth, had made the provision that Jesus would in due time take Adam's place in death, thus providing a ransom price for Adam and all who had life through him.—1 Pet. 1:18-20; 1 Cor. 15:21, 22

The text in Hebrews 2:8 states that "we see **not yet** all things put under him." The inference is that there will be a time when all things will be put under him. And we find in the plan of God that this is so.

After Jesus gave his flesh for the life of the world on Calvary's cross, God resurrected him from death and exalted

him to the divine nature. (Psalm 110:1) And in Acts 3:20, 21 the Apostle Peter states: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Restitution means to restore. What is going to be restored? The obvious answer is the perfection of mankind, his dominion, his relationship with God, and an opportunity to earn everlasting life.

The Apostle Peter also states that this was so important in God's arrangements that he caused all of his holy prophets since the beginning of the world to speak of it. We find in our study of the Bible that prophecies concerning the wonderful time of the kingdom are so numerous that they become the theme of the good Book from the front cover to the back.

The apostle goes on to quote one of these wonderful prophets, Moses, in verses 22, 23: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."—Deut. 18:15, 19

God caused Moses to prophesy concerning Jesus and his second advent. The prophecy states that Jesus at that time will be like unto Moses. Not that they would be alike physically but that they would have similar positions, except that since Jesus is of the divine nature his position will be of a higher order. What position will be common to both? Moses was the mediator of the Law Covenant. Jesus will be the Mediator of the New Covenant that will be inaugurated at the beginning of the Millennial Age.

The Prophet Jeremiah, in chapter 31, verses 31-34, tells of this wonderful covenant under which the world will be brought back into harmony with God and mankind will be restored to their dominion. The Apostle Paul quotes the prophecy and relates its mediatorship to Jesus: "We have

such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God. . . . But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel; . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:1-12

This reference elaborates on the statement in Acts 3:23, "every soul which will not hear that Prophet," and seems to indicate clearly the fact that the willing and obedient in the kingdom will hear the instructions of that Prophet, Jesus, and thereby have God's law put in their minds and written in their hearts. Those who are incorrigible will be destroyed from among the people in second death.

It is easy for us to visualize how the living nations of the earth will benefit from the operation of the New Covenant. With God's law written in their hearts the problem of self-interest and self-determination will no longer exist, for

God's law is summarized thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39) The Apostle Paul adds, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. 13:10

But, someone will ask, What about all the people who have lived in the past and are asleep in the dust of the earth? We find that, associated with the promise of the kingdom and equally as prominent in the Scriptures, is the promise of a resurrection from the dead. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; those having done good things to a resurrection of life; and those having done evil things to a resurrection of judgment."—John 5:28,29 (See Diaglott.)

Those who did good things refers to the faithful men of old—the prophets and other servants of God who because of faithfulness received a good report through faith. The Apostle Paul said of these, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39,40

Those who have a resurrection by judgment are the rest of the world of mankind, who were born in sin and shapen in iniquity. The word "judgment" used in the Diaglott translation and the word "damnation" used in the King James version of the Bible are translated from the same Greek word **krisis**, which carries the thought of a tribunal that will render a judgment after a trial. The trial, or testing arrangement, will be during the thousand years of the kingdom under the New Covenant. Mankind will then be required to hear the voice of the Prophet, and those who do hear will have God's law put in their minds and written in their hearts. Those who will not hear that Prophet will be cut off from among the people.

When the Apostle Peter (John being with him) preached his sermon to the Jews, concerning restitution, as recorded in Acts 3:19-26, the captain of the temple and the Sadducees, who did not believe in the resurrection, became very angry and came upon them, "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead." (Acts 4:1,2) They were astute enough to realize that for restitution to be meaningful all who had already died would have to be given an opportunity. And this, of course, called for a resurrection of the dead.

The Jews were doubly incensed over Peter's proclamation, because, in addition to preaching a resurrection from the dead, the apostle said that it would come about through Jesus. They did not accept Jesus as the Messiah and, true to the prophecy, he was a stone of stumbling and a rock of offence.—1 Pet. 2:7,8; Isa. 8:14,15

In the kingdom, God has promised that he "will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. 13:12) The whole purpose of the kingdom is to restore man to the mental and moral image of God. Then and not until then will peoples and nations live together as a family, truly recognizing and happily granting human rights to all, manifesting love and genuine concern over one another's welfare.

Long ago a very wonderful man of God painted a beautiful word picture of the kingdom functioning: "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and

feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be, and weeping bereaved ones will have their tears wiped away when thus they realize the resurrection work complete."

May thy kingdom soon come, Lord, and end earth's weary night of suffering, injustices, sorrow, sickness, and death.



GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my beloved Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the First Begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1:1-9 □

Bible Study

LESSON FOR AUGUST 7

Renewing the Covenant

MEMORY SELECTION: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the Flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."
—Joshua 24:15

SELECTED SCRIPTURE: Joshua 24:19-28

NEAR the close of Joshua's earthly pilgrimage he gathered the leaders of the children of Israel together so that he might appeal to them concerning their faithfulness to God. This week's memory selection is in connection with that appeal—that they should reverently consider the divine providences on their behalf and renew their covenant to serve God, even as he had dedicated his life and family for that purpose.

In the twenty-fourth chapter of the book which bears his name, Joshua reviews the many providences that the nation of Israel had received from the mighty hand of God. He relates that from the time of Abraham they had been witnesses of the

remarkable manner in which God had been leading them through all their experiences. This included their years in Egypt, the raising up of Moses, their deliverance from Egyptian bondage, and the sparing of the firstborn during the final plague. They were also witnesses of God's mighty power during the crossing of the Red Sea, their experiences in the wilderness, their eventual crossing of the Jordan into the Promised Land, and their conquest of that land amid the various heathen hosts that were its inhabitants.

Having reminded the Israelites of the many blessings they had received and the wonderful way in which God had been leading them, Joshua went on to exhort

his people to greater faithfulness and zeal for God. Three times he appealed to his brethren: the first time he said, (vss. 14,15) "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the Flood [on the other side of the river Euphrates, Lamsa], and in Egypt; and serve ye the Lord. And if it seem evil unto you [if it be displeasing in your eyes, Leeser] to serve the Lord, choose you this day whom ye will serve." Joshua then left no question in the minds of his people when he declared that his life had been set aside to serve God, regardless of whatever decisions they made. His brethren also proclaimed their desire to serve God.

Joshua, however, was not entirely convinced that the children of Israel had outlived their idolatrous tendencies and might not return to their former objects of affection and reverence. Again he told them (vss. 19,20), "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Joshua evi-

dently understood the fact that although the spirit was willing, the flesh was weak. Nevertheless, the people proclaimed a second time (vs. 21), "We will serve the Lord."

Again Joshua exhorted his brethren (vs. 23), "Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel." And again the leaders of the children of Israel promised to put aside those things which they were told were an abomination to God, saying, "The Lord our God will we serve, and his voice will we obey."—vs. 24

Throughout the varied experiences of God's typical people Israel, there are lessons for the new creation. The child of God confesses that the weaknesses of the flesh, the allurements of the world, and the temptations of the Adversary continually surround him, even as the temptations and seductions of a different nature befell the natural Israelite.

Every true Israelite who endeavors to follow the Lord, therefore, during the present age of sacrifice must do so with the same positiveness that Joshua possessed, proclaiming in his heart that "as for me and my house, we will serve the Lord." □

Gideon: God's Courageous Man

MEMORY SELECTION: "Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."—Judges 8:23

SELECTED SCRIPTURE: Judges 7:2-8, 20,21

COURAGE is that quality of character that perseveres even in the face of great danger. In all the lessons of courage that are recorded in the Bible, perhaps none is more widely remembered than the one in connection with Gideon's encounter with the Midianite hosts.

Gideon had been called by God to deliver his people Israel from the hands of the oppressing Midianites.—Judg. 6:12,16

Next a miraculous demonstration of divine power was witnessed by Gideon as his meat offering and unleavened cakes were consumed by fire at the touch of the angel's staff. (vss. 17-24) Later he was instructed to destroy the altar of Baal and to build an altar to the Lord in place of it. Those instructions were quickly carried out. (vss. 25-32) When Gideon asked for a sign that God was with him, the fleece which he laid upon the ground at night

was wet with dew the following morning, whereas all the ground around it remained dry. The following morning the fleece was dry, while the surrounding ground was wet with dew.—vss. 36-40

In preparation for the encounter against the invading hosts of Midianites—which numbered around 135,000—Gideon's courage was put to the test. God directed him to give the word to his army that those who were fearful of the impending conflict were free to return to their homes. Over two-thirds of his army left, which reduced the number to 10,000. (ch. 7, vss. 2,3) While Gideon was no doubt anxious concerning the manner in which he had been commissioned to deliver the Israelites from their enemy, God again informed him that the army was yet too large. When the army was finally reduced to a little band of 300,

then God manifested his power in a way in which none could doubt that it was by his providential hand that Israel had been delivered, and not by any strategy of man.

The manner in which the defending army was reduced to 300 is an interesting one (vss. 4-8), and one in which there is an important lesson in connection with the Lord's people. Gideon was to note the manner in which the men drank water. Those who bowed down upon their knees to drink, oblivious to the dangers which surrounded them, would not be fit for that service. Only those who lapped the water from their cupped hands demonstrated the alertness and attention necessary to carry out the task that lay ahead. There were a mere 300 who drank in that manner.

There are two classes of the Lord's people that could be illustrated in this lesson. All are anxious to drink of the water, which is symbolic of the truth. Most, however, are mainly concerned with drinking for themselves. Others, fewer in number, appropriate the truth and take advantage of its refreshment while alert to the circumstances around them. Therefore they are in a position to rise to active service at the Master's call

The 22,000 who through fear left their ranks to return to their homes could represent those who, in the present age, count the cost of sacrifice and are unwilling to give their lives in complete consecration to the Lord.

Gideon's call to service is not unlike the call that has been extended to the footstep followers of the Lord during the present Gospel Age. The broken pitchers which revealed the lamp each soldier was carrying as they surrounded the Midianite encampment represent those desiring to be broken with their Lord to allow the light of truth to shine forth. The blowing of the trumpets shows the manner in which those who have thus dedicated their lives to the Master's service proclaim the truth to a darkened world.

The Lord's people should heed the call, present their bodies a living sacrifice, and be alert to serve the cause of the truth wherever there is opportunity. Letting the light shine forth will inevitably cost them something. However, we must go forward with full assurance of faith in the sustaining power of God remembering that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6 □

Struggle Against Opposition

MEMORY SELECTION: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1

SELECTED SCRIPTURE: Judges 13:1; 16:23-30

ONE of the most colorful figures to preside over the affairs of Israel during the very turbulent period of their history known as "the period of the Judges" was Samson. He served as Israel's judge for a period of twenty years. (Judg. 15:20; 16:31) Those who served in that capacity were not elected to office by the people but were appointed to that position by God. Further, the office was not passed on to descendants, as was common with the kings, and they drew no salary. They acted merely as the servants of God on behalf of their people.

Samson is best known for the great strength which he possessed. On one occasion he killed a lion with his bare hands, and another time he slew a thousand demon worshipers while armed with only the jawbone of an ass. He also carried off the ponderous gates of Gaza. And as a prisoner of the Philistines he killed more

heathen enemies than he did during any period of his life, by pulling down the temple of Dagon, ending his own life along with that of the assembled multitude of his captors. His undaunted bravery was no doubt linked with the devotion he professed in connection with the Nazarite vow—his strength being manifested in his unrazed hair.

During Samson's time the children of Israel were under the oppressive hand of the Philistines, who in turn had completely disarmed them. Samson revived the spirit of Israel and stimulated patriotism in the hearts of his people by the many displays of strength and valor which he manifested. His brethren no doubt looked upon him as their "deliverer."

Samson was dedicated to the Nazarite vow from before his birth. The vow is recorded in Numbers 6:2-6, and includes the consecration of one's life to

God, complete avoidance of strong drink, and that the hair should remain uncut. The angel of God appeared to Samson's mother twice to inform her of her child's separation for that purpose. And at the time of birth "the woman gave birth to a son and named him Samson. The boy grew up in Mahaneh-Dan between Zorah and Eshtaol, and the Lord blessed him, and the spirit of the Lord began to drive him hard." (Judg. 13:24,25, NEB) Later, in his confession to Delilah, he acknowledged that he had been faithful in keeping the vow. He said (Judg. 16:17), "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

The scriptural account reveals Samson's complete undoing by a woman—Delilah—who had collaborated with his enemies to entrap him. Overpowered, no doubt, by her charms, he confided in her and told her not only that his Nazarite vow included abstinence from strong drink, but that his unusual gift of strength was a blessing in connection with his unshorn hair, and that if the vow were broken in any way, his strength would likewise be broken. While

he slept on her lap Delilah deceitfully had his hair cut off and then awoke him by saying (vss. 20,21), "The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

One of the lessons associated with Samson's life is dedication to God. He was a profitable servant of God throughout his life and devoted his talents to his brethren, the children of Israel. It is noted that the Apostle Paul, while enumerating those who were of the "faith class" in ancient times, includes the name of Samson as one of the those who will receive a "better resurrection" under the terms of the kingdom arrangement.—Heb. 11:32

The lesson for the child of God during the present age of acceptable sacrifice is complete consecration of one's life to the present call. Any violation of that dedication would indicate a weakness of character and a turning aside of the intentions of the heart that should be tuned to greater faithfulness. □

Give Us a King

MEMORY SELECTION: "The children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines."—1 Samuel 7:8

SELECTED SCRIPTURE: 1 Samuel 8:1-9; 10:1

SAMUEL was the last of Israel's judges serving by divine arrangement. Under that system the elders of each tribe were responsible for its own affairs, with the priestly tribe looking after the religious interests of the people. The nation's laws and government were in God's hands, with judges being raised from time to time to offer counsel and assistance where necessary.

Samuel, however, was growing old, and although he had sons to take his place, "his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." (1 Sam. 8:3) The time was ripe for change, and the children of Israel took opportunity to call for the institution of a new type of government for the nation.

The Israelites had continually failed to understand their unusual position before God or to appreciate rightly the great privilege which was theirs.

God's hand had been manifested in their affairs over and over again, but they were never satisfied. They wanted to be like other nations. They wanted to be recognized and to have power. They wanted a king.

Realizing the seriousness of the situation, Samuel did not attempt to argue with his brethren but took the matter to the Lord in prayer, which showed the spirit and humility that motivated this great man of God. In answer to his prayer "the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest

solemnly unto them, and show them the manner of the king that shall reign over them.”—I Sam. 8:7-9

Armed with the counsel of God, Samuel returned to the elders of Israel to explain to them that many of the liberties which they had enjoyed under the system of judges would be curtailed by a king. The wealth of the people would find its way into the king's purse, and the best of their lands and other properties would come under the control of the king. They would become virtual slaves with little or no voice in their own affairs, and their sons and daughters would be taken for various services of the king.

Yet his people heard not, disregarding the counsel of the Lord. They would suffer the consequences even as it was recorded by the prophet Hosea, who said (Hos. 13:9-11): “O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.”

By God's providence Samuel accepted the decision of his people in their desire to have a king. In due course of time Saul

was selected from the tribe of Benjamin to occupy the newly established throne of Israel, and Samuel was commissioned to anoint him. “Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?”—I Sam. 10:1

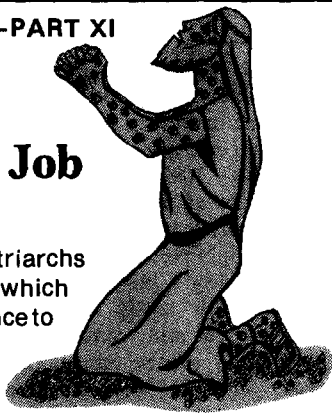
There is a lesson for the Lord's people during the present age, when provision for sacrificing earthly interests has been made acceptable. The Lord has established his church—spiritual Israel—in much the same way as natural Israel was set up, he himself being her rightful Head. Dissatisfaction with this simple arrangement led eventually to the development among the Israelites of two classes—the clergy, occupying positions of exaltation on one hand, and the lay class on the other. That mark of disobedience was the pattern for the growth of worldwide religious institutions that are entirely out of harmony with God's instructions. It is essential that we recognize God's arrangements in matters pertaining to our relationship to him. Human institutions and theories cannot be depended upon and will give way to the everlasting kingdom of truth and righteousness soon to be established. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XI
THE BOOK OF JOB

The Patience of Job

JOB is one of the outstanding patriarchs of the Old Testament. The book which bears his name reveals his residence to have been in the land of Uz, which marks him as belonging to the Aramean race which had settled in the lower part of Mesopotamia, adjacent to the Sabeans and Chaldeans. He is thought to have lived prior to God's giving of the Law to the Israelites by Moses at Mount Sinai. Certainly no reference is made in the Book of Job to any of the Mosaic laws or to any of the ordinances associated with those laws.



Actually, all that is known of Job is what we find in his book. From the record it seems evident that he was a sort of chieftain, having immense wealth and enjoying high rank. His reputation was one of blamelessness in all the relations of life. Apparently he was a religious instructor and one who comforted the needy in their trials.—Job 4:3, 4

Job's faithfulness as a servant of God is revealed by a severe trial which God permitted to come upon him. His attitude in this trial, the lessons he learned, and his final deliverance from it help to illustrate the reason for the divine permission of evil upon all mankind and the ultimate restoration of the human race to favor with God and to health and life.

Job's trial was brought about by the evil conniving of Satan, and thus we are reminded that Satan is the mastermind who

set in motion the principle of evil, as it is first brought to our attention in the Genesis account of creation. From the operation of the principle of evil has come all the suffering which has blighted the happiness of mankind throughout all the ages.

In the first chapter of the Book of Job we are told of a meeting of the "sons of God" and that Satan appeared also among them. "The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1:7) According to the Scriptures, Satan cannot be relied upon to tell the truth; but in this instance he did, as confirmed by Peter, who said that the Adversary goeth about "as a roaring lion . . . seeking whom he may devour."—I Pet. 5:8

The Lord asked Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (vs. 8) Satan's reply to this question was, "Doth Job fear God for nought?" This was a cleverly devised attack on the integrity of Job. Satan enlarged upon it, adding, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance [margin, cattle] is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—vss. 10, 11

This accusation suggested that Job was serving God for selfish reasons, not because he loved God and desired to live up to the divine principles of righteousness. This was a viewpoint with which Satan was well acquainted, for nearly all false religions stress the advantages gained by their devotees. Many of them offer temporal advantages, such as health, wealth, social standing, and so forth.

It is true that those who serve God faithfully are rewarded, but their chief motive for loyalty to God should be their love for him and for his righteousness. God knew that this was

true in the case of Job, so he permitted Satan to bring calamity upon him that his integrity might be demonstrated. The Lord said to Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."—ch. 1:12

Satan worked quickly. Through an invasion by the Sabeans and the Chaldeans, by fire and by storm, Job's oxen, asses, sheep, cattle, and camels were either stolen or destroyed, and his sons and daughters were killed while at a family gathering. But these calamities did not destroy Job's faith, nor embitter him against God. His reply to it all was, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—ch. 1:21

Foiled in his attempt to shatter Job's loyalty to God by depriving him of his possessions, even his sons and daughters, Satan again appeared in the presence of God, and said, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (ch. 2:5) Satan was given permission to afflict Job's person, although he was forbidden to take his life.—vs. 6

Job was then afflicted with boils from the crown of his head to the soles of his feet. When this happened his wife turned against him and said, "Dost thou still retain thine integrity? curse God, and die." This must have seemed to Job to be the final blow, yet he did not follow his wife's advice and curse God as she had suggested and as Satan desired. Instead, he replied to his wife, saying, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—ch. 2:9, 10

Job's Comforters

Job had three friends who endeavored to comfort him when they heard of all the evil which had come upon him. These were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naanathite. (ch. 2:11) While these thought to comfort Job, they actually added to his burden by accusing him of

endeavoring to conceal some gross sin or sins for which the Lord was punishing him. They were eloquent in the presentation of their viewpoints, but wrong; for, as the Lord later said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath."—ch. 42:7

In brief, the view insisted upon by these "comforters" was that God always rewards righteousness and loyalty with material prosperity and health, and also that the only ones in the world who suffer are the unrighteousness, the sinners—those who defame God and disobey his precepts.

When these comforters first appeared in the presence of Job they apparently were stunned by his condition, while Job himself was weighed down with pain and sorrow; so they all kept silent for seven days. It was a long vigil, but finally Job broke the silence. He did not curse God, but rued the day that he was born, and expressed his belief that it would have been better for him had he died when he was a baby, or even if he had been "as infants which never saw light."—ch. 3:16

In expressing these thoughts Job explained that had he died in infancy he would have "lain still," "been quiet," "slept," and "been at rest." (vs. 13) Since, as God later testified, Job spoke the truth, we can rely on this explanation of the state of infants in death as being correct. They are not in heaven, nor are any of them, as Calvinism teaches, predestined to an eternity of torture. Moreover, Job explains that as an infant in death he would have slept with "kings and counselors of the earth," "with princes that had gold," with the "wicked," and with the "small" and the "great."—vss. 14-19

In this third chapter of the book we have Job's opening speech to those who came to comfort him but who turned out to be accusers. What he said was the outpouring of a heart saddened by a series of calamities which would have completely crushed most, and which had, indeed, caused his

wife to believe that he was cursed of God. But the reply of his comforters was no help. Eliphaz answered, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled."—ch. 4:3-5

This was simply telling Job that he did not have sufficient strength of character to apply to himself the instructions he had so often given to others. It reveals, however, that Job had been esteemed as a religious instructor and counselor. It probably was true, as so many in like experiences have found, that it was more difficult to bear up under trial than it was to counsel others to do so. It was cruel, nevertheless, to bring this so emphatically to Job's attention. But even worse was the implied accusation which followed: "Who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—ch. 4:7-9

This was equal to saying that if Job was innocent of special and willful wrongdoing he would not have been afflicted. This was then, and is now, contrary to the facts. During the reign of sin and death, while Satan is permitted to be the "god of this world," the wicked have often flourished, while the righteous have suffered. Long centuries later the Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

Job expressed the same thought in his reply. He said, "The tabernacles of robbers prosper, and they that provoke God are secure." (ch. 12:6) After listening long to his would-be friends and realizing that basically their reasoning was wrong, Job can be excused for being somewhat sarcastic when he said, "No doubt but ye are the people, and wisdom shall die with you."—ch. 12:1,2

Although Job was crushed by his hard experiences and did not understand why the Lord permitted them to come upon him, yet in faith he said: "Though he slay me, yet will I trust in him. . . . He also shall be my salvation: for an hypocrite shall not come before him." (ch. 13:15,16) Job knew that all suffering would be compensated for in the resurrection, and, being weary with the pain of his affliction, he asked God to let him die—"O that thou wouldest hide me in the grave [sheol, the Bible hell] . . . until thy wrath be past."—ch. 14:13

Job knew that in death, and in God's due time, he would be remembered and called forth from the grave. (ch. 14:14,15) In chapter 19:25-27 we find him saying, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh shall I see God: whom I shall see for myself, . . . and not another."

Accusations Continue

Job's comforters continued to accuse him of special sin, emphasizing in various and seemingly plausible ways that all his troubles were due to the fact that God had forsaken him, or even worse, was specially punishing him. But Job knew better than this. True, he could not fathom the meaning of his calamities, but as the psalmist later expressed, he had "great peace." (Ps. 119:165) All of God's faithful servants have enjoyed this peace of heart, and their attitude has been like Job's, who said of God, "Though he slay me, yet will I trust in him."

It is false reasoning which insists that suffering on the part of God's people of necessity means that they are being punished by God for special sins. Many of the most faithful servants of God have been allowed to suffer physically. Consider the long list of worthies mentioned in the 11th chapter of the Book of Hebrews. Think of Jesus, and the apostles! The light of God's countenance shone upon all these, yet he permitted them to suffer.

James wrote: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:10, 11

In a taunt at Job, Eliphaz the Temanite said, "Acquaint now thyself with him [God], and be at peace." (ch. 22:21) Those who are truly acquainted with God do enjoy peace. The storms of life may rage tumultuously around them; their "sea of life" may be turbulently rough, with the waves of adversity pounding relentlessly upon their souls; yet their knowledge of God and the justice of all his ways gives them peace—the "peace of God, which passeth all [human] understanding." —Phil. 4:7

But this was not what Eliphaz meant. He implied that all of Job's adversities had come upon him because he was a sinner and that the only way he could have a serene and peaceful life, a life without calamity and trouble, was to become acquainted with God and be willing to obey his righteous laws. This must have cut deeper into Job's heart than the boils that afflicted him. How well he must have known God to be able to say, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—ch. 23:10

Job's only difficulty was his inability to understand the reason for his suffering. But he was sure of one thing—he was not a willful sinner. He knew also that he was not trying, as his "comforters" insisted, hypocritically to cover his sins. In an effort, perhaps, to reassure himself of this, if not to convince his comforters, we find him in chapters 29 and 31 recalling the happier days of his life and the many ways in which he served the people and never wronged any of his fellow men. From this, Job's friends concluded that he considered himself righteous in his own eyes.

After Job had made his final attempt to show that he had not willfully transgressed God's law or injured any of his

fellow men, his three comforters had nothing further to say. Then Elihu, a younger man, who had been listening to the discussion, spoke up. Through the first chapter of his reply Elihu said little or nothing of importance. He explained that he had kept silent out of respect for the others, because they were older. While he avowed he would not accuse Job but wanted only to help him, the only explanation he had to offer was, as the others had insisted, that Job was suffering at the hand of God because he was a sinner. He said concerning Job, "He addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God." (ch. 34:37) What Elihu seemed to forget or to be unaware of was that trials and testings can overtake the saintliest of men.

God Answered

Finally God answered. (chapters 38 through 41) He did not accuse Job of special sin. He knew that Job was righteous at heart, even as he had told Satan. (ch. 1:8) Under great stress, and in combatting his comforters, Job may have over-emphasized his righteousness and thereby implied that God was responsible for his suffering. But he did not directly accuse God of bringing his trials upon him and had even said, "Though he slay me, yet will I trust in him." Job's difficulty was his lack of full comprehension of the glorious characteristics of God—his wisdom, justice, love, and power. God knew this; so in his reply he set before Job in a very wonderful manner how his greatness was manifested in the works of creation.

To read and reflect upon God's answer to Job should give anyone a very exalted vision of the greatness and glory of God. Indeed, a reverent study of the chapters in which this reply is contained should do much to convince even an unbeliever of the fact that there is a supreme and intelligent Creator.

"There is a God—all nature speaks,
Through earth, and air, and seas, and skies;

See! from the clouds his glory breaks,
When the first beams of morning rise."

In order to impress Job, and before he had finished his answer, God said to him, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." (ch. 40:2) Job then understood the Lord's lesson, and he replied, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." —vss. 4,5

The vision of himself which the Lord had shown to Job had the same effect upon him as upon Isaiah, when this prophet saw the Lord "high and lifted up." Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts." (Isa. 6:1,5) A proper appreciation of the Lord, such as he gives to his people today through the truth of his gracious plan, should cause us all to humble ourselves before him and acknowledge our unworthiness of his grace.

God continued to reveal his wisdom and power to Job as seen in his marvelous creative works. (chapters 40 and 41) And Job's appreciation of the majesty of the Lord increased. He "answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." —ch. 42:2-6

Through his experience, and through the marvelous vision he had been given by God, Job learned to know and appreciate his Creator as never before. Like millions of others throughout the centuries, he had heard of God. Indeed, to the extent of his understanding, he had faithfully served God.

But never before had he truly seen God in the sense of understanding the glorious attributes of his character. And to "see" the glory of God was to make him realize his own nothingness as well as his imperfections which hindered him from rendering the perfect service that was due to his exalted Creator.

Job's reaction to his experiences justified God's confidence in him, and now that he had proved his integrity the trial was lifted. But first his three comforters were dealt with. The Lord instructed them to take "seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job." —ch. 42:8

Restitution

Job's friends did as the Lord instructed them, "and the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." (vs. 10) The word "captivity" is used a number of times in the Old Testament to denote the state of death, the dead world of mankind being held prisoners in death. God has promised to restore death's prisoners held in captivity.

Job had not actually died, but, as he observed himself, "I am escaped with the skin of my teeth." (ch. 19:20) When his sons and daughters and all his possessions were taken from him he said, "Naked came I out of my mother's womb, and naked shall I return thither." (ch. 1:21) Job, in other words, might well be considered an illustration of the whole dead world of mankind, with his restoration an illustration of the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." —Acts 3:19-21

The record states that "the Lord blessed the latter end of Job more than his beginning." (ch. 42:12) He became wealthier than ever, and "he had also seven sons and three

daughters." (vs. 13) And in all the land there were no women so fair as the daughters of Job. After his trial Job lived for 140 years, "and saw his sons, and his son's sons, even four generations." (vss. 15, 16) How richly he was rewarded in compensation for the evil which was permitted to come upon him! And so it will be with all mankind. The permission of evil will contribute to the everlasting blessing of all the willing and obedient.

Weekly Prayer Meeting Texts

AUGUST 4—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.—II Timothy 2:24, 25 (Z. '00-14 Hymn 44)

AUGUST 11—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10 (Z. '04-63 Hymn 184)

AUGUST 18—Prove all things; hold fast that which is good.—I Thessalonians 5:21 (Z. '03-26 Hymn 266)

AUGUST 25—We know that, when He shall appear, we shall be like Him; for we shall see Him as He is.—I John 3:2 (Z. '03-151 Hymn 192)

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Christian Life and Doctrine

From Glory to Glory

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—II Corinthians 3:18

THE inevitable result of close communion with the Lord and fidelity to his Word of truth is a transformation of character, a growing up, as it were, into his likeness. This development of godlike graces may not be immediately apparent from the human standpoint, for “man looketh on the outward appearance,” but it will be known to God, who “looketh on the heart.” (I Sam. 16:7) And the Spirit of God filling the heart will manifest its influence in all the affairs of life, so that even from the outward standpoint a development in righteousness will be discernible.

The one word which describes the sum total of all Christian character development is love. Regardless of faith or zeal, or the spirit of self-sacrifice, unless our hearts are filled with love, and our words and deeds motivated by love, we are not pleasing to the Lord. It has been well said that love is the sum of all the Christian graces. It can as truthfully be said that love is also the **source** of all true Christian graces—love for God, for his Word and plan, and love for his people. But an indwelling spirit of love which transforms us into the image of God and of Christ is possible only to the extent that we become emptied of self and self-will.

Self-will bars the way to all true Christian growth and attainment. It blinds us to the true meaning of the Word of God, causing a distortion of the divine will revealed therein. The Spirit of God which transforms us into his image

functions through the Word of truth. It is not a mystical influence in the sense that it operates arbitrarily and independent of the Word. Any measure of self-will which may cause us to turn a deaf ear to the plain teachings of the Bible which run counter to our preferences hinders the operation of the Spirit of God in our hearts and lives. It is essential, therefore, if we are to be changed into his image, "from glory to glory," to humble ourselves under his mighty hand and seek earnestly, in the spirit of humble obedience, to know and to do his will.

Being changed "from glory to glory" is one of the fundamental requirements of Christianity; but, as with nearly all other phases of the divine plan, its significance and purpose have been grossly misunderstood. It is more than merely living a "holy" life—as that term is misunderstood in nominal church circles. Many mistakenly suppose that by segregating themselves as fully as possible from all human society and living a lonely, secluded life in a monastery they can thereby attain to the "holiness, without which no man shall see the Lord."—Heb. 12:14

But this is not what the apostle has in mind when he speaks of being changed "from glory to glory" through the influence of the Spirit of God. In order to understand what is meant by this language, it is essential to turn back to the 3rd verse of the chapter and there pick up the thread of thought which is contained in the entire lesson. In verse 3, as well as in verse 18 (our text), the apostle speaks of a work which is accomplished by the "Spirit of God." He writes, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

"Tables" and "Epistles"

Here the apostle tells us that the Holy Spirit is writing the epistles of Christ in the fleshy tables of our hearts. The translators, not understanding the position of God's

covenants in his plan, give, as a marginal reference to this text, Jeremiah 31:33. In this Old Testament passage God promises to establish a "new covenant" with the "house of Israel and with the house of Judah" and, in differentiating it from the old Law Covenant, tells us that he will write his law in the hearts of the people. In giving us this reference, the translators evidently supposed that Paul's reference to writing the epistles of Christ in fleshy tables of the heart indicated a fulfillment of the Old Testament promise to the "house of Israel and the house of Judah."

While Paul's discussion in this chapter is related to the fulfillment of God's promise to establish a new covenant, we are not to understand that writing the epistles of Christ in fleshy tables of the heart fulfills Jeremiah 31:33. Paul's comparison, rather, is between the writing of God's law at Sinai on tables of stone, and writing his law and will on fleshy "tables" of the heart. Thus it becomes plain that just as the law was written upon typical tables of stone prior to the inauguration of the Old Covenant, so the writing of the epistles of Christ upon fleshy tables of the heart must precede the making of the New Covenant with the house of Israel and the house of Judah.

This fact becomes even more apparent when in the 6th verse the apostle tells us that those in whose hearts the epistle of Christ is now being written by the Holy Spirit are "able ministers of the new testament [covenant]." The typical tables of stone were not under the terms of the Old Covenant, but were the standard-bearers of that covenant. They were given to Moses, the Scriptures tell us, that by their use he might teach the people the law of God.

Just so with the epistles of Christ now being prepared. These are not being developed under the terms of the New Covenant but are being prepared as its servants, who, together with Christ, will serve as the standard-bearers of God's law before the people during the coming kingdom

(Continued on page 38)

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Indiana	CATV		Tacoma	KTVW	CATV
Philadelphia	WPVI		WASHINGTON DC	WHFV	
Pittsburgh	WTAE		WEST VIRGINIA		
Vandergrift	CATV		Bridgeport	WBTW	
SOUTH CAROLINA			Charleston	WCHS	
Anderson	WAIM-TV	Channel 40	Morgantown	CATV	
Ashville	WANC		Oak Hill	WOAY-TV	Channel 4
N. Charleston	CATV		Parkersburg	WTAP	
SOUTH DAKOTA			WISCONSIN		
Rapid City	KOTA		Beloit	CATV	
TENNESSEE			Eau Claire	WEAV	Channel 18
Chattanooga	WTVC		Janesville	CATV	
Kingsport	CATV		Rhineland	WAEO	
TEXAS			CANADA		
Amarillo	CATV		Sault Ste. Marie, Ont.	CATV	
Austin	KLRN		Toronto, Ont.	CATV	
Beaumont	KFDM		WEST INDIES		
Dallas	WFAA		St. Kitts	ZIZ-TV	Channel 5

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS			Latchford	8
Yeovil	Aug. 13, 14		Newport	15
T. R. LANG			J. ORR	
Yeovil	Aug. 12-16		Yeovil	Aug. 12-16
E. T. NADAL			R. E. ROBINSON	
Yeovil	Aug. 12-14		Yeovil	Aug. 13, 14
Londonderry	Sept. 15-17		Dewsbury	Sept. 17
Fermanagh	18, 19		Latchford	Oct. 22
Dublin	20-24		B. L. WHITE	
Hull	Oct. 1		Yeovil	Aug. 12-16

YEOVIL HOMEGATHERING, Aug. 12-16—Limited accommodations; please apply early to Mrs. P. Stracy. "Patmos" 3, Hillgrove Ave., Yeovil, Somerset. BA20 2LP.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.		Saginaw	WSGW 790	8:45 a.m.
ARIZONA				MINNESOTA		
Phoenix (Sat.)	KHCS	11:30 a.m.		Bemidji	KBUN	10:45 a.m.
Tucson	KFMM	5:45 p.m.		Minneapolis	KTCR	10:00 a.m.
CALIFORNIA				MISSOURI		
Bakersfield	KPMC	10:00 a.m.		Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.		St. Louis	KSTL	7:30 a.m.
Los Angeles	KBRT 740	9:00 a.m.		MONTANA		
Petaluma	KTOB	9:45 a.m.		Baker	KFLN 960	8:00 a.m.
Redding	KVCV 600	7:45 a.m.		Great Falls	KEIN 1310	8:06 a.m.
Sacramento	KGMS 1380	8:00 a.m.		Kalispell	KGEZ	9:30 p.m.
San Francisco	KNEW 910	8:30 a.m.		Miles City	KATL 1340	10:15 a.m.
COLORADO				NEW JERSEY		
Englewood	KQXI	3:15 p.m.		Salem	WJIC 1510	9:45 a.m.
DELAWARE				NEW YORK		
Wilmington	WTUX 1290	10:15 a.m.		Buffalo-Niagara Falls		
FLORIDA					WHLN 1270	12:00 noon
Orlando	WGTO	7:30 a.m.		Mineola (Sat.)	WTHE 1520	9:00 a.m.
Tampa	WFLA 970	9:30 a.m.		Rochester	WBBF 950	8:15 a.m.
GEORGIA				NORTH CAROLINA		
Albany	WALG	7:30 p.m.		Beaufort	WBMA 1400	9:00 a.m.
IDAHO				Mt. Airy (Sat.)	WPAQ	11:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.		OHIO		
Sandpoint	KSPT 1400	10:15 a.m.		Zanesville	WHIZ 1240	6:40 a.m.
ILLINOIS				OKLAHOMA		
Chicago	WEFM	10:30 a.m.		Norman	KNOR	7:30 a.m.
Granite City	WGNU	9:45 a.m.		OREGON		
La Salle	WLPO 1220	9:45 a.m.		Portland	KYXI 1290	9:30 a.m.
Peoria	WPEO 1020	9:30 a.m.		PENNSYLVANIA		
Rockford	WRRR 1330	6:15 a.m.		Allentown	WHOL 1600	10:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.		Pittsburgh	WARO 540	12:00 noon
INDIANA				Pottstown	WPAZ 1370	12:45 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.		PUERTO RICO		
Muncie	WLBC 1340	7:00 a.m.		Aguadilla (Fri.)	WABA	8:00 p.m.
KANSAS				SOUTH CAROLINA		
Goodland	KLOE 730	9:15 a.m.		Hemingway	WKYB	
KENTUCKY				TEXAS		
Bowling Green	WLBj 1410	8:00 a.m.		Borger	KQTY 1490	8:00 a.m.
Louisville	WHAS	10:30 a.m.		Hamilton	KCLW	10:00 a.m.
Newport	WNOP	8:00 a.m.		Lubbock	KDAV 580	9:45 a.m.
Winchester	WWKY 1380	10:30 a.m.		Pleasanton	KBOP 1380	7:30 a.m.
MAINE				Shamrock	KBYP 1580	10:15 a.m.
Caribou	WDHP 96.9 FM	9:30 a.m.		UTAH		
MICHIGAN				Salt Lake City	KWHO	9:00 a.m.
Detroit	CKLW 800	6:45 a.m.		VIRGINIA		
Grand Haven	WGHN	8:30 a.m.		Richmond	WIKI	7:45 a.m.

Radio Broadcast Schedule

WASHINGTON

Bellingham	KPUG 1170	9:15 a.m.
Clarkston	KCLK	10:45 a.m.
Seattle	KMPS	10:00 a.m.
Spokane	KUDY 1280	9:45 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
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CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Vancouver, B.C.	CJJC	7:15 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Corner Brook, Nfld.		

	CFCB 570	10:30 a.m.
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Deer Lake, Nfld.	CFDL-FM	
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Port au Choix, Nfld.	CFNW	10:30 a.m.
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Port aux Basques, Nfld.		
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	CFGN 910	10:30 a.m.
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St. Andrews, Nfld.	CFCV-FM	
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St. Anthony, Nfld.	CFNN-FM	
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Stephenville, Nfld.	CFXS	
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Oshawa, Ont.	CKLB 1350	9:45 a.m.
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St. Thomas, Ont.		
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	CHLO 1570	10:45 a.m.
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Montreal, P.Q.	CFMB	5:15 p.m.
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Prince Albert, Sask.		
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	CKBI 900	9:15 a.m.
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Regina, Sask.	CKRM	7:45 a.m.
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Yorkton, Sask.	CJGX 940	10:00 a.m.
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AUSTRALIA

Geelong	3GL	10:00 a.m.
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Wangaratta	3NE	8:15 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	
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		11:15 a.m.
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CEYLON

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

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

Auckland	1XI	10:45 a.m.
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Dunedin (Sat.)	4XD	6:45 p.m.
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NIGERIA

Ondo State (Wed.)	OSBC	2245
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Oyo State (Wed.)	BCOS	2245
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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SOUTH AFRICA

Joubert Park	SWAZI Music Radio	
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(Wed.)		11:30 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 p.m.
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SPANISH RADIO BROADCASTS

ARIZONA

Nogales	XEHF	9:00 a.m.
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CALIFORNIA

Fresno	KXEX 1550	10:45 a.m.
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Los Angeles	XEGM	7:45 a.m.
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San Jose	KAZA 1290	8:45 a.m.
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FLORIDA

Coral Gables	WRHC	8:45 a.m.
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ILLINOIS

Chicago (Sat.)	WOJO	12:45 p.m.
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TEXAS

Lubbock	KWGO	8:30 a.m.
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San Antonio	KUKA 1250	8:45 a.m.
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MEXICO

Mazatlan	XEACE	9:00 a.m.
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Nogales	XEHF	9:00 a.m.
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PORTUGAL

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

Montevideo	Radio El Espectador	
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810 k.c.	(Sat.)	1:30 p.m.
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RADIO TOPICS FOR AUGUST

7—Israel's Double Portion

21—The Rich Man and Lazarus

14—Thief in Paradise

28—Last Days

period. This is why they are designated the "epistles" of Christ. They are being "written" by the Spirit of God to carry the message of Christ and his atoning work to the people. Paul writes, "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."—II Cor. 5:19,20

The term covenant signifies agreement. To be in covenant relationship with God means to be at one with him, enjoying his favor and friendship. The human race is alienated from God through wicked works, and a reconciliation between God and men must be effected before a covenant relationship can exist. It was to bring about this reconciliation that Jesus came to earth to die for the people. God was holding a debt against the race, a debt which man could not pay himself and at the same time remain alive. Death was the payment, and only by remaining dead could the human race meet this payment.

But the perfect man Jesus assumed this obligation. He gave up his perfect humanity in death as a substitute for Adam and the race which lost life through Adam. Jesus' sacrificial work thus constitutes the basis of reconciliation between God and man. (I Tim. 2:4-6) It opens the way for man to be restored to life and to return to God in faith and obedience to his righteous laws. This was God's own plan for the restoration of the human race to life and to harmony with him. Thus Paul declares that "God was, in Christ, reconciling the world unto himself."

And members of the church, says the apostle, are "ambassadors" for Christ in carrying forward this work of reconciling the world to God. We, as members of the church, do not give our lives as a ransom for the people. This basic feature of the work of reconciliation was accomplished by Jesus; and besides, as members of the fallen race, we could not "give to God a ransom." (Ps. 49:7) The church is, nevertheless, invited to participate in a sacrificial service

associated with the work of reconciliation. Paul writes, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Sacrifice, Then Glory

It is in the privilege of sacrifice that the followers of Jesus are even now engaged as servants (ministers) of the New Covenant; hence the matter of being able ministers of that covenant is not altogether one of the future. This also is illustrated by the type; for Moses, the mediator of the Old Covenant, served in this capacity by offering sacrifice prior to the actual inauguration of the covenant. There was the slaying of animals and the filling of basins with blood which later was used to sprinkle "both the book, and all the people."—Exod. 24:5-8; Heb. 9:18-22

In this sense Jesus served as a minister of the New Covenant in the laying down of his life as a sacrifice; hence his blood is referred to as the blood of the New Covenant. (Matt. 26:28) But the work of sacrifice preparatory to the inauguration of the New Covenant was not finished on Calvary. Paul speaks of filling up that which is behind of the "afflictions of Christ." (Col. 1:24) Using a slightly different illustration, Peter explains that the church is a priesthood "to offer up sacrifices." (I Pet. 2:5) We are dying with Christ—dying "unto sin" in the same manner as Jesus died "unto sin," that is, as a sin-offering.—Rom. 6:8, 10, 11

As prefigured in the type, until this sacrificial and preparatory service of the New Covenant is finished, the covenant will not be inaugurated with those whom it is being prepared to bless. It is well in this connection to note the use of the word "make" in God's promise to "make a New Covenant with the house of Israel, and with the house of Judah." That covenant will not be fully "made" with Israel, Judah, and the world in general, until they have been reconciled to God at the close of the Millennial Age. Then they will be fully at one with him.

But there are many steps in the "making" of the covenant. The necessary sacrifices—the "better sacrifices" of this Gospel Age—must be offered. (Heb. 9:23) With this part of the "making" process complete, then will come the inauguration of the covenant with the living generation at the beginning of the kingdom period. Following this, throughout the thousand years, there will be the work of education and reformation of all as they are awakened from the sleep of death and judged by the things written in the opened books.—Rev. 20:12

And the church shares in all this work of making the covenant, with the exception only of the work of ransoming the people from the power of death. Thus seen, it is apparent that Paul's reference to Christians as "able ministers of the New Covenant" means that even now they are helping to "make" that covenant; that is, they are participating in the necessary sacrificial work associated with its making. (II Cor. 3:6) And this, at the same time, is the strongest possible scriptural proof that the New Covenant is not now functioning on behalf of the people, not even on behalf of the Lord's people, for they are sharing in its making.

The Hope of Glory

The sacrificial work associated with making the New Covenant is to be followed by a ministry of glory. Paul speaks of this, saying that if the ministration of death, written and engraven on stones, was glorious, much more so shall be the ministration of the "Spirit"; that is, the ministration of the Spirit in writing the epistles of Christ on fleshy tables of the heart. (II Cor. 3:7-9) Paul reminds us that when Moses came down from the mount bearing the typical tables of stone on which the law was written there was a brilliant glory upon his countenance. (II Cor. 3:13) It is to this that he refers when speaking of the "glory" associated with the "ministration of death."

And let us remember that it was only after the law had been written upon the typical tables of stone that the glory of that

ministration appeared. Just so, it will not be until all the antitypical tables of the law—the epistles of Christ, written on fleshy tables of the heart—shall have been written, that these shall “appear with him in glory.” (Col. 3:4) This will not be until the full end of the Gospel Age.

And this glory will be one that “excelleth,” the apostle says. (II Cor. 3:10) “Seeing then that we have such **hope**,” he continues, “we use great plainness of speech.” (II Cor. 3:12) Ah yes, the “glory” phase of our ministry of the New Covenant is as yet but a hope. We do not hope for that which we already possess; so the fact that we now have merely a hope of glory, as “able ministers of the New Covenant,” proves positively that the inauguration of that covenant is still future. We are still in the sacrificing stage of that ministry, inspired to faithfulness in laying down our lives with Jesus by the hope of being associated with him in glory.

With Unveiled Face

In our text the expression “open face” would be more properly translated “unveiled face.” (See Emphatic Diaglott translation.) So the apostle really says that with “unveiled face” we “behold as in a glass the glory of the Lord” and thereby are changed into the same image. This is very revealing. Let us recall that in mediating the old Law Covenant Moses found it necessary to put a veil upon his face to hide the glory when he appeared before the people. But when he went into the presence of the Lord he removed the veil, so it was with unveiled face that he entered into God’s presence.

Paul thus places the church in the same relationship to the New Covenant as Moses was to the old Law Covenant. It was Moses, not the people, who wore the veil; and it was Moses, not the people, who appeared unveiled in the presence of God. This means that as Moses was a servant of the Old Covenant, we are servants of the New Covenant, rather than being among those who are later to be blessed under its terms.

Moses entered into the presence of God in a more literal sense than we do today. Paul says that we behold God's glory "as in a glass"; that is, the glory of the Lord is mirrored to us from, or through, his Word. It is this reflection of God's glory that is transforming us "from glory to glory," and it is being done "by the Spirit of the Lord"—the same Spirit that is writing the epistles of Christ upon the fleshy tables of our hearts. These two illustrations are in reality merely bringing to our attention from different standpoints the same work of grace in our hearts, preparing us for the future work of glory with Christ.

Glory of Nature

There is a great deal said in the Bible about "glory." We read, for example, that there is a glory of the terrestrial and a glory of the celestial. (I Cor. 15:40) This tells us that there are different kinds of glory. Adam was created "a little lower than the angels, crowned with glory and honor"—the "glory of the terrestrial." (Ps. 8:4-6; Heb. 2:6-9) The apostle explains that we, that is, the church class, who have borne the image of the earthly glory, shall be changed in the resurrection to bear the image of the heavenly glory.—I Cor. 15:48, 49

When Jesus was made flesh in order to be the world's Redeemer, he was crowned with the glory and honor of the human nature, having laid aside the glory which he had with the Father before the world was created. (John 17:5) But when Jesus was raised from the dead, he was exalted to a still higher glory of nature, even the divine nature, being made "the express image" of the Father's person, high above angels, principalities and powers, and every name that is named.—Heb. 1:3; Eph. 1:20, 21; I Pet. 3:22

And God has promised that the church is to share this high glory with Jesus. "Whereby are given unto us exceeding great and precious promises," declares the apostle, "that by these ye might be partakers of the divine nature." (II Pet. 1:4)

In view of this "high calling of God in Christ Jesus," how true is Paul's statement that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Phil. 3:14; Rom. 8:18) And again, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:17

Official Glory

In addition to the glory of the divine nature to which we are called, and for which we are now being prepared, the Scriptures reveal the high degree of official glory to which the church is called. This glory of office is reflected in the many titles ascribed to our Lord and Head, Christ Jesus. He is to be the King in the coming kingdom; the great Judge in the world's coming judgment day; and the Mediator of the New Covenant which is to be inaugurated with "the house of Israel and with the house of Judah," and then with all nations. The church is to share these official positions with Jesus. If we are faithful unto death, we will live and reign with Christ as kings and priests unto God. (Rev. 2:26, 27; 3:21; 5:10; 20:4, 6) Upon the same conditions of faithfulness we will have the privilege of being associate judges with him. (I Cor. 6:2, 3) And, as "ministers of reconciliation" we will share with Christ in the mediatorial work of the Millennium. Truly there is a wonderful prospect of glory set before us in the Scriptures!

And this hope of glory which is ours because of being "in Christ Jesus" should be transforming us into the image of the Lord, "from glory to glory," that is, from the glory of the terrestrial to the glory of the celestial. (II Cor. 5:17) Paul adds, "even as by the Spirit of the Lord." It is being accomplished by the Spirit of God operating through his Word. "As in a glass," says the apostle; that is, the glory to which we are called and for which we are being prepared is mirrored to us by the Holy Spirit through the Scriptures.

Glory as Kings

And how that reflection of the Lord's glory should indeed be changing us! When we think of Jesus as the great King we think also of the subjects in his kingdom. The term subject suggests the prerogative of a king, which is to rule over and make people subject to him. This is to be the work of the thousand-year reign of Christ. The thought is suggested in the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) It will be the business of King Jesus to cause the divine will to be done here on earth. If faithful, we will share that work with him.

And how are we now being prepared for that phase of coming glory? Surely it is by submitting our own wills in obedience to our Lord. Jesus set us the example. "Lo, I come . . . to do thy will, O God," was the attitude of his heart; and even when put to the severest test, he said to his Heavenly Father, "Not my will, but thine, be done." (Ps. 40:7,8; Heb. 10:7; Luke 22:42) It was because Jesus proved his own obedience to the divine will that he was highly exalted to be "King of kings, and Lord of lords" in a kingdom which will establish God's will as the rule of life throughout all the earth. (Phil. 2:8-11; Rev. 19:16) And it is upon this same basis of obedience that we may hope to live and reign with him. "Humble yourselves therefore under the mighty hand of God," the apostle wrote, "that he may exalt you in due time."—1 Pet. 5:6

Glory of Judgeship

Another title scripturally given to Jesus which further reflects his glory is that of Judge. "[God] hath appointed a day, in the which he will judge the world in righteousness," said Paul on Mars' Hill, "by that man whom he hath ordained," even Jesus Christ the Righteous. (Acts 17:31) To be qualified for judgeship one must know the law of the government which he serves; and how true this was, and is, of Jesus. God's law was his meditation day and night. He not only knew and loved and obeyed the divine law as it applied

to himself but was able to point out its application in the lives of others. For this reason he will be a "righteous Judge" of the people in the next age.—II Tim. 4:8

And the church is promised a share in Christ's glory of judgeship. "Do ye not know that the saints shall judge the world?" writes Paul. (I Cor. 6:2) In reminding the church at Corinth of this phase of the hope of glory, Paul indicates the practical manner in which it should affect our characters at the present time. The brethren at Corinth were having disputes among themselves and apparently were haling one another into the civil courts to have their differences settled. Paul told them that this was wrong. Inasmuch as they were in training to be judges of the world, they should be learning how to apply the principles of divine truth and righteousness in their dealings with one another.

It is not our prerogative to read the hearts of the brethren, but the Lord does want us to learn how to apply the principles of his law in our own lives and, in our dealings with the brethren, to be just and merciful and loving, in keeping with these divine characteristics as revealed through his Word. In this way only may we become qualified for the future glory of judgeship with Christ.

Ministers of Reconciliation

Jesus is the Mediator of the New Covenant which is to be made with the "house of Israel and with the house of Judah," and with the entire world of mankind. This title reflects still further the official glory conferred upon Jesus by his Heavenly Father. It was this particular aspect of his glory that was typified by the shining countenance of Moses when he descended from the mount bearing the two tables of the law. But the typical glory was insignificant as compared with the "glory that excelleth," declares the apostle.—II Cor. 3:10

And we have the hope of sharing also in this glory, writes Paul. (II Cor. 3:12) It is indeed an "exceeding and eternal weight of glory." (II Cor. 4:17) It is the glory of mediatorship.

The work of a mediator is that of bringing about a reconciliation between those who are estranged. In this case the entire human race is estranged from God, and a reconciliation is to be effected. In accomplishing this great work Jesus is the chief Mediator, and we, as members of his church, will share the privileges of the work as "ministers of reconciliation."

In many instances when persons are estranged from each other it is because of an obligation that has not been settled. It was thus in the case of God and the human race. Man sinned; the penalty was death. As we have seen, man could pay the penalty, but in order to do so he must remain dead. If man was to be released from death and reconciled to God, the debt against him must be settled by another. And it was the provision for this that was made by the death of Jesus. This was not only a manifestation of God's grace, but an evidence, as well, of Jesus' love. What a wonderful Mediator!

Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. 2:4-6) It should be noted from this statement that there are two phases of the mediatorial work—the giving of the ransom, and then testifying the knowledge of this fact to all "in due time." The ransom itself would be of little avail unless a knowledge of it were testified to the people, for the Scriptures say, "Whosoever **believeth** in him should not perish," and also, "How shall they **believe** in him of whom they have not heard?"—Rom. 10:14

So it is here that the church shares with Jesus as co-mediators. If faithful, we will have the privilege, as epistles of Christ, to testify to all mankind the knowledge of Christ's atoning work. It is for this that we are now being prepared. The "epistle of Christ"—that is, a knowledge of his ransom sacrifice, of his love and mercy, and his righteousness—is being written in the fleshy tables of our hearts by the

indwelling Spirit of God. Thus we are being prepared for the future "glory that excelleth."

And this preparation implies much more than merely learning the theory of divine love and grace. We are in the "school of Christ" learning how to be kings and judges, and also how to be mediators; and part of our schooling in all these respects is in the nature of practical experience. We are serving an apprenticeship, as it were. This means that if we are to serve as light-bearers of divine love to the world in the next age, a part of our qualification for that future glorious privilege is our willingness to sacrifice our all now in the service of the brethren and in telling the whole world these blessed tidings. If our hearts are now cold and indifferent toward the needs of mankind, so that we have no burning desire to tell the people of God's loving plan for their redemption and salvation, we could not expect to be entrusted with the work of enlightening and blessing the world by and by.

So, while the "epistle of Christ" is being written in our hearts more particularly in preparation for our work with the Mediator in the next age, we should not hide the writing from the world today. What a blessed privilege! What a foretaste of future heavenly joy! If the epistle of Christ is really being inscribed upon the fleshy tables of our hearts, we will have no greater joy than that which results from showing forth "the praises of him who hath called [us] out of darkness into his marvelous light."—I Pet. 2:9

Yes, we are being "changed . . . from glory to glory, even as by the Spirit of the Lord." Let us yield ourselves more fully each day to the molding and transforming power of the Spirit, as from the sacred pages of the Word all the wondrous glory of the Lord is reflected! Let us be obedient now, that later we may be worthy to rule as kings with King Jesus. Let us be just and loving now, that we may be worthy to share with Jesus, the great Judge, in administering justice to the world in the day of judgment. And let us be faithful witnesses now of the

grace of God through the Redeemer, that we may, as ministers of reconciliation, have the future blessed privilege of testifying the truth of the ransom to all mankind, thus causing the knowledge of God's glory to fill the earth as the waters cover the sea!—Hab. 2:14



Encouraging Letters

Lord's Return "Vital" Knowledge

Dear Friends in Christ: I was very impressed with one of your messages on prophecy as I was driving to my two weeks' active duty at Fort Jackson, S.C. I am much interested in prophecy and the second coming of Christ and am therefore requesting "Our Lord's Return," the booklet you offered following your broadcast. In these times I feel that knowledge of Christ's return is vital to all Christians, and I wish to take this opportunity to thank you for providing a method of communication that is informative for even the newest of Christians, as myself. Thanks again. I shall be anxiously awaiting your booklet. Sincerely.—IL

We Need a Closer Walk

Dear Sirs: I picked up a small booklet, "Hope," in a wash place, and a magazine, "The

Dawn." I enjoyed them so very much. On the back of the booklet was an offer of a free copy of the booklet "God and Reason." I would like one, please. Myself, hubby, and daughter are not well. I have also a lovely son. Each one of us needs a closer walk with God. Pray for us, please.—FL

Studied with Avid Interest

Dear Brethren of Dawn: I am requesting the book "The Creator's Grand Design." I have owned two or three of them and have given them to friends. As a matter of fact, I have read and studied every one of your publications with avid interest and great joy. Have you any new books coming out in the near future? I am a continuous subscriber to The Dawn magazine, which I wouldn't be without. May our Lord bless all of you and guide you in His wonderful work. Thank you sincerely.—KY

Into His Marvelous Light

Dear Brethren of The Dawn:
The incident about to be related seems too good to keep. It reminds one of the words of the hymn:

“O happy they who know the Lord,

With whom he deigns to dwell;
He feeds and cheers them with his Word,

His arm supports them well.”

It was recently the privilege of my daughter and me to visit an elderly sister in a nearby nursing home. We were not in her room very long when another visitor arrived, who was the patient's daughter. After a period of conversation in which we all took part, the daughter got around to telling of her recent experience. It was something that made us all very happy. She related to us that on a recent vacation tour to the Caribbean, her husband and she visited the island of Jamaica. Among the attractions on the island is a voyage of about two hours by raft on a shallow river. Youthful Jamaican boys pole the rafts along, each carrying a couple of tourists. The daughter and her husband hired the boy and raft and went for the ride. Soon the trip was over, and they were about to set foot on terra firma again. But something unexpected happened. The

Jamaican boy detained them briefly, and said, “I would like to share something with you—something that has made me very happy.” The tourists, of course, wondered what it could be. It was some Dawn literature, which the daughter recognized readily, having seen numerous tracts around her mother's home over the years. Someone indeed had “let their light shine” and “withheld not their hand in sowing” the seeds of truth. The young Jamaican boy was doing the same. May this little story encourage us to continue to “make someone happy,” and may God bless you all.—NY

An Open Heart and Mind

Sirs: I enclose check for a subscription to The Dawn magazine. I received your two free booklets, “Hope Beyond the Grave” and “God and Reason.” I am very much impressed by the contents, which make me more eager to get the first copy of the magazine. I have always read the Bible with an open heart and mind, not caring for the various creeds of the churches. I do not believe that man is an immortal soul, or that he has one. The “spirit” (breath of life), returns to God who gave it. This is the Bible, and not church teaching. I do not believe

that there will be torment in everlasting fire, but a second death for sinners. I believe that God created this earth to be inhabited by man, as the Scriptures so plainly state, and that this earth will never be destroyed. Please rush me the magazine. I have a feeling that I am going to learn a lot more than I now know. Thanks.—TX

Clearly Defined

Dear Friends: For many years I have been reading your publication and have always found it to be very enlightening. I have learned quite a bit from your easy reading and clearly defined explanation of deep spiritual subjects. Many times you have sent me tickets to the marvelous pictures you have produced. I have enjoyed those I have seen. Enclosed is my donation to help you continue, and this will also cover my continued subscription to The Dawn. Keep up the good work. God will bless you. Yours truly.—NY

Helped My Sanity

Dear Sirs: Years ago I read "The Truth About Hell." It profoundly helped my life. Now I want you to send me "The Divine Plan of the Ages." I haven't really been able to influence anyone else (except maybe one) with your booklet on

"Hell." But it helped my sanity. My husband would consider your teachings heresy. Now I have a friend who may soon be returning to your state. Maybe I can help her, and indirectly, her family. Sincerely.—AL

For Home Study Group

Dear Sirs: Could you please send me another copy of "Three Keys to the Bible," ten home study lessons, as I have a home study group, and I find this will be helpful. We could share the one I have, plus share another, if you can spare it. I also teach Sunday school, and I find The Dawn and the booklets very helpful. Thank you.—VT

Information Desired

Dear Sirs: Since I lost my wife I have been about crazy, after our very happy marriage of 59 years and 31 days. While my wife was lying at the funeral home, I was handed one of your booklets, which I liked very much, so I sent for as many as I could afford. I am a great believer in our God, and the Lord Jesus Christ—his Son and our Brother. I have attended quite a few churches, and so far no minister or priest preached or taught religion the way I try to interpret the Bible since I started reading your books. The first was "The Book of Books," then your

monthly Dawn magazine, and a few of your booklets, which I am proud to pass on to others after I read them. My wife and I decided 15 or 20 years ago to have our bodies cremated at our death, which I did with my wife's body. Please tell me what you think of cremation. If you have a booklet on this subject, please let me know, and I will send for it. I am 85 years old. Everything has gone blank since my Ruthie died. Please help me if you can. Any day God may send for me, and I would like to have an answer before then, and you people seem to be the ones who can answer my question. Sincerely and respectfully.—MO

Sure It Will Help

Dear Sirs: Please send me a couple of copies of "How God Answers Prayer." The program was a blessing to me, and I'm sure the message from the booklet will be, too. I'm asking for two because I want to send one to a friend whose son was killed a few weeks ago. He was only 16 years old, and a very good son he was to his mother. She is having a very bad time of it, and I think maybe if she would read this it would help her. If it's like your program, I know it will. God bless all of you! Thank you.—KY

ENCOURAGING LETTERS

Has Many Questions

Dear Sirs: I received your booklet "Life After Death." I found it very easy reading, but more than that, it is scripturally accurate. It served to confirm what I had already believed on this subject—not what I have determined for myself, but what the Bible itself teaches. Many thanks, and enclosed is my check for a one-year subscription to The Dawn magazine. I have many questions I would like to ask but will hold off for the time being, as some of these may be answered in your magazine and publications. I request that you begin my subscription with whatever issue you have available and not wait until the next issue is off the press, as I am very anxious to receive it. Many thanks for everything!—WV

Keep up the Good Work

Dear Friends: I have been a listener to your program for over 20 years and find that you give me the only hope for life to come. I am a subscriber to The Dawn magazine and have received many blessings from it. May you continue to keep up the good work! I have been ill for about four years; please pray for me. And please send me 12 of your 10¢ booklets as per the enclosed list. Thank you!—AL

Wouldn't Miss an Issue

Dear Friends: I am enclosing a money order for renewal of my subscription to The Dawn, and I thank you so very much for your interest. I wouldn't want to miss a single issue, now that I have found it again after many years. I can't begin to tell you how much I enjoy it and the spiritual help it gives me. I pass them on to my sister in Baltimore for her spiritual enjoyment. Please also send me "The New Creation." I have had the other five books of this set for years and have read and re-read them. Thank you very much.—OH

It's Worth It to Me

Dear Russell: I get up at 6:30 a.m. on Sundays to hear your program. I belong to a church, however, and always attend. But I like your program. The only thing is that it is so early in the morning for folks who need it most. But it's worth it to me! I'm eighty, and just wouldn't miss it. It's a great program. Today it was "Hope Beyond the Grave." Will you please send me the booklet. I'd just love to read it. Thanks!—CA

Wonders About Future

Dear Sirs: I have been watching your program and find it very interesting and true. I really enjoy your talks about the Bible.

I was lucky enough to be watching when you were talking about giving that wonderful booklet away, and I would very much like to have one. I often wonder what things will be like after one has left this world. Yours truly.—TN

Thankful for the Truth

To Bible Answers—Dear Sirs: My son and I watched you on TV this morning again, and, as always, we enjoyed it very much. We hear so little of the truth of the Bible these days. Thank you for the truth! I would like you to send me your booklet "Hope." We surely need hope these days, too! Thanking you again for everything. Your friends.—KY

Booklet Clears Up Fog

Dear Christian Friends: I am enclosing my check to cover the cost of twenty copies of your booklet "Our Lord's Return." The Lord is using this booklet here in southern California to clear up some of the rapture-teaching religious fog! Sincerely in Christ.—CA

Desires Enlightenment

Dawn Publications: Please send me a copy of your booklet "God and Reason." I read your pamphlet "Hope," which was

in a funeral parlor, and I found it very interesting, since I have been taught we possess immortal souls that go to heaven, hell, or purgatory.—NY

Now Understands Bible Better

Dear Sirs: I watched your "Science and Creation" program last week, and really enjoyed it. The program answered a lot of questions that have bothered me for a long time, and this has given new meaning to my beliefs in God and the Bible. It has helped me to understand better the teachings of the Bible. My only regret is that I have not watched your program earlier. I would like very much to have the booklet offered on the program. Thank you!—CA

Best Story Book

Dear Sirs: Enclosed please find check, for which please send me your wonderful book, "God's Promises Come True." This is the best Bible story book for children I have ever read, so I would like three books for my grandchildren to read. May God bless you in your work for him. Sincerely.—FL

All Volumes Desired

Beloved Custodians of the Word of God: I have been spiritually blessed by Volume 5 of "Studies

in the Scriptures." My wife and I, and my children, desire that I purchase the other five volumes of this set. Please mail them as soon as you can. I need to explain certain things to a couple before we leave for England. Yours in Jesus.—NY

A Real Comfort to Us

Dear Sirs: I am writing in regard to your booklet called "Hope." We recently lost our son, age 21. Your booklet was real comfort to us. I would like about 12 copies. I want to send one to each of my three daughters and pass some on to others who have lost loved ones. Also please send me the booklet called "God and Reason." Thank you. Sincerely.—AZ

Genuine Messages of Hope

Dear Brethren: Thank you again for the wonderful comfort of the books and The Dawn over the years. They contain genuine messages of hope. I am sending an order for "Studies in the Scriptures," six volumes, and "Songs in the Night." May God bless you in all of your endeavors. Yours in the truth.—CA

Hears Every Telecast

Dear Sirs: It gives me pleasure to write. I enjoy your program—each and every telecast. We cannot tell you in words what

messages are implemented by your discussions relating to the holy Book, the Bible. I am requesting your booklet "Jesus, the World's Savior." We hope your telecast will be strengthened through our prayers. Yours sincerely.—MS

Best Reading

Dear Sirs: I thank you for the reminder of the expiration of my Dawn magazine. Here is my renewal subscription. It is the best magazine I have ever read on God's promises to us. I loaned the book "The Creator's Grand Design" to a preacher, and his comment was, "I should have had it years ago." After three months he has not returned it. Please send me another, also "The Book of Books." Thank you.—NC

The Sun Will Shine

Dear Brethren of The Dawn: Please accept this small token, and I want you to know how I appreciate the many books I receive from you. I also receive The Dawn magazine, and how I enjoy reading it! What a blessing it is to know the hope for better things to come after the time of trouble is over. The world is very dark, but the sun will shine. What a wonderful day that will be for all! God bless you all.—PA

Questions Answered

Dear Friends: Will you please send me a copy of your booklet "Hope Beyond the Grave." I happened to turn to your program one night while I was up late, and it answered a lot of questions that I had pondered in my mind before. Thank you, and please continue your programs. I am sure they help many people like myself. Sincerely.—OH

An "Enlightening" Series

Dear Sirs: I would be delighted to have a copy of your "Archeology Proves the Bible," which you mentioned on your "Bible Answers" program. I find your program most inspiring, interesting, and invigorating. The older I get the more I find myself being drawn closer to the original truths, which in my youth I rather ridiculed. I guess with age comes wisdom—I hope. Anyway, thank you for an enlightening series! Most gratefully.—CA

Understandingly Presented

Dear "Frank and Ernest": I enjoyed your sermon today, and I found it comforting, and understandingly presented. Truly you are men inspired by God! I would appreciate a copy of your "God's Plan" booklet. Thank you.—IL

Wants Children to Know

Dear Dawn Bible Students:
Enclosed is my check to pay you to send the following booklets to my son, whose address is given below. I have other children, and I will have some sent to them when they tell me. I ordered these a while back for myself. I feel I am blessed as I read them, so I want my children to know the truth. Sincerely yours.—FL

Seeking Comfort

Dear Sirs: Your booklet entitled "Hope" came to me when I really needed it, from the Bible Students of San Diego. I lost my beloved husband early this year, after 49 years of a wonderful life together. This booklet "Hope" has been a wonderful help to me, as I was searching for comfort that we would see each other again. I read it over and over, and may God bless whoever it was that sent it to me. Now will you please send me the one entitled "God and Reason"? I am trying hard to hold on to my faith. Please pray for me that God will ease the ache and fill the vacancy I have. May God bless all of you.—CA

A Daily Reader

Dear Dawn Bible Students:
Thank you so much for the inspiration, love, and joy which

you give through your publications. I have the "Daily Heavenly Manna" and "Songs in the Night," which I read daily. They bring the peace and love of God to my soul, and hope. God bless your work! Yours in Christ.—Ontario

Deeply Impressed

To "The Bible Answers": I listen to your splendid program often and have been deeply impressed with the beautiful simplification you offer in analyzing the Scriptures which sometimes leave me greatly perplexed. Even though the program comes on very late at night, nevertheless I don't mind sacrificing the few hours of sleep that I am denied. Would you kindly send me a copy of tonight's program, "God's Plan." I found it greatly inspirational and revealing. Most sincerely.—IN

Showed It Twice

Dear Sirs: I would like to tell you about the program we saw last Saturday in our facility, called "The Search for Answers." Everyone enjoyed it. We even showed it twice. I would like you to send fourteen copies of "Life After Death" to our Care Center, for those who I know can't wait to read it. Thank you very much.—WI

Keeping Our "First Love"

ALTHOUGH one may have started out in the Christian life with enthusiasm and zeal, a drowsiness can set in quite easily, and sadly affect us. Even our love for the Lord and his Word and will, also our love for one another, and for all men, may become cool. What is referred to in the Scriptures as our "first love" should be maintained at all cost.

In Matthew 24:12 Jesus, apparently pointing down to this our day declares, "Because iniquity shall abound, the love of many shall wax cold." Iniquity is inequity, injustice, unrighteousness, and this verse might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are living in the time when we should be specially on guard. The church of Christ is now in a particular time of testing, and our love, even our first love, must not grow cold because unrighteousness abounds. In Revelation 2:2-5 there is a solemn warning

addressed to the church of Ephesus. The message opens quite well, and reads: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent."

As stated, Ephesus laboured and was patient and could not bear evil. There appeared to be faithfulness and firmness in discipline, cheerfulness in bearing any burden, and a just hatred of deeds and practices which Christ also hates. Can it be possible to possess all these qualities and yet be lacking an all-essential? Yes! "Thou hast left thy first love." As God's consecrated children, we can

each surely recall vividly to mind incidents concerning our first love respecting these holy spiritual matters—our first love for the Lord, his holy Word and will; also our early compliance with I Peter 1:22 respecting our sincere love of the brethren and loving one another with a pure heart fervently, our earnest desire being as indicated in I Thessalonians 3:12, “to increase and abound in love one toward another, and toward all.” The question arises, is the first love being retained?

The warning message of the Revelator is very grave; and by way of contrast it can be noted that the Apostle Paul, when writing to the Thessalonians, gave words of commendation; that is, “We give thanks to God always for you all, making mention of you in our prayers: remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.”—I Thess. 1:2,3

It is important to note that in the message of the Revelator to Ephesus their “works,” “labour,” and “patience” are mentioned, but nothing is said regarding their faith, love, and hope, or that these qualities were in any way connected with their works, labour, and patience. In the Thessalonian

church, faith, love, and hope were active and were accompanied by work, labour, and patience, even as recorded, “Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.”

Concerning Ephesus, there were works, but the Revelator does not say “works of faith.” Labour was there, even for Christ’s name’s sake; they laboured and did not faint; but the Revelator does not say, “labour of love.” How very tragic! If love is lacking, mere increased labour, even for Christ’s name’s sake, cannot make up for that deficiency of love. Patience was in Ephesus, but the Revelator does not say, “Patience of hope in our Lord Jesus Christ.” No! Instead, “Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent.” Unfaithfulness of heart is very serious. The church is to be absorbed in her Lord and his mission, living in him, living for him—bound to him by an increasing bond of love.

“Thou hast left thy first love.” What a dishonour to our Heavenly Father and to his beloved Son! It is as if, after long acquaintance with our gracious Father and his Son, and the stupendous, sublime, divine eternal purpose of God in

Christ Jesus, and the divine will concerning us, these were finding less place in our hearts and lives than at first.

Our first love which is to be maintained is indeed a love that is active—it labours in harmony with our faith. Faith, of course, we must have, for it is vital. According to II Peter 1:5-7, love is that supreme quality which must be added to our faith. And I Corinthians 13:2 reads, "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." We are to be lovingly obedient to God and his holy Word and will, in which our faith is centered. Ours is to be a living faith, energised by love.

In the case of faithful Abraham, his loving obedience to God was in harmony with his faith. Actions were added—indeed there was co-operation between his faith and his works, as shown in James 2:22, Diaglott: "Thou seest that the faith co-operated with his works; and that the faith was made complete by the works." Verse 26 reads, "As the body without breath is dead, so also the faith, without works, is dead."

In Galatians 5:6, Diaglott, we see what avails us in Christ Jesus, that is, "faith operating in us by love." It is very important indeed that we "con-

sider one another to provoke [arouse, incite, stimulate] unto love." (Heb. 10:24) We are not to be reckless regarding one another's interests, but at all times to consider (or "perceive thoughtfully, with the mind," Prof. Young) what would be helps and what would be hindrances, what would be encouragements and what would be stumbling blocks; and we are to do all in our power to assist one another to run with patience the race set before us. If truly consecrated to the Lord, we should do nothing against the truth, but every effort must be for the truth.—II Cor. 13:8

What a burning and shining light every Christian would be, if his every word and act were considered and shaped for the benefit of those with whom he comes into contact! What a blessing it would be in the home! What a blessing it would be in the ecclesia! This brotherly consideration is what the Lord is urging upon us, through his Word. Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness, and bad works corresponding to these feelings, all of which are of the flesh and of the Devil.—James 3:15

Associated with the exhortation to incite unto love and to

good works is the instruction to forsake not the assembling of ourselves together. None of us is so strong in the new spiritual nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong ourselves by the Lord's grace, the spirit of love in us should be so in control that

we would delight to meet with the brethren for their sakes. We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase the entire mass in fervency. Thus are we helped to maintain the fervency of our first love.



International Department

Our Assembling Together

**“Not forsaking the assembling of ourselves together.”
—Hebrews 10:25**

THIS arrangement of meeting together, and the accompanying rich blessings, are by no means confined to large classes, because, as Jesus declared, “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20) And it is a matter for much sincere heart gratitude and rejoicing to know

that the “twos and threes,” as well as the large ecclesias, are meeting together regularly with the Lord around the inspired Word, not only to praise and worship but also to learn more and more about him and his holy will.

These assemblies, small as well as large, are having a growing realisation that each

member of the ecclesia has, as it were, been given to the class with a view to the building up of the body of the Anointed—each member assisting the others, supplying by divine grace that encouragement and help “which every joint supplieth.”—Eph. 4:16

In addition to the local gatherings week by week, some of these ecclesias, small and large, are very happy to send out announcements and invitations to other dear ones living within a wide radius to fellowship with them at their meeting place whenever visiting speakers are scheduled to serve. The number attending the usual local meetings is thereby sometimes doubled or trebled, for whole-day or part-day Sunday united gatherings (at special annual united assemblies a very greatly increased number usually fellowship together), light refreshments being served during the intervals between meetings. Whether the friends gathered together are many or few, the marked evidences of the Lord's rich blessings are very precious experiences.

Again and again comes the glad and grateful realisation that the Lord continues to lavish his grace upon us so richly. At these united assemblies it is an experience which makes the

heart rejoice, to meet the different brethren whose enthusiasm, love, and zeal have prompted and energised them to undertake long journeys that they might participate in these blessed “assemblings together.”

Some of these visiting brethren are, in their home district, somewhat isolated, with little or no opportunity to have fellowship in the truth; others may meet weekly in very small classes, and there is much rejoicing because of the blessings received at these “united” meetings. In addition to discourse meetings, there are ample opportunities to testify to each other and before the Lord concerning the continued goodness and grace of the Heavenly Father. Prayer and praise also have their rightful place, and there is usually a discussion on the manna text for the next day.

The visitors from a distance are overjoyed; indeed it is difficult to gauge who are more joyous and grateful for the spiritual blessings received—the visitors or those who so gladly welcomed them at their meeting place. It was some time ago that a local class arranged to have a small convention as a kind of trial. This venture of faith, which worked by love, was richly blessed by the Lord.

Visualise, also, various other small classes up and down the country where, quite apart from any annual convention efforts, the friends, few in number, arrange to have several of these united meetings in their usual local meeting places. Here again, love and zeal energise the faith of the brethren. In the spirit of affectionate service and sacrifice, warm invitations to attend Sunday meetings, either for the whole day or part of the day, are extended to dear friends living far and near. In the same spirit of love there is a ready and glad response and attendance. All are blessed abundantly; and again there are marked evidences of their grateful rejoicing in the Lord, also their love and loyalty to him and to the glorious truth which is becoming more and more precious to them with the passing of the days.

Many of these united assemblies could be described in some detail, but it would be impossible to express adequately all the faith, love, joy, gratitude, and zeal manifested at these gatherings. Suffice it to say that here are brethren giving evidence that they are steadfast soldiers of Jesus Christ, holding high the banner of truth. They are not only giving diligence to make their own heavenly calling

and election sure but are also seeking and seizing every opportunity to assist others to do the same. Here are living testimonies that they are shining as lights in the world, holding forth the Word of life!

Where sincere efforts are made to comply with the exhortation "not forsaking the assembling of ourselves together" and thus to meet with an earnest desire (whether it be in the home class or visiting others) to worship and praise our Father in heaven, to be richly blessed through his holy Word, to grow in the knowledge of his will, to be strengthened by the Holy Spirit, and to be more developed in Christlikeness, then how can one leave the assembly without receiving a blessing and without having been made a blessing to others?

All who attend can indeed encourage and assist to strengthen one another spiritually. How? By gladly and gratefully manifesting the Master's spirit, by mingling our prayers and our praises together, by testifying to the Lord's continued grace and goodness, and by reminding one another of our Father's great eternal purpose in Christ Jesus.

It is God's will for us, in this connection, that "we should

bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near."—Heb. 10:24,25, Diaglott

It is true that sometimes isolated brethren, whose only fellowship is through the printed page and the wireless, are often amongst the most staunch, devoted, and self-sacrificing of the Lord's people; but we should not from this infer that the blessings come from their isolation; but rather, since separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the church. But if one had opportunity for assembling with others for worship of the Lord and for the study of his Word, and neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency to make up for natural deficiency.

The writer to the Hebrews intimates that as "the day" draws near there will be the more need for the observance of

this instruction respecting the fellowship and communion of God's children with one another. And experience confirms this. The day in which we live has brought with it new activities in mind and body, a great pressure and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life or with the deceitfulness of riches. We need counteracting influences to offset this increasing pressure of the world and its affairs around us. The admonition of Hebrews 10:25 should be heeded by the Lord's people by communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in his Word.

It is as we see "the day," the glorious millennial day, drawing on, that we are to be the more diligent in assembling ourselves together, the more earnest in exhorting and provoking one another to love and to good works, building up ourselves and others in the most holy faith, and assisting one another by the Lord's grace and strength to continue faithful, to be conquerors, yea, "more than conquerors through him that loved us."—Rom. 8:37 □

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.

P. HATGIS		E. F. LANKFORD	
Greece	August	Albion, MI	Aug. 1-4
E. HERRSCHER		Philadelphia, PA	7
Albion, MI	Aug. 1-4	Baltimore, MD	9
Agawam, MA	14	Washington, DC	10
New Haven, CT	28	Virginia Beach, VA	12
Paterson, NJ	30	Richmond, VA	14
Rutherford, NJ	31	Pittsboro, NC	15
N. J. HIAM		Hendersonville, NC	16
Albion, MI	Aug. 1-4	Chattanooga, TN	18
Grand Rapids, MI	5	Nashville, TN	19
Detroit, MI	6, 7	Indianapolis, IN	21
Milwaukee, WI	8	La Salle, IL	23
Indianapolis, IN	9	Rockford, IL	24
Pittsburgh, PA	10	Gary, IN	25
Orlando, FL	12	Cincinnati, OH	28
New York, NY	13, 14	Greenfield, OH	29
Seattle, WA	16	Columbus, OH	30
Portland, OR	17	Pittsburgh, PA	31
San Francisco, CA	18	J. PANUCCI	
San Diego, CA	19	Italy	August
Los Angeles, CA	20, 21	G. PASSIOS	
G. JEUCK		Albion, MI	Aug. 1-4
Albion, MI	Aug. 1-4	Allentown, PA	21
Berwick, PA	14	E. K. PENROSE	
R. JURD		Albion, MI	Aug. 1-4
Albion, MI	Aug. 1-4	Detroit, MI	22
Winnipeg, Man.	7	Pontiac, MI	23
Brandon, Man.	8	Chatham, Ont.	24
Regina, Sask.	9	Toronto, Ont.	28
Canora, Sask.	10	Buffalo, NY	28
Porcupine Plain, Sask.	11	Rochester, NY	29
Melfort, Sask.	12	Johnstown, NY	31
Prince Albert, Sask.	14	R. RUTH	
Luseland, Sask.	16	Albion, MI	Aug. 1-4
Calgary, Alta.	17	Baltimore, MD	21
Pincher Creek, Alta.	18	F. WASSMANN	
Kalispell, MT	19	Albion, MI	Aug. 1-4
Clarkston, WA	21	New London, CT	21
Sacramento, CA	23		

Conventions

ALBION, MI, July 30 through Aug. 4—General Convention, Albion College

CHICAGO, IL, Aug. 28—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL 60126. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

CINCINNATI, OH, Aug. 28—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway. 45211

SAN DIEGO, CA, Sept. 3-5—Zable Hall, United States International University, 10455 Pomerado Rd. Mrs. Gilbert Rice, 4005 Olympic St. 92115

JACKSON, MI, Sept. 3-5—Jackson Community College, Fieldhouse, Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

SEATTLE, WA, Sept. 3-5—Norway Center, 300 Third Ave., W. Miss M. Stevens, 6525 - 24th, N.W., #1. 98117

NEW YORK, NY, Sept. 4, 5—Sheraton Hotel, 56 St. & Seventh Ave. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

RICHMOND, VA, Sept. 16-18—Roslyn Conference Center, 8727 River Rd. Miss Katherine R. Warren, 2805 Stonewall Ave. 23225

PITTSBURGH, PA, Sept. 17, 18—Joint Area Conv., Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St. 15226

KALISPELL, MT, Sept. 23-25—Outlaw Inn, 1701 Hwy. 93 S. Mrs. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912

GROTON/NEW LONDON, CT, Sept. 25—Mohegan Community College, Mahan Dr., Norwich. Doreen Apicelli, 27 Ledyard Ave., Groton, CT 06340

Obituaries

The following brethren have recently finished their Christian course:

Brother Nicholas B. Kyrias, Phoenix, AZ—June 13. Age, 88

Brother Edmund Wachnicki, Troy, MI (Pontiac Ecclesia)—June 18
Age, 61

Brother Andrew Hunter, Santa Margarita, CA (San Luis Obispo Ecclesia)—June 27. Age, 60

Brother John Mac Donald, Thomaston, CT (Waterbury Ecclesia)—
June 28. Age, 85

Sister Mary Rollins Norton, Anaheim, CA (Fullerton Ecclesia)—
July 2. Age, 78

Brother John Moore, Vancouver, B.C.—July 4. Age, 83

We appreciate information concerning brethren to be included in this list.