

# The Dawn

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# Highlights of Dawn

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## No More War

**“He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.”—Micah 4:3**

WAR has been defined as “the use of organized military force by a state to achieve its ends against the physical opposition of a hostile state or states.” The history of man is a history of war, and as one historian wrote, “The dim past of war leaders and warriors recedes far behind history.” An excerpt from another reads, “From the earliest times the conquest of one people by another has been the more or less regular preoccupation of the human race.” The early beginnings of militarism were generally predatory in nature. Small armies were developed principally for the purpose of plundering prosperous neighboring communities, stealing their goods and enslaving their people. As a defense against such encroachments, other armies were developed for protection.

The first recorded battle of the Old Testament (Gen. 14), fought in Abraham’s time, was typical of this kind of warfare. Later as tribes and nations grew, so did their ability to arm, and wars became more and more destructive to human life and property. By the time of the Persian invasion of Greece in the fifth century, it is estimated that the Persian army was 2,600,000 strong. The subsequent world powers of Greece and Rome boasted even greater armies, and for nearly six

centuries proceeded to divide and conquer by dint of overpowering military force.

The subsequent wars of the Middle Ages are summed up by another historian as follows: "The collapse of the Roman Empire ushered in a period of open aggression and invasion by barbarian peoples that laid open the western world to centuries of conquest, rapine, destruction, and death. An estimate of the resulting devastation would be impossible. Procopius, the Byzantine historian, reports on Vandals occupying Carthage and the adjoining areas of North Africa. He estimates that the total population of this fertile region was about five million. Yet, at the end of the wars, he reports that there were few living human beings anywhere in these areas. The population of Italy at the beginning of the period of the great migration [wars] is variously placed at between 5,000,000 and 15,000,000. Yet, at the end of the fighting, depopulation had resulted in the survival of a little more than one-third. It is estimated that during this period the population of Rome itself dropped from 500,000 to 3,000. For the Middle Ages generally, it is impossible to assemble statistics of war costs and casualties. The combination of barbarian invasions, Islamic conquests, the Crusades, and Turkish and Mongol onslaughts accounted for almost unbelievable devastation in Europe and in Asia."

During the Thirty Years' War which followed (1618-1648), the population of Germany was estimated to be 15,000,000 when the war began, and less than 5,000,000 when it ended. The succeeding Napoleonic Wars from 1796 to 1815, according to the Carnegie Endowment Study, were responsible for the overall deaths of some 17,000,000 people. Some of the frequent wars following that era until the advent of the more recent world wars, likewise were terrible in their severity and loss of life. The first three American wars—the Revolutionary War, the War of 1812, and the Civil War—were light in their casualties as compared with some of the foreign conflicts during this period, such as the Crimean

War, Franco-Prussian War, Russo-Turkish War, Boer War, and Russo-Japanese War. The Lopez War (1865-1870) between Paraguay and the alliance of Uruguay, Argentina and Brazil reduced the population of Paraguay to a point where only 3 percent of the men were left at the war's end and less than 14 percent of the women. Fourteen years of the Taiping Rebellion in China has been cited as perhaps the most destructive civil war of the nineteenth century, with a total loss of life estimated between 20,000,000 and 40,000,000. How aptly Jesus' prophetic description fits this period of earth's history, "And ye shall hear of wars and rumors of wars." (Matt. 24:6) History, in recalling the years from 1496 B.C. to 1861 A.D., "shows 227 years of peace to 3,130 of war. The story of western civilization from Greece to the League of Nations shows an average interval between wars of only two years."

Overshadowing by far all previous wars for loss of life and inestimable destruction upon the earth have been the wars post-dating 1914. Of these the historian writes, "The two world wars of 1914-1918 and 1939-1945, with their various satellite conflicts have introduced a note of savagery that men had thought belonged only to the primitive times of the past. The fascination of ideological disputes, the fabulous destructiveness of modern weapons, and the greater number of individuals involved, produced numbers of casualties that are reminiscent of the days of the barbarian invasions of Europe." The aggregate number of casualties estimated for these world engulfing conflicts is somewhere between 90,000,000 and 100,000,000. Their monetary costs are staggering. The overall direct cost of World War II alone was estimated at more than one trillion dollars.

Beyond measurement are the social and moral consequences of war. Again we turn to the historian: "The special tragedy of war for children is highlighted in the UNESCO study entitled 'War-Handicapped Children.' It was estimated that there were 30,000,000 displaced persons in

Europe alone (with 18,000,000 cast out of their countries). According to the Red Cross, 13,000,000 children in Europe had lost their natural protectors. (One-third of the children in Germany had lost their fathers.) France had 250,000 orphans; Greece had 380,000 orphans out of fewer than 3,000,000 children. In Poland there were 500,000 children without fathers or mothers.'

We have just briefly touched on the unimaginable, incalculable toll of human suffering, loss of life, and destruction already experienced through the wars of the past centuries and of modern times. And yet today we have not learned to renounce war. In the few brief years since the last global conflict we have rapidly achieved such sophistication in our weaponry power to destroy, that the world now possesses an overkill of many times the entire population of this planet. No longer is war a sport; no longer can war be accepted as a social institution; no longer can governments chance the alternative of war to achieve their objectives. And yet the buildup for war continues at a rapid pace.

While the age-old motive of imperialism still exists, today the overriding influence giving impetus to this mad rush toward total destruction is international distrust and fear. True, the implementation of war has changed drastically over the centuries, yet its causes have remained essentially the same as those of the first men who raised their hands against each other—greed, selfishness, fear, distrust, jealousy, poverty, and ethnic hatreds.

As to the future of war the historian writes, "Man's great energy and skill in producing weapons of destruction seems to assure war a future; we have gone half a decade from the 'A'-bomb to the 'H'-bomb, and microbes are enlisted for a potential holocaust." This outlook concurs with the statement of the ancient Prophet Joel, who, pointing to this military phenomenon of our time wrote: "Prepare war, wake up the mighty men, let all the men of war draw near; let them

come up. Beat your plowshares into swords, and your pruninghooks into spears.”—Joel 3:9,10

Looking back over this savage scene of several thousand years of man's inhumanity to man, we find little outcry against this insane course of human affairs until very recent times. And even within our generation, the various efforts made to outlaw war, to limit armaments, to settle international differences at the conference table, and harken to a worldwide cry for peace, have proven ineffective against man's great propensity for making war. In prophetic words the Apostle Paul referred to this baffling dilemma, "For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." True to this prophecy, our day has heard an unprecedented cry for peace and safety. After the first spasm of war ended in 1918, a League of Nations was formed to assure peace. War was "outlawed" under the Kellogg-Briand Peace Pact in the 1930's, but before the end of that very decade another spasm of war with even greater destruction swept over the world. Eight long years later, out of colossal devastation of human life and property and war-inflicted rubble, the United Nations emerged to strive once again to assure a future of peace for the world. But the outcome of this was foretold, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand. . . . Say ye not, A confederacy to all them to whom the people shall say, A confederacy; neither fear ye their fear, nor be afraid." (Isa. 8:9-12) Of the many thousands of hours of rhetoric spoken and listened to in the peace-making efforts of the Security Council of United Nations, most have come to naught. Of the agreements secured, few have stood. The intervening brush wars of Korea, Vietnam, Cambodia, Pakistan, Israel, Egypt, Turkey, Greece, Revolutionary Africa, Cuba, and Central America,

all attest to the ineffectiveness of the council table. At best this suggests that men today are skirting a narrow path between "cold" and "hot" wars.

Surely, as long as the great powers continue to assert their primacy, and remain in the business of competing in an arms race, the present confederacies of men dedicated to peace are powerless to stem the tide of future conflict, as devastating to the earth as such spasms of war would necessarily be. "Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." (Isa. 33:7) As we shrink from this vision of the future, the words of Jesus ring in our ears: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake [or by the elect] those days shall be shortened."—Matt. 24:21, 22

As dark and foreboding as the words of this prophecy are in describing our day and foretelling our future, they are, nevertheless, fraught with hope. While we see the world become increasingly helpless in stemming the multitude of adverse man-made currents in the tide of world affairs, drawing us inexorably toward the brink of a final maelstrom of destruction, we have this assurance from Jesus, "Those days shall be shortened." Mankind will be saved, but only by the intervention of God through the agency of the Christ (the elect).

These impending events are featured in another Bible prophecy, Psalm 46. Our day is there envisioned in symbol as a time when mountains (kingdoms) are carried into the midst of the sea (undermined and destroyed by social revolution). The waters of this sea roar and are troubled, and mountains shake. "The heathen [Gentile nations], raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . Come, behold the works of the Lord, what desolations he hath made in the earth." Thus is described the extremity to which God allows man to go to prove his inability to avert

self-inflicted desolation of the earth. The Heavenly Father's divine intervention is foretold in verses 10, 11, and 9. "Be still, and know that I am God: I will be exalted among the heathen [Gentile nations], I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

The people who know God are mentioned in the fourth verse of this psalm. As they view this trouble it is stated they will not fear, because even in the very darkest hour they are able to see the great salvation of God. This they perceive through the prophecies and the promises of his Word, depicted here as "a river, the streams whereof shall make glad the city of God." Through the comfort and hope and insight of the Scriptures, our mental vision pierces earth's dark night of terror and glimpses the glorious kingdom of peace beyond.

One important glimpse is afforded us in a beautiful prophecy couched in the ninth chapter of Isaiah. There we are assured that the kingdom established by God will succeed where present and past governments have failed. Its success will be due to the great ability of the king who has been appointed to rule. This divine king, though invisible, will be recognized by all as the one formerly born in Bethlehem, who throughout the thirty-three-and-one-half years of his short life was holy, harmless, undefiled, separate from sinners; who healed the sick, caused the lame to leap, the blind to see, and the deaf to hear; who wept over the impoverishment of men and their rejection of him; who poured out his life unto death; who voluntarily offered his perfect human life on the cross to ransom us from the power of the grave; who said, while he yet lived, that like as the Father had power to give life, so also he had given the son power to give life; and because of this the hour would come "in the which all that are in the grave shall hear his voice and shall come forth."



(John 5:28,29) Surely a ruler with such power and proven love for man can restore peace to the earth: and so says this prophecy: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, the Mighty God [ruler], the Everlasting Father [lifegiver], the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.'" —Isa. 9:6,7

From time to time in the course of human events, benevolent men have emerged to receive positions of power and rulership, but in spite of noble humanitarian efforts, striving for peace, they have effected little change in the savage complexion of history. The deep animosities that have traditionally existed in the various fragmentations of the peoples of this earth have been too great to overcome. Universal rule or one-world government has been impossible to achieve and efforts at worldwide unity have always been stymied. A recent observer of present world affairs noted that the only foreseeable solution for avoiding future chaos is a one-world government, but he hastened to concede that the myriad of fragmented ideologies and selfish interests throughout the world make the hope of its accomplishment all but nil.

Various prophetic statements concerning Christ's kingdom inform us that he will succeed where others have failed. His kingdom will be worldwide in scope and universal. In Daniel the second chapter, this kingdom, set up by God, is pictured as a "great mountain and filled the whole earth." (vss. 35, 44) In Zechariah 9:10, the prophecy reads: "And he shall speak peace unto the heathen [Gentiles] and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." A program will be enacted causing all men to communicate in harmony and work together in

oneness of purpose. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

Another thing apparent as we view the failure of the past and present governments to achieve peace and happiness for their people is the general selfish response of people toward even good reforms. Until this hurtful human propensity is altered it is unrealistic to believe that any government, regardless of how well motivated, or powerful, can bring absolute peace to the earth. It is often mentioned that if all men would just observe the Golden Rule, many of earth's problems would disappear. Jesus summed up the simple law of God for man as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself."—Matt. 22:37-39

In Jeremiah's prophecy we are told that this summation of God's law will be the covenant basis of Christ's kingdom. His kingdom will provide an effective practical educational program for the writing of his law in their inward parts and writing it in their hearts. I "will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." (Jer. 31:33, 34) Putting God's law in the inward parts of man is in essence describing how their natural inclination for selfishness will undergo gradual change to motivations of charity, generosity, and love for righteousness, through which their words and actions toward God and toward their fellowman will be all for good and not for hurt.

Micah, the fourth chapter, from which our theme text is taken, describes this government of Christ and his elect church as the "mountain [kingdom] of the house of the

Lord.' It is the setting up of this kingdom in power that becomes the agency through which God shortens the awful experience of threatening doom with which this age ends. As this prophecy indicates, those days will be shortened before man is destroyed from the face of the earth. Then Christ's kingdom shall be established in the **top** of (or above) the mountains (existing governments of earth) and it shall be exalted above the hills (governments of lesser degree). This new government will not have to develop a huge military striking force to subdue the world. It will be recognized as that for which creation has long groaned and travailed and unknowingly waited. And when they see it, as this prophecy asserts, "people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion [Christ's kingdom], and the word of the Lord from Jerusalem [the earthly representatives of Christ's kingdom, the Ancient Worthies], and he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts has spoken it. For all people will walk everyone in the name of his God, and we will walk in the name of the Lord our God forever and ever.'"—Mic. 4:1-5



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# Bible Study

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## LESSON FOR MARCH 1

### Dignity of Persons

**MEMORY SELECTION:** "With men this is impossible; but with God all things are possible."—Matthew 19:26

**SELECTED SCRIPTURE:** Matthew 19:1-30

IN THE context of our lesson is recorded the incident of our Lord's encounter with the rich young Jew who desired to have life. His question was, "Good Master, what good thing shall I do, that I may have eternal life?" (vs. 16) Jesus replied that being a Jew and under the Law it was only necessary for him to keep all the precepts of the Law, for the Law promised life to any who could keep it perfectly. (Lev. 18:4,5) The young man professed that he had kept the letter of the Law and yet he realized that he did not possess life. His next question was, "What lack I yet?"—vs. 20

This was a difficult time of transition for the Jewish people. For some eighteen centuries they had been under the Law Covenant. Many sincere Jews had endeavored to keep its precepts perfectly but found that they were unable to do so, because the Law was a measure of a perfect man's ability to keep

it. Since the Jews (and the rest of mankind as well) inherited adamic sin and imperfection, no man would ever be able to keep it. The Apostle Paul states, "Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin."—Rom. 3:20

Jesus, at his first advent, came to the Jews to fulfill the promise to the fathers that they should have the first opportunity to be part of the seed of Abraham which was to bless all the families of the earth. The Apostle Peter in Acts 3:25,26 states, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The transition for the Jews was from the Law Covenant to the Abrahamic Covenant—the Sarah feature—which was to produce the promised seed of blessing. This covenant promised life too, but with different requirements. Jesus told the young man what these requirements were. “One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”—Mark 10:21; Matt. 19:21

Jesus is here expounding the necessity for making a complete and unreserved consecration to the Lord. This involved a willingness on the part of the young man to divest himself of all earthly aims, ambitions and desires, including his material possessions, and in their stead to accept and be obedient and submissive to the will of the Heavenly Father. At this time the cross was used by the Romans as a means of torture and execution, so it became a symbol of suffering and death. In using the symbol of the cross Jesus was saying that any who follow him must suffer as he suffered and lay his life down in the Master's service. Those who agree to these terms would gain life, not on the earth, but they would be rewarded with life on the divine plane.

All of this was too great a price for the rich young man to pay and the Scriptures state that “he went away sorrowful: for he had great possessions.” (Matt. 19:22) This was astonishing to the disciples because, according to their view, the rich young man had all the qualifications to be acceptable to the Lord. Then they asked, “Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”—vss. 25, 26

The thought that Jesus wanted to impress upon his disciples was that when they make a full and unreserved consecration to the Heavenly Father, they are no longer relying on their own abilities and powers, but have put themselves into God's hands and God, by his power, will accomplish the works. The Apostle Paul states the matter this way: “For we are his workmanship, created in Christ Jesus unto good works,” and again, “For it is God which worketh in you both to will and to do of his good pleasure.” (Eph. 2:10; Phil. 2:13) And then in verses 28 and 29 Jesus proceeds to state what the reward will be for those who diligently follow in the Master's footsteps. □

## God's Generosity

**MEMORY SELECTION:** "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28

**SELECTED SCRIPTURE:** Matthew 20:1-34

THE greatest single act God has performed that demonstrated his love and generosity toward his human creation was in the gift of his most treasured possession—his only begotten Son—in order that mankind might have life. Jesus expressed it so well in John 3:16, 17, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Some might ask, what does it mean to be "saved" and what does this have to do with life?

The answer to these questions points back to the very beginning of the creation of man. When God created man in the Garden of Eden, he created him perfect—in the mental and moral likeness of God himself. God indicated that if Adam was obedient he would have life—everlasting life—as long as he

remained in harmony with God's laws. Jehovah instructed Adam and Eve to multiply and fill the earth and subdue it. (Gen. 1:28) We know that this happy prospect was not to be a reality because Adam was not obedient. He transgressed God's law, and because of this he reaped the reward of sin which was death.

Death simply means the absence of life. To Adam and all of his progeny—and this includes us—this implies returning to the dust of the earth from which all the elements that make up our bodies were taken. Thenceforth there would be no hope of life except as it might come through the love, mercy, and generosity of God. The sentence that God pronounced upon Adam was: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:19

It is important that we understand that God's purpose was

not thwarted, because the Scriptures tell us that before the foundation of the world he provided the means for recovering man from the condition of death. (1 Pet. 1:19,20; Rev. 13:8) In his foreknowledge he saw that it was to man's best interest to demonstrate that it was not possible for even a perfect man to keep God's perfect law without the necessary information for decision-making. To make an intelligent judgment, it is necessary to have information on both sides of the question. The one thing that was needed was for Adam and all of his offspring to experience the results of disobedience. Adam, though perfect, did not have experience with evil. His experience was only with good, and therefore his perfect mind was not able to properly weigh all the facts in coming to a correct decision. It is important also to realize that God's purpose is to have the earth populated with a race of perfect human beings who worship him and serve him from the heart and by the exercise of their own free wills, and not because of fear. The Lord said that fear of him is taught by the precepts of men.—Isa. 29:13

God was not obligated to make these provisions for the recovery

of mankind. Justice was satisfied when Adam sinned and was condemned to death. It was God's love and generosity that paved the way. The Apostle Paul stated it this way: "Therefore as by the offense of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Jesus] shall [the] many be made righteous."—Rom. 5:18,19

In order for God's justice to remain inviolate Adam could not simply be forgiven. It was necessary for a perfect man to take Adam's place in death. This is what Jesus was saying in our memory text when he stated that he came to give his life a ransom for the many.—Matt. 20:28

The word ransom means a corresponding price. Jesus fulfilled the requirements of a ransom because he was perfect, and he took Adam's place in death. Since all inherited condemnation through Adam, by lifting this sentence from Adam it will automatically be lifted from all of his progeny. But this will be accomplished in God's due time. □

## Questions of Priority

**MEMORY SELECTION:** "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matthew 22:21

**SELECTED SCRIPTURE:** Matthew 22:15-32

THE Apostle Paul in Romans 13:1-14 elaborates and gives more meaning to the above statement by Jesus. The apostle states, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [judgment]." (vss. 1, 2) The apostle is saying that the governments of the world are permitted of God in order to keep the peace and provide other functions that are necessary to life. Therefore, as concerns those necessary things, Christians should be submissive and obedient. And to the extent that they oppose those things—to that extent they are liable to a just punishment.

In verses 6 and 7 he continues, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to

whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." All of this is reasonable inasmuch as a properly functioning government provides protection from outlaws, a measure of freedom for religious worship, certain health services, etc. All of these things must be paid for and certainly a Christian should be willing to bear his share of the cost.

The point of our lesson is that we should be able to discern between those things that rightfully belong to Caesar or the governments under which we live and the things which rightfully belong to God. The Apostle Paul in Hebrews 13:14 states, "For here have we no continuing city, but we seek one to come." The thought of the apostle is that as Christians we have made a full and unreserved consecration to the Heavenly Father, which means that we have surrendered our wills to him. It means that no longer are we to be concerned with things



of self—or material things that gratify selfish desires and ambitions. But on the other hand we should be concerned with God's will, which we have taken to be our own. It is his will for us that, even though we are in the world, we are not to be a part of it, for our citizenship is in heaven.

In Hebrews 11, the Apostle Paul explains how God's servants in past ages were also set apart by the hope which God had given them concerning the promised kingdom and the part that they were to have in it. In verses 9, 10 and 13 we read: "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

God in some way revealed to Abraham, Isaac, and Jacob a knowledge of the coming kingdom here on earth, and even though it was afar off—many centuries—they had full faith that God would resurrect them

from the dead and establish them in their lot in that kingdom. They professed citizenship in that kingdom or city, and not with the arrangements that then existed. Because of this, the apostle states that they considered themselves as pilgrims and strangers in the land. A pilgrim is one who is mobile with no roots but as he passes through the land he very often partakes of the material things that are offered. But a stranger in a strange land is one who is isolated from the things in that land. The apostle states that they were both pilgrims and strangers. They had no roots and kept themselves apart from the things of the land.

This is the lesson that Jesus would have us learn, that our citizenship is in heaven—we are in the world but we are not to be a part of it. We recognize that some things provided for us by the governments of the world are for our good and enable us to promote the interests of the future government of the earth, the kingdom. We should be in sympathy with these things and even support them with tribute. The thing the Lord wants from us, only we can give, and that is our hearts. If we have given our hearts to the Lord, the things of the earth should never be a problem to us. □

## Facing the Future with God

**MEMORY SELECTION:** "Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24:35

**SELECTED SCRIPTURE:** Matthew 23:37-39; 24:1-14

IN THE context of the 24th chapter of Matthew, we are considering our Lord's great prophecy concerning the events that would transpire down through the Gospel Age until the establishment of Christ's kingdom here on earth.

The prophecy came as a result of the disciples' showing Jesus the Temple, and Jesus said that the Temple would be destroyed with not one stone left upon the other. The disciples were amazed and asked when these things should be and what should be the sign of his coming and the end of the age.

Three things are important to note about the disciples' question. The first is that they asked for a sign so that they would know when the Lord returned. Previously Jesus had told them he must go to Jerusalem and there he must suffer and die, and on the third day be resurrected. (Matt. 20:18,19) He must also have explained to them that after that, he would be a great spirit being invisible

to human eyes. Hence the desire of the disciples for a sign, in order that they might be aware of his return.

The second point in the question by the disciples involves the word "**coming**." This is the Greek word **parousia** which, according to Rotherham, one of the most reliable of translators, should always be translated **presence**. He states, "In this edition the word **parousia** is uniformly rendered "**presence**" ("coming," as a representative of this word, being set aside). The original term occurs twenty-four times in the New Testament. . . . The sense of "presence" is so plainly shown . . . that the question naturally arises, Why not always so render it?" This is true also of a number of other translators.

There is a third point associated with the disciples' question, and we think it is very significant. The signs that indicated our Lord's second presence were also to signal the

end of the world [age]. The Greek word translated world in this instance is **aiōn** which according to Strong's Concordance should be translated age.

The key to an understanding of our Lord's prophecy in Matthew the 24th chapter is the word **parousia**, or presence. This makes the important point that when we see the signs the Lord gives us in this chapter, we know that he is actually present, and that these same signs also indicate the end of the age. Without this understanding we would assume that we see the signs that the Lord would be **coming** sometime in the future, without necessarily realizing where we are on the stream of time.

One of the signs the Lord gave us that would indicate his presence and the end of the age is found in verses 21 and 22, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved: but . . . [by the elect] those days shall be shortened." We think it is very evident that the conditions that exist in the earth today have never been present in past ages. The population of the earth is

expanding so rapidly that the world's food supply is not keeping up, and many parts of the world are experiencing famines. Moreover, scientists have endeavored to estimate how many people the earth can support. In their most optimistic estimates they have concluded that the absolute maximum number of people our globe can support is roughly eight billion people living on a cereal diet. We expect to reach this number by 2010.

Another of the more positive signs distinguishing this time from all previous ages is that man possesses the means of destroying himself from the face of the earth. Most scientists agree that the balance of terror being maintained between nations now will be breached. It will probably occur as the direct result of a proliferation of nuclear weaponry. The more people who have such weapons, the more probable their use.

We have only very briefly considered one of the signs the Lord gave us in this prophecy. The Dawn will be glad to send a free booklet entitled, "Our Lord's Return" to anyone who might be interested in pursuing this subject further. When requesting the booklet just mention this invitation. □

## Be Prepared

**MEMORY SELECTION:** "Watch therefore, for ye know neither the day nor the hour."—Matthew 25:13

**SELECTED SCRIPTURE:** Matthew 25:1-46

THE 25th chapter of Matthew is a continuation of our Lord's conversation with his disciples which started in the 24th chapter about the signs of his presence and the end of the age. The parable of the ten virgins is part of that discussion and is one of the parables that the Lord did not interpret for us, but it seems reasonable that since it speaks only of virgins it is speaking of the called, spirit-begotten, footstep followers of Jesus during the Gospel Age. The circumstances seem to indicate that of the total number who had the hope of meeting the bridegroom and entering in with him into the marriage, only five, or a portion, were found to be ready. The remaining five were not ready and therefore did not receive the reward. Thus the warning from the Lord, "Watch therefore for ye know neither the day nor the hour."—vs. 13

The thought of the admonition seems to be that the zealous of the Lord's people are always watching for the Lord's leading and for the evidence of the

Heavenly Father's hand in the affairs of men. The zealous of the Lord's people are constantly encouraged by these things and are therefore more faithful in growing in the truth and the spirit of the truth. The Apostle Paul seems to express the thought in I Thessalonians 5:5-9: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night."

The Lord propounded another parable to his disciples in this chapter. It is generally referred to as the parable of the talents. In this account a man traveling into a far country called his servants together and gave to each of his goods according to their abilities. To one he gave goods valued at five talents; to another two; and to another one. The servant who received five talents of goods was zealous in endeavoring to be a good

steward and in his activity he increased the five talents to ten. The servant who received two talents was likewise zealous and by his activity proved himself to be a good steward for he increased the two talents to four. "But he that had received one went and digged in the earth, and hid his lord's money."—Matt. 25:14-18

The account continues with the return of the lord, who called those servants before him and requested an accounting from them. The servant who had received five talents reported that he had gained five talents in addition to the five that he was originally entrusted with. The lord said unto him, "Thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."—vs. 21

The servant who had received two talents was also commended for his faithful stewardship with the same glowing tribute as was given to the first servant. This seems to indicate that it was not the magnitude of the service, for this was relative. The important thing was the zeal and the spirit that was manifested.

Then the servant who was given one talent was reckoned with. This servant in reporting

to his lord said: "Lord, I knew thee that thou art an hard man, reaping where thou has not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed . . . take therefore the talent from him, and give it unto him which hath ten talents."—vss. 24-28

The lesson of the parable is again directed to the footstep followers of Jesus down through the Gospel Age, and it emphasizes the necessity of being zealous servants, using the Lord's goods, which are the Holy Spirit and the truth, in order to further the interests of the Lord and his kingdom.

Jesus used another illustration that teaches the same lesson. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15:1-4 □

# **Christian Life and Doctrine**

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## **THE CREATOR'S GRAND DESIGN PART 17**

### **The Ever-Living, Loving God**

**“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55:8-11**

**“GOD is dead,” many have said in recent years, and these claim that belief in God is ineffectual in helping men and women meet the problems of this chaotic world in which we live. However, those who say this have in mind the concepts of a god that have come down to us from the Dark Ages. This is a god who, according to the claims made for him, proposed to torment his enemies forever in a fiery hell. He was the god of war in those days when Europe was ruled by church-state systems of government. He was the god of the so-called Holy Inquisition and the blesser of those who tortured humans who did not subscribe to their theology.**

**We agree that this god is either dead or dying. Indeed, he never really lived except in the minds of his devotees; and now these, by the million, are realizing that such a god can be no help to them in this nuclear age of learning and science; so they are willing that he should be dead. But the true God of**

the Bible is not dead! He is the ever-living and loving God of all creation, a God of justice and of might, a God who is ever ready to help his people in their times of need.

Concerning the true God, the Prophet Isaiah wrote: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:28-31

### **Knowing God**

When we look about us in the world and note all the indications of human failure, we cannot see much evidence of the existence and work of an all-powerful and loving God. David wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) Here the reference is to the great works of creation. And how wonderfully the works of creation do reveal the glory of the Creator! This is true not only as we look into the heavens but regarding all the created things with which we are surrounded: they all display the marvelous wisdom and power of the Creator. But the creative works of God do not explain why his human creatures have experienced thousands of years of pain and death, nor do they explain why mankind today is experiencing the greatest time of trouble that has ever been known on this earth.

Jeremiah 9:23, 24 reads: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in

these things I delight, saith the Lord." We can see God's glory in the heavens and in the flowers, in the mountains, rivers and valleys; but these do not explain why God is permitting chaos to prevail throughout the earth at the present time. They do not reveal God's loving-kindness.

We can see the glory of God in the birth and growth of a normal baby. But what about the malformed babies, those retarded in mind and body? And what about all the other distressing situations that are a blight on human happiness generally? The glory of the heavens and the delicate beauty of the flower do not answer these questions concerning an all-wise God who delights to exercise loving-kindness in the earth.

### **Only Through His Plan**

It is only as we become acquainted with God's grand design, or plan, as it is revealed to us in his inspired Word, the Bible, that we can see and know the great Creator as a just and loving God as well as a wise and powerful one. That Word not only reveals the successive creative steps of the Creator in preparing the earth for human habitation but it also explains his purpose in the creation of man. "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it," the Creator said to our first parents. (Gen. 1:27, 28) Thousands of years later God affirmed that he had not created the earth in vain but had formed it to be inhabited.—Isa. 45:18

God also designed that man should be king of earth, having dominion over all his other earthly creatures. (Ps. 8:3-9) In the New Testament we find the Apostle Paul saying: "We see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:8, 9) Man disobeyed his Creator and lost his dominion. However, God, in his love, provided redemption for him, which means that God's original design for his hu-



man creatures is yet to be realized. Man is to be restored to life and to his dominion over the earth. It is through this great truth of the Bible that we are able to see and know God as one who delights to exercise loving-kindness, judgment, and righteousness, in the earth.

### **Obedience Essential**

We can see the glory of God in the heavens because the heavenly bodies obey the law of God. Think of the chaos and destruction there would be among the planets and stars and suns if each one were permitted to go its own way, breaking loose from the gravitational laws that hold each in its orbit! They cannot disobey. These inanimate creations are held in control by the unvarying laws of the Creator, from which they cannot deviate.

Obedience to divine law is equally important to God's intelligent creatures. It was so with our first parents, but they were free to disobey if they so desired. They were not robots but intelligent creatures, made in the image of God. It was contrary to the design of the Creator to coerce his human creatures into obeying his law. He desired them to obey of their own choice. In exercising this God-given freedom, they chose to go contrary to their Creator's will. This brought the penalty of death, of which they had been forewarned.

"Thou shalt surely die," God had said to Adam. (Gen. 2:17) The Apostle Paul wrote that "by one man's disobedience many were made sinners," and also that "in Adam all die." (Rom. 5:19; 1 Cor. 15:22) Thus it was that death was introduced into human experience. By inheritance, death passed on from one generation to another and, with it, all the sickness and pain that ultimately lead to the grave. The "wreck" of the human race that resulted from disobedience to divine law is like the chaos and destruction that would have taken place among the stars had they not been held in course by the laws that still control them.

## **Why Permitted**

God permitted sin to enter into the world so that his human creatures might, by experience, learn the terrible results of disobedience to his law. In Genesis 3:22 we read, "The Lord God said, Behold, the man is become as one of us, to know good and evil." The "us" referred to in this statement is the same as in Genesis 1:26, where the Creator is quoted as saying, "Let US make man in our image." The reference is to Jehovah and his beloved Son, the Logos, or "Word," who cooperated with his Heavenly Father in all the creative work.—John 1:3

The Heavenly Father and his beloved Son foreknew what the terrible results of disobedience to divine law would be; but Adam did not know, although he had been told that he would die as the result of sin. Jehovah and the Logos knew also that the human race could gain this information fully only by being permitted to experience it. So when Adam and Eve sinned, the Creator observed (Gen. 3:22) that they had "become as one of us, to know good and evil"; that is, they were destined to acquire this information because they had embarked upon a course whereby they would learn these lessons by experience.

Adam and Eve, in the Garden of Eden, experienced "good" for a short time, although, having known nothing else, they perhaps did not fully appreciate the blessings their Creator had provided for them. After they sinned they were driven out of that garden home, and it was then that they began to experience evil. Being perfect to begin with, they lived for hundreds of years; and probably much of the time during these years they were free from severe physical pain, although, figuratively, they did eat their bread by the sweat of their face.

But finally death took its toll, and our first parents returned to the earth from which they were taken. Since then, throughout the centuries, generation after generation has

likewise suffered and died. Some good has been experienced by many, but for the most part it has been a long dark night of weeping, during which evil has been experienced by all almost continuously. David wrote about this, saying, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

### **The "Good" Time**

It will be during that future morning of joy, ushering in a new day of blessings for mankind, that the people will gain their real experience with "good." It will be only then that the vast majority will fully learn why God has permitted evil. Then they will realize that the relatively short time of distress in this life will be as nothing compared with the eternity of joy that will stretch out before them as restored and perfect human sons of God.

This future time of blessing has been made possible in the plan of God through the Creator's loving gift of his Son to be the Redeemer and Savior of the world. (John 3:16) Jesus, in his love, laid down his life in sacrifice, taking the sinner's place in death. He did this in cooperation with his Heavenly Father to provide release for the human race from sin and death. Paul wrote that Jesus gave himself a "ransom," or corresponding price, for all and that this manifestation of divine love toward the human race is, in due time, to be testified, or made known, to all mankind.—1 Tim. 2:3-6

Christ's work of redemption through his death provides for a resurrection of the dead. Apart from the resurrection of the dead, there would be no answer to the question as to why God permits evil. If this life, entailing so much misery, is all there is to hope for, then our faith is vain. If there is no resurrection of the dead, then the sufferings of mankind during the present life are also in vain. It would indicate that there is no God of love who cares for his human creatures.

But there is to be a resurrection of the dead. The Old Testament teaches it, and this hope-inspiring doctrine of the divine plan is abundantly confirmed in the New Testament. Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) The reference to Jesus as the "firstfruits" of the resurrection implies that there will be "afterfruits," and, indeed, this is what the Bible teaches.—I Cor. 15:23

Coming forth from death in what the Bible refers to as "the first resurrection" will be those who, during the present age, have suffered and died with Jesus. These are restored to life and exalted to heavenly glory to live and reign with Christ in that thousand-year kingdom which will be the medium of blessing for all mankind. (Rev. 20:4,6) Those who participate in the later general resurrection will be restored to life as humans here on the earth. As we have seen, this was God's design in the creation of man, and that design is to be carried out.

The hope of the resurrection has been confused in the minds of many by the false claim that "there is no death." If no one really dies, how could there truly be a resurrection of the dead? This false teaching goes back to Satan's lie to mother Eve, "Ye shall not surely die." (Gen. 3:4) But when we accept death as the reality that it is, how heart-cheering is the hope of a resurrection of the dead! It means that all will be given the opportunity of picking up the broken thread of life and going on to benefit from the experiences of the present time.

Consider a retarded child. Suppose that within a few months or even years, medical science could find a way to restore that child to normal health of mind and body. How quickly the past would be forgotten, and how the child and its family would rejoice in the new-found buoyancy of health and life! Through divine power, this will be the experience of all who have suffered and died. After all, death is but an interlude of sleep between the weeping of the present dark

night of trouble and the joys of earth's new day of rejoicing in health that will become perfect upon obedience, and a life that will be everlasting. Then all will know that God permitted evil in order to give mankind an opportunity, based upon experience, to choose between disobedience and death, and obedience and all the radiant joys of a life that will be everlasting.

### **Through the Kingdom**

While humans have been unaware of it, ever since the fall into sin and death, God has been carrying out his plan for man's ultimate deliverance. He sent his Son to be the Redeemer from sin and death, and now for more than nineteen hundred years he has been selecting from the world those who will be associated with Jesus in the future work of blessing all mankind. That work of blessing will be accomplished through the invisible, spiritual rulership of the messianic kingdom, in which Jesus and his faithful followers of the present age will be the chief rulers.

Prior to the present age, God was selecting and preparing a group of humans who will be the visible representatives of Christ throughout the earth. These were the faithful servants of God, beginning with righteous Abel. They are referred to in the Bible as those who will be made "princes in all the earth." (Ps. 45:16) In the 11th chapter of Hebrews we read of some of the leading ones in this group, and we are told of their heroic deeds of faith. Actually, they died for their faith, and through all their experiences they had the assurance that they were pleasing to their God, Jehovah, the living and loving God of all creation.

The faithful followers of Jesus during the present age have also lived and died by faith. These, too, have had the assurance of God's favor and blessing in their lives. They have suffered, grown old, and died, just as all mankind; but they have known that God has a wonderful plan to restore them to life and to exalt them to glory, honor, and

immortality, to live and reign with Christ a thousand years for the blessing of the world of mankind. Because of this they have been convinced that the light afflictions of this present time are not worthy to be compared with the eternal weight of glory that will be theirs in Christ's kingdom.—II Cor. 4:17; Rom. 8:18

### **Witnesses for Jesus**

The faithful followers of Jesus have rejoiced in their privilege of bearing witness to his name and of telling the whole world, as they have had opportunity, of the grand design of the Heavenly Father to shower blessings of joy and life upon all mankind. These have not been popular among those who worshiped the god of the Dark Ages. It has not always been easy to declare boldly that "the wages of sin is death" in the midst of those who have insisted that "there is no death."

But the Lord has given strength to his people, and he still does. We rejoice to know of his abounding love and that from everlasting to everlasting he is the same true and ever-living God, not only of wisdom and justice, but also of love and power. How good, indeed, to realize that God's love provided a way of escape from death and that his power will restore the dead to life!

In our testimony we can also affirm the workings of the Holy Spirit in our lives. We rejoice in the new hope of life it has begotten in us, and we look forward to the birth of this new life in the resurrection. We are glad also that in the coming kingdom God's Holy Spirit will be poured out upon all flesh and that it will be an important factor in enlightening the world concerning the true and living God. What a privilege it is to assure all that in God's due time "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9

No, our God is not dead! He has been unknown to mankind in general, but he has nonetheless been preparing for their

blessing. He has worked "in a mysterious way, his wonders to perform," but his wonders have been performed, although unrecognized by the world. And still greater wonders are to come. Critics have tried to explain away the miracles of the Bible. They have cast doubt concerning Noah and the Flood, about the miraculous crossing of the Red Sea and of the river Jordan. They have scoffed at the story of Daniel in the lion's den and the three Hebrews in the fiery furnace.

Many today who have taken the name of Jesus deny his virgin birth, his miracles, and his resurrection from the dead. But how different it will be when the wonders of tomorrow begin to unfold! Noah will be awakened from the sleep of death and will be able to confirm the account of the Flood and of his own experience in connection with it. Moses, likewise, will be on hand to relate how the power of God enabled him to lead the Israelites through the Red Sea. Joshua, also, will then be there to tell about the crossing of Jordan. And who will doubt the story of Daniel in the lions' den and the three Hebrews in the fiery furnace when they hear these faithful servants of God of ancient times confirm their truthfulness?

In addition to these wonders there will be the actual awakening of all the dead—not all at once, of course, but as they can be provided for throughout the period of the kingdom. The Prophet Isaiah describes the kingdom of Christ as a "mountain" and tells us that in this mountain death will be swallowed up and tears will be wiped away. He describes the response of the people to this miraculous dispensing of the blessings of health and life. They will say, Isaiah declares: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

Yes, the people will then recognize and rejoice in the true and living God of the Bible. Recognizing that all their own plans have miserably failed, they will gladly follow the arrangements of Christ's kingdom and thus find peace,

(Continued on page 38)

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Sheffield WSHF 1290 1:30 p.m.

## ALASKA

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## ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.  
Nogales KFBR 1340 9:15 a.m.

## ARKANSAS

N. Little Rock KSOH 1050 8:15 a.m.

## CALIFORNIA

Bakersfield KUZZ 970 8:00 a.m.  
El Centro KICO 1490 10:30 a.m.  
Redding KSXO 600 7:45 a.m.  
San Diego KMJC 10:15 p.m.  
San Francisco KNEW 910 8:30 a.m.

## COLORADO

Englewood KQXI 1550 3:15 p.m.

## DELAWARE

Wilmington WTUX 1290 7:45 a.m.

## FLORIDA

Jacksonville WBIJ 1010 1:15 p.m.  
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Evansville WIKY 7:15 a.m.  
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Muncie WLBC 1340 7:00 a.m.

## KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.  
Corbin WYGO-AM/FM 8:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## LOUISIANA

New Orleans WRNO-FM 6:45 a.m.

## MAINE

Caribou WDHP 96.9 FM  
Portland WDCH 97.9 FM 10:30 a.m.

## MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

Minneapolis KTCR 690 9:45 a.m.  
Moorhead KVOX-AM 1280 9:00 a.m.  
Moorhead KVOX-FM 100 9:00 a.m.

## MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

## MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis KSTL 690 7:30 a.m.

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.  
Salem WNNN 1510 10:15 a.m.

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

Buffalo-Niagara Falls  
Rochester WHLD 1270 12:00 noon  
WEZO 7:00 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

## OHIO

Columbus WTVN 610 6:00 a.m.  
Dayton WAVI 10:45 p.m.  
Toledo WGOR 1520 9:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Norman KNOR 1400 7:30 a.m.  
Pawhuska KOKN 1500 8:00 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.  
Hemingsway WKYB 10

# Radio Broadcast Schedule

## SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

## TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 1:45 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KSWG 1280 8:00 a.m.

## VIRGINIA

Alexandria

WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke (Sat.)

WJLM-FM 93.5 1:15 p.m.

## WASHINGTON

Clarkston KCLK 10:00 a.m.

Seattle KMPS 1300 10:00 a.m.

Spokane KICN-FM 99 3:00 a.m.

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 6:45 a.m.

## WISCONSIN

Milwaukee WZUU 8:00 a.m.

## WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.

Lethbridge, Alta. CJOE 7:15 a.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.

CFCB 570 10:00 a.m.

Deer Lake, Nfld.

CFDL-FM 10:00 a.m.

Port au Choix, Nfld.

CFNW 10:00 a.m.

Port aux Basques, Nfld.

CFGN 910 10:00 a.m.

St. Andrews, Nfld.

CFCV-FM 10:00 a.m.

St. Anthony, Nfld.

CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

## AUSTRALIA

Geelong 3GL 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

## CEYLON

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

## NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

## SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

## TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

## VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

### CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### TEXAS

San Antonio KUKA 1250 8:45 a.m.

### URUGUAY

Montevideo Radio El Espectador

810 k.c. (Sat.) 1:30 p.m.

# The BIBLE ANSWERS

## MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below.

<b>CALIFORNIA</b>		<b>OHIO</b>	
Los Angeles	KHOF KTTV Channel 11	Cincinnati	WKRC WCPO-TV Channel 9
<b>GEORGIA</b>		Dayton	WHIO
Savannah	WJCL WTOG	Lima	WLIO
<b>ILLINOIS</b>		<b>TEXAS</b>	
Champaign-Decatur-		Austin	KTVV
Springfield	WBHW	Houston	KTRK
<b>NEW MEXICO</b>		Lubbock	KCBD
Roswell	KSWS	Lufkin	KTRE
<b>NORTH CAROLINA</b>		Tyler	KLTV
Hickory	WHKY		
New Bern	WCTI-A		

## SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

Sunday	Eastern Time	Central Time	Mountain Time	Pacific Time
March 1	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
March 8	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
March 15	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
March 22	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
March 29	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL  
HALEYVILLE, AL  
HUNTSVILLE, AL  
MADISON, AL  
OPP, AL  
PHENIX CITY, AL  
CORDOVA, AK  
EIELSON AFB, AK  
JUNEAU, AK  
KETCHIKAN, AK  
SITKA, AK  
VALDEZ, AK  
BISBEE, AZ  
CASA GRANDE, AZ  
COTTONWOOD, AZ  
HOLBROOK, AZ  
LAKE HAVASU CITY, AZ  
MESA, AZ  
MIAMI, AZ  
MORENCI, AZ  
NOGALES, AZ  
PAGE, AZ  
PAYSON, AZ  
PHOENIX, AZ  
RIO RICO, AZ  
SAFFORD, AZ  
SHOW LOW, AZ  
WINSLOW, AZ  
FT. SMITH, AR

MOUNTAIN HOME, AR  
AZUSA, CA  
BORON, CA  
CAMARILLO, CA  
CARLSBAD, CA  
COALINGA, CA  
CORONADO, CA  
EAGLE MOUNTAIN, CA  
EL GRANADA, CA  
EUREKA, CA  
FORTUNA, CA  
FOSTER CITY, CA  
FREMONT, CA  
FRESNO, CA  
GILROY, CA  
HANFORD, CA  
HAYWARD, CA  
HUNTINGTON BEACH, CA  
JEFFREY CITY, CA  
LOMPOC, CA  
LOS BANOS, CA  
MARTINEZ, CA  
MERCED, CA  
MODESTO, CA  
MOUNT SHASTA, CA  
OCEANSIDE, CA  
PASADENA, CA  
PORTERVILLE, CA

REDLANDS, CA  
RIALTO, CA  
RICHMOND, CA  
RIVERSIDE, CA  
SAN ANDREAS, CA  
SAN BERNARDINO, CA  
SAN BRUNO, CA  
SAN CARLOS, CA  
SAN DIEGO, CA  
SANTA CRUZ, CA  
SANTA MARIA, CA  
THE SEA RANCH, CA  
SOUTH LAKE TAHOE, CA  
SPRING VALLEY, CA  
STOCKTON, CA  
SUNNYMEAD, CA  
SUNNYVALE, CA  
TAHOE CITY, CA  
TAHOE PARADISE, CA  
THOUSAND OAKS, CA  
TULJINGA, CA  
WEAVERVILLE, CA  
YUCCA VALLEY, CA  
DURANGO, CO  
ENGLEWOOD, CO  
FORT COLLINS, CO  
FRISCO, CO  
HOLYOKE, CO

# Television Schedule

LAKEWOOD, CO  
PUEBLO, CO  
STERLING, CO  
BRANFORD, CT  
CLINTON, CT  
MANCHESTER, CT  
MIDDLETOWN, CT  
PLAINVILLE, CT  
TORRINGTON, CT  
ALTAMONTE SPRINGS, FL  
BONITA SPRINGS, FL  
CAPE CORAL, FL  
DUNEDIN, FL  
FERNANDINA BEACH, FL  
FT. WALTON BEACH, FL  
LAKELAND, FL  
NAPLES, FL  
ST. PETERSBURG, FL  
SARASOTA, FL  
VALPARAISO, FL  
CLAYTON, GA  
DOUGLASVILLE, GA  
FORT BENNING, GA  
JONESBORO, GA  
MAPLETON, GA  
MONROE, GA  
SMYRNA, GA  
VALDOSTA, GA  
WEST POINT, GA  
HILO, HI  
WAILUKU, HI  
BLACKFOOT, ID  
BOISE, ID  
BURLEY, ID  
COEUR D'ALENE, ID  
IDAHO FALLS, ID  
MOUNTAIN HOME, ID  
OROFINO, ID  
PINEHURST, ID  
TWIN FALLS, ID  
ALTON, IL  
CARBONDALE, IL  
EFFINGHAM, IL  
McHENRY, IL  
MOLINE, IL  
OAK PARK, IL  
ORLAND PARK, IL  
CLINTON, IN  
JEFFERSONVILLE, IN  
NEW HAVEN, IN  
SEYMOUR, IN  
AMES, IA  
BURLINGTON, IA  
CEDAR RAPIDS, IA  
DES MOINES, IA  
FT. MADISON, IA  
GUTTENBERG, IA  
MARSHALLTOWN, IA  
MASON CITY, IA  
OSKALOOSA, IA  
SIoux CITY, IA  
WASHINGTON, IA  
WATERLOO, IA  
CONCORDIA, KS  
DODGE CITY, KS  
FORT SCOTT, KS  
NEWTON, KS  
ULYSSES, KS  
HARLAN, KY  
HENDERSON, KY  
NICHOLASVILLE, KY  
OWENSBORO, KY  
PADUCAH, KY  
KENNER, LA  
SHREVEPORT, LA  
SLIDELL, LA  
BALTIMORE, MD  
CUMBERLAND, MD  
PASADENA, MD  
FALL RIVER, MA  
LEE, MA  
ORLEANS, MA  
COLDWATER, MI  
ESSEXVILLE, MI  
GRAND HAVEN, MI

GREENVILLE, MI  
LAPER, MI  
MUSKEGON, MI  
NEGAUNEE, MI  
NILES, MI  
NORTH LANSING, MI  
ST. CLAIR SHORES, MI  
MANKATO, MN  
MARSHALL, MN  
MONTEVIDEO, MN  
RED WING, MN  
ST. LOUIS PARK, MN  
STEPHEN, MN  
WILLMAR, MN  
LONG BEACH, MS  
HAZELWOOD, MO  
INDEPENDENCE, MO  
BAKER, MT  
DEER LODGE, MT  
FORSYTH, MT  
LAUREL, MT  
LAVISTA, NE  
CARSON CITY, NV  
ELKO, NV  
PT. PLEASANT BEACH, NJ  
WASHINGTON, NJ  
WOODBURY, NJ  
ALAMOGORDO, NM  
ALBUQUERQUE, NM  
BAYARD, NM  
DEMING, NM  
ESPANOLA, NM  
FARMINGTON, NM  
LAS CRUCES, NM  
LORDSBURG, NM  
LOS ALAMOS, NM  
LOVINGTON, NM  
ROSWELL, NM  
SILVER CITY, NM  
SOCORRO, NM  
TRUTH OR CONSEQUENCES, NM  
TUCUMCARI, NM  
TULAROSA, NM  
ALBANY, NY  
LOCKPORT, NY  
NORTH TONAWANDA, NY  
PORT JEFFERSON, NY  
ROCHESTER, NY  
SYRACUSE, NY  
TARRYTOWN, NY  
WEST SENECA, NY  
CHAPEL HILL, NC  
WILSON, NC  
DICKENSON, ND  
GRAND FORKS, ND  
GRAND FORKS AFB, ND  
STANLEY, ND  
ALLIANCE, OH  
ASHTABULA, OH  
BELLAIRES, OH  
CANTON, OH  
CINCINNATI, OH  
COLUMBUS, OH  
FOREST PARK, OH  
LIMA, OH  
MARION, OH  
MIDDLETOWN, OH  
MINGO JUNCTION, OH  
NILES, OH  
NORWOOD, OH  
PARMA, OH  
PORTSMOUTH, OH  
STEBENVILLE, OH  
URBANA, OH  
YOUNGSTOWN, OH  
ALVA, OK  
CARNegie, OK  
ENID, OK  
MEDFORD, OK  
MIDWEST CITY, OK  
MUSKOGEE, OK  
OKLAHOMA CITY, OK  
BROOKINGS, OR  
CASCADE LOCKS, OR  
CODS BAY, OR

HOOD RIVER, OR  
LA GRANDE, OR  
MADRAS, OR  
MEDFORD, OR  
PORTLAND, OR  
PRINEVILLE, OR  
REEDSPORT, OR  
SILT, OR  
WALDPORT, OR  
ERIE, PA  
MASONTOWN, PA  
PALMERTON, PA  
READING, PA  
MYRTLE BEACH, SC  
SUMTER, SC  
RAPID CITY, SD  
JEFFERSON CITY, TN  
MEMPHIS, TN  
NASHVILLE, TN  
AUSTIN, TX  
BELLAIRE, TX  
CLUTE, TX  
CORPUS CHRISTI, TX  
DALLAS, TX  
DENTON, TX  
EL PASO, TX  
GEORGETOWN, TX  
HOUSTON, TX  
LONGVIEW, TX  
MARFA, TX  
MULESHOE, TX  
OZONA, TX  
PASADENA, TX  
PORT ISABEL, TX  
ROCKSPRINGS, TX  
SAN ANGELO, TX  
SAN ANTONIO, TX  
SONORA, TX  
SWEETWATER, TX  
WESL, TX  
THE WOODLANDS, TX  
ODGEN, UT  
SALT LAKE CITY, UT  
VERNAL, UT  
BARRE, VT  
NEWPORT NEWS, VA  
RICHMOND, VA  
ROANOKE, VA  
WINCHESTER, VA  
ABERDEEN, WA  
ANACORTES, WA  
BURLINGTON, WA  
BREMERTON, WA  
ELLENSBURG, WA  
FORKS, WA  
LONGVIEW, WA  
METALINE FALLS, WA  
MORTON, WA  
OLYMPIA, WA  
PORT ANGELES, WA  
QUINCY, WA  
SEATTLE, WA  
SPOKANE, WA  
YAKIMA, WA  
CLARKSBURG, WV  
FAIRMONT, WV  
KINGWOOD, WV  
MILTON, WV  
MORGANTOWN, WV  
APPLETON, WI  
ONALASKA, WI  
PLATEVILLE, WI  
WHITEWATER, WI  
BUFFALO, WY  
CODY, WY  
DUBOIS, WY  
EVANSTON, WY  
GILLETTE, WY  
GREYBULL, WY  
JACKSON, WY  
KEMMERER, WY  
LANDER, WY  
NEWCASTLE, WY  
RIVERTON, WY  
ROCK SPRINGS, WY

security, health, and life. There may be some individuals who, despite their experimental knowledge of both good and evil, will choose the evil course of disobedience. The Bible reveals that these will be destroyed, that they will not be permitted to corrupt the good ways of those who are rejoicing in the Lord and his blessings of health, life, and happiness. —Acts 3:23

### **God Is Not Dead**

Yes, the God of all creation is very much alive, and his grand design for his human creatures is developing rapidly to its glorious consummation. As yet mankind in general is unaware of this, and the hearts of the people are filled with fear as they look ahead to the things coming upon the earth. For example, God said, "Multiply and replenish [fill] the earth." (Gen. 1:27, 28) The carrying out of this divine commission is now causing much anxiety on the part of many. "We are having a population explosion," they say, "and something must be done about it, else the earth will, in a very short time, become overpopulated."

The world fails to understand that the one who gave the human race the commission to fill the earth is fully qualified to withdraw the commission by neutralizing the powers of procreation that make its accomplishment possible. However, the fact that we have reached the time in human experience when the earth would soon become overpopulated except for divine intervention in the affairs of men is one of the sure indications that such intervention is near.

Divine intervention in all human affairs will come through the agencies of Christ's kingdom, and it is good to realize that this control over the activities of men will soon be established; for it is this that will assure mankind of peace, of health, and of life everlasting. In a word, this means that all the glorious promises of God, including the awakening of the dead, will soon be fulfilled.

The blessings described in these promises are very near. They do not belong to the remote and distant future. While today the world is filled with darkness and chaos, through God's Word of prophecy the rays of the coming morn can already be seen, assuring us that the dawning of the grandest day the earth has ever known is just at hand!

That will also be the world's blessed thousand-year day of judgment. The psalmist wrote: "Say among the heathen [nations] that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96:10-13

And think of the joy that will come to mankind through the awakening of those who have fallen asleep in death! This is described in the Bible as a returning from death. The Prophet Isaiah wrote, "The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Truly, "Great and marvelous are thy deeds, O Lord God, Sovereign over all; just and true are thy ways, thou King of the ages. Who shall not revere thee, Lord, and do homage to thy name? For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed."—Rev. 15:3, 4, NEB □

**Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—I Corinthians 15:20-22**

# **Christian Life and Doctrine**

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## **The Memorial Supper**

**“This do in remembrance of me.”—Luke 22:19**

AFTER sundown on the seventeenth of April, devoted followers of the Master in practically every civilized country of the earth will once more commemorate the death of Jesus, the Redeemer and Savior of the world. Jesus asked his disciples to do this, and those who love him and keep his commandments rejoice in the privilege of observing this simple ceremony; not alone because he asked them to do it, but also because they delight in every opportunity to focus their attention upon him, and to meditate upon the love of God that was so bountifully manifested by him.

While the Scriptures do not suggest that we celebrate either Jesus' birth or his resurrection, they do enjoin the celebration of the memorial of his death, and we do so, not every week or every month, but properly once a year. The death of Jesus took place on the Passover, the day **once a year** when the Jews commemorated the slaying of the Passover lamb, following which the nation was delivered from its Egyptian bondage. To the Christian, the Memorial supper supplants the Passover supper, and therefore should be celebrated at the same time, and properly only once a year.

But do not misunderstand us. The Memorial supper is not the antitype of the former Passover celebration. Jesus himself was the antitypical Passover Lamb. Just as all Israel was delivered from Egyptian slavery following the slaying of the lamb the night before the Exodus, so all mankind will be



delivered from slavery to sin and death as a result of Jesus' death. But the ones immediately in danger on that original Passover night were the firstborn of Israel; so the first to be directly saved from death by the blood of Jesus, the antitypical Passover Lamb, are the "church of the firstborn, which are written in heaven."—Heb. 12:23

The "church of the firstborn" is composed of all consecrated followers of the Master. That is why we are directly concerned with the request Jesus made that night in the upper room to commemorate his death. Yes, he was the "Lamb of God" who, through his death, became a propitiation, or satisfaction, for our sins, and also for the sins of the whole world. (1 John 2:2) The Memorial therefore, is not a new way of celebrating the Passover supper, but a commemoration of the death of the real or antitypical Passover Lamb.

### **Sorrow and Joy**

The Memorial supper is an occasion for both godly sorrow and sober joy. First and foremost it is a reminder of the suffering and death of Jesus. The fact that the sin of the world made it necessary for him to die should bring to our hearts with renewed force a sense of our own need of his redeeming blood, and also the terrible plight of the whole dying race, stung to death by sin. The Prophet Isaiah wrote that there was laid upon Jesus "the iniquity of us all." No wonder he suffered!

It is an occasion for joy, nevertheless, because we have the assurance that the death of the Redeemer which we memorialize is a guarantee that in God's due time all sin and death will be destroyed. When vaguely the disciples began to realize that Jesus was to be taken away from them, by death or otherwise, they were greatly troubled in their hearts, and he said to them, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that

a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—John 16:21, 22

Jesus told his disciples that they would “weep and lament” because of his death, and they did. (John 16:20) When we gather for the Memorial supper we enter to some extent into their sorrow, and the sorrow of Jesus, for he suffered more than they. But, as with them, our sorrow is also turned into joy when we consider that, symbolically speaking, “a man has been born into the world.” Yes, the “travail” and bitter anguish of soul attending the sacrifice of the “Lamb of God,” ended in a glorious victory over death when God raised Jesus from the dead, and exalted him far above angels, principalities, and powers, and every name that is named, that at the name of Jesus every knee should bow and every tongue should confess to the glory of God the Father.

We rejoice with joy unspeakable in the fact that Jesus was raised from the dead, for Paul informs us that he was the “firstfruits of them that slept.” (I Cor. 15:20) This means that there were to be afterfruits. Paul tells us about these also, for they shall all come forth, he declares, in their “own order: Christ, the firstfruits; afterward they that are [or become] Christ’s at [or during] his presence [mistranslated ‘coming’].”—I Cor. 15:23

Is it any wonder, then, that the Lord’s people gather for the Memorial supper with mixed feelings of sadness and rejoicing? Faith in the sure promises of God does not lift us out of our own weaknesses, nor close our eyes to the suffering with which we are surrounded. When Jesus stood beside the tomb of his beloved friend Lazarus, and had brought forcibly to his attention the sorrow and suffering of the world, he “wept.” Jesus knew the time was coming when there would be no more death, but this did not fully take away the bitterness of the present.

So it should be with us. But faith, nevertheless, in the glorious outcome of the divine plan for human redemption and restoration does give us joy. The sorrow of those first disciples was turned into joy when they realized that their Master had been raised from the dead and especially when they learned that his death was a necessary part of the divine plan for human salvation. The two to whom Jesus explained this as he walked with them on the road to Emmaus said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:13-32

So today our hearts burn within us, for we too have learned the real significance of Jesus' death—what it means to us, and to the whole world. We can only approximate the joy of those who saw and conversed with the Master after his resurrection, but we believe their testimony. We know that Jesus was not holden of death, and this turns our sorrow into joy.

### **Kingdom Hopes Shattered**

The disciples believed that Jesus had come to establish the long-promised kingdom of God. For more than six centuries Israel had been under the domination of foreign powers and was a vassal state to Rome when Jesus came. They believed that the Messiah would change this; that by his kingdom power the Jewish nation would be liberated. This is one reason they were so bitterly disappointed when Jesus was crucified. Their hopes were dashed. For the time being they were not even sure that Jesus was the Messiah. "We trusted that it had been he which should have redeemed Israel," two of them said to Jesus on the road to Emmaus.—Luke 24:21

But their faith was quickly restored when they were convinced that Jesus had been raised from the dead, and their joy knew no bounds when they learned that his death was a part of God's plan of redemption, and had been foretold by the holy prophets. But now they could see no

further reason why the kingdom should not immediately be established, especially since Jesus had told them that "all power" had been given to him both in heaven and in earth. So the last time Jesus appeared to them before his ascension they made bold to ask, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

They had learned much about the divine plan since Jesus was raised from the dead, but there was still "more to follow." It had not yet been revealed to them that the foretold sufferings of Christ were not completed on Calvary; that these sufferings would continue for an entire age, experienced by the members of his mystical body. This they did not comprehend until it was revealed by the Holy Spirit which came upon them at Pentecost. Millions of professed followers of Jesus since have not learned this great truth, and have imagined that his kingdom reign began at Pentecost.

It has been a great blessing to many at this end of the age to have this mystery of the kingdom unfolded to them; for now we know why the world has not yet been converted, and why there has not been peace on earth and good will among men. The reason is that the "sufferings of Christ" have been continuing.

The disciples were informed about this even while Jesus was with them in the flesh, but they did not comprehend its meaning. They were concerned with sharing the honors of his kingdom. One wanted to sit on his right hand and the other on his left hand in the kingdom. But Jesus said, "Ye know not what ye ask." Then he added, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?"—Matt. 20:22

He was simply saying to them that in order to share the glory of his kingdom they would first of all have to suffer and die with him. On another occasion he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This also was an invitation to share in his suffering and death.

Later Paul described this privilege of discipleship as being "planted together in the likeness of his death." (Rom. 6:5) Peter wrote, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (I Pet. 2:21) Paul also wrote, "For unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

"Unto us it is given . . . to suffer for his sake." This means that it is a privilege to suffer with Christ. Do we consider it so? The Memorial supper is an occasion to remind ourselves that this is indeed the highest favor that has ever been offered to human beings; for the promise is that if we suffer with Jesus, we shall also reign with him. Just as Jesus was raised from the dead to be the "King of kings," so all those who suffer and die with him are brought forth in the "first resurrection" "to live and reign with Christ a thousand years."—Rev. 19:16; 20:4,6

Glorious prospect!

### **The "Bread" and the "Cup"**

Jesus' death on behalf of both the church and the world, his suffering, our privilege of suffering with him and being raised to glory to reign with him, and finally the deliverance of all mankind from the thralldom of sin and death—all these thoughts are in our hearts as we partake of the Memorial supper—the "bread" and the "cup."

Jesus and his disciples had evidently finished eating the typical Passover supper in the upper room on that memorable night, when he took bread, broke it, gave it to his disciples and said, "This is my body which is given for you: this do in remembrance of me." Then he handed them the "cup" containing "fruit of the vine," and said, "This cup is the new testament in my blood, which is shed for you."—Luke 22:17-20

Matthew and Mark give a slightly different wording of this brief ceremony, but the thought is the same. The broken

bread was thereafter to represent Jesus' broken body, and the "cup" his shed blood. Our partaking of these emblems signifies our acceptance of the divine provision for life made for us through the redemptive work of Christ, and the recognition that this provision was likewise made for all mankind.

But to the consecrated followers of Jesus there is a still further significance in our partaking of these emblems. Paul suggested it when he wrote, "The bread which we break, is it not the communion [Greek, partnership] of the body of Christ? the cup of blessing which we bless, is it not the communion [Greek, partnership] of the blood of Christ?" (I Cor. 10:16) The thought is that when we partake of the Memorial we also symbolize our own participation in the suffering and death of Jesus. What a thought! And how appropriate a time it is to renew our consecration to be dead with Christ, and to receive an increase in our "rejoicing in hope"—the "hope of glory."

Jesus explained that this blood was the blood of the "new testament," or covenant. The "old" covenant was the one which was made with Israel at Mt. Sinai, when Moses served as mediator. Paul explained that that commandment, or covenant, which was "ordained to [give] life," the people of Israel found to be "unto death." (Rom. 7:10) This was not because anything was lacking in the covenant, or in the Law of the covenant. The fault was in the people. Being sinners, and imperfect, they could not meet the perfect requirements of the Law which constituted the basis of that "old" covenant.

When the typical covenant was inaugurated, the "book [of the Law] and all the people" were sprinkled with blood of oxen and goats—blood which had previously been gathered in basins. Associated also with that "old" or Law Covenant were the typical sacrificial services of the Tabernacle, and later, of the Temple. Every year there was a Day of Atonement on which a bullock and a goat were slain, and their

blood taken into the Most Holy of the Tabernacle and sprinkled upon the Mercy Seat. But this was merely typical, for as Paul explains, the "blood of bulls and of goats" could not actually "take away sins."—Heb. 10:4

All the blood associated with that covenant pointed forward to the blood of Christ. That is why he speaks of his blood being the blood of the New Covenant. This New Covenant is promised by God in Jeremiah 31:31-34. In this promise we are informed that the covenant will be made "with the house of Israel, and with the house of Judah." The two preceding verses (29, 30) in the chapter identify the time in the divine plan when this New Covenant will be inaugurated. "In those days," the prophet writes, "they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Now we are living in the time when all are dying because of Adam's transgression. By heredity, sin and death have been passed on from one generation to another. But that will be changed when the "times of restitution" begin. Those who obey at that time will not die. However, as Peter stated, "The soul that will not hear that Prophet, shall be destroyed from among the people." (Acts 3:19-23) And it will be then that the promised New Covenant will become effective as the channel of life-giving blessings to all who willingly come under its terms.

But there has been an entire age set aside in the plan of God for the preparation of that covenant, and particularly of its servants, or "ministers." (II Cor. 3:6) Jesus is to be the Mediator of that New Covenant, and his faithful footstep followers will be co-mediators. They will attain this high position through faithfulness in laying down their lives in sacrifice, being "planted together in the likeness of his death."—Rom. 6:5

These have nothing of merit of their own to sacrifice, because they are members of a sin-cursed and dying race. Their sacrifice is acceptable only through the merit of Christ's blood. Blood, in the Scriptures, represents life, and Paul wrote, "The life which I now live . . . I live by the faith of the Son of God." (Gal. 2:20) This is true of all of us. All the life we have was secured through the atoning blood of Christ. We have no "blood" of our own to shed that is meritorious. It is only through his blood that we are able to "present" our bodies "a living sacrifice."—Rom. 12:1

Since it is the blood of Christ which thus makes it possible for his followers to qualify to be associated with him as ministers of the New Covenant, how appropriate that he should refer to it as the blood of the covenant. By inviting us to "drink" of the "cup" which represents his blood, Jesus thus invited us to participate with him in that glorious future work of "making" the New Covenant.

Here, then, is another cause for joy as we partake of the Memorial emblems, for it will help to remind us of the high station to which we have been called—a position so high that we could never attain it through our own worthiness. But how wonderful the arrangement through the "blood," which first takes away our own condemnation, and then enables us to become joint-sacrificers with our Redeemer, to have a partnership in his blood!

Now that we are living in the very end of the age, there will not be many more opportunities to celebrate the Memorial. Jesus said that he would not drink of the cup again with his disciples until he drank it anew with them in the kingdom. Perhaps he is already doing that with the risen saints; but those on this side of the veil will continue to partake with the same thoughts in mind as on previous years; conscious, nevertheless, that the time is short, and of how "thin" is the intervening veil between the "feet of him" and those who already are "caught up" to be with the Lord in the spiritual phase of his kingdom.



A rich blessing results from meeting with others of like precious faith to partake of the Memorial supper, but those who are isolated need not feel that they are deprived of the privilege of complying with the Master's request to do this in remembrance of him. Perhaps there is only your own family, or possibly you are entirely alone in the truth in your vicinity.

Even so, you can observe the Memorial on the evening of the seventeenth of April, conscious of the fact that as you do so, thousands of others, individually and in groups, are at the same time bringing Christ into their hearts with renewed meaning, and strengthening their determination to be his faithful followers, even unto death.

In the upper room that night when Jesus instituted the Memorial supper, the very air must have been charged with tenseness. Tragedy was about to strike! Jesus identified his betrayer, who left to make the final arrangements for betraying his Master. The remaining eleven all loved Jesus, and Peter avowed that he would die for him, meaning every word. Little did they understand what the next few hours held in store for them, and for their Master. But Jesus knew.

And Jesus knows today what is in store for his people on this side of the veil. With the majority these are days of comparative quiet, but not for all. Even now, many of our brethren are suffering hard trials and difficult experiences. Many are beyond our reach, except by prayer. Perhaps our knowledge that these are passing through the fires of affliction will help the rest of us this year to capture a little more realistically the feelings of Jesus and his disciples on that night when he was betrayed. If so, the Memorial in 1981 will go down in memory as one which helped us more than ever to understand, yes, even to feel, the communion of suffering in which it is our privilege to share. This, in turn, will cause us to lean a little harder on the Lord, that we may be sustained, and to pray more fervently on behalf of our brethren everywhere.

May the "joy of the Lord" which gives us strength continue to fill our hearts and lives as daily we endeavor more faithfully to follow in the footsteps of him who loved us and died for us! □

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Revelation 20:6

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#### **RADIO TOPICS FOR MARCH**

- |                               |                                |
|-------------------------------|--------------------------------|
| 1—The Earth Devoured          | 22—The Gospel of Christ        |
| 8—Unquenchable Fire           | 29—The Coming World Government |
| 15—Paradise Without Pollution |                                |
- 

### **"PARADISE WITHOUT POLLUTION"**

To be discussed by

**'FRANK and ERNEST'**

**WHLD—1270—12:00 noon  
SUNDAY, MARCH 15**

Tune in this discussion, and  
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#### **For Your Newspaper**

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

**MARCH SPECIAL:** On Sunday, March 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

## DAWN RECORDED LECTURE SERVICE

The General Convention tapes for 1980 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Recorded tapes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished on 7" reels and cassettes.

If you desire to **purchase** tapes, please advise us which type you want (reel or cassette) and they will be made up especially for you. Recordings of testimony meetings and 8-track tapes are not available.

Purchase prices are as follows:

Reel to Reel		Cassettes	
7 inch (1800 feet)	\$4.00 each		
7 inch (1200 feet)	\$3.50 each	120 minute	\$4.00 each
5 inch (900 feet)	\$2.75 each	90 minute	\$3.00 each
5 inch (600 feet)	\$2.50 each	60 minute	\$2.00 each
Complete Convention	\$53.00	Complete Convention	\$53.00

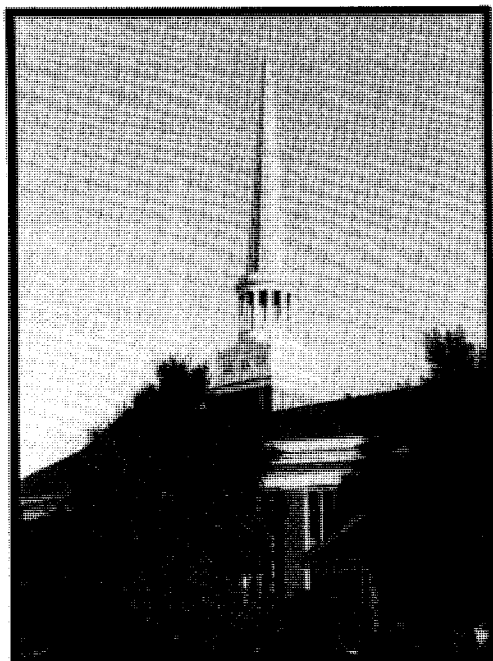
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### English Recorded Lecture Service

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Direct your requests to:

Mrs. P. Stracy  
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England BA20 2LP



## **General Convention Bulletin**

**August 1-6, 1981**

**“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”**

**—Romans 13:12**

YOUR General Convention Committee met in November to start in motion the many and varied preparations necessary to bring the 1981 General Convention to a reality. The convention will again be held in Albion, Michigan, on the dates indicated in the heading of this article.

We believe the theme text selected properly emphasizes the urgency of the times in which we are living. Every passing year brings an increased intensity of the trouble in the earth. Truly the nighttime of sin, sickness, and death is coming to an end and we look with eagerness for the first rays of light from the new day. Surely, with these thoughts in mind, we will, with all diligence, want to put on the armor of light to protect us in these last days from the fiery darts of the wicked one. Let us look to the Lord and to the brethren for strength and help to the end, in order that we may be more than overcomers and thus have a place in his kingdom.

The purpose of the General Convention is to bring us closer to the Lord and to our brethren. The program and activities of the convention have been designed with this thought in mind. Start making your plans today to attend the Bible Students General Convention, Albion College, Albion, Michigan, August 1-6, 1981.

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## **Weekly Prayer Meeting Texts**

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**MARCH 5**—If there be any virtue, and if there be any praise, think on these things.—Philippians 4:8 (Z. '03-9 Hymn 154)

**MARCH 12**—The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith.—I Timothy 1:5, Diaglott (Z. '00-360 Hymn 197)

**MARCH 19**—As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation.—I Peter 1:14,15 (Z. '03-55 Hymn Appendix K)

**MARCH 26**—We are not of the night, nor of darkness. Therefore let us not sleep, as do others.—I Thessalonians 5:5,6 (Z. '03-70 Hymn 18)

# Talking Things Over

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## Unity

**“With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”—Ephesians 4:2-6**

IT IS surely the heart-felt desire of every consecrated Christian to have unfettered fellowship with all his brethren. The Apostle Paul tells us that this is possible, but only with difficulty, and at considerable cost. The price is stated to be: “With all lowliness and meekness, with long-suffering, forbearing one another in love.” It is interesting that in the Apostle Paul’s ministry there are recorded several instances of differences that were serious and which resulted in divisions or threatened divisions. In handling these problems he gained experience and was put to the test. He knew whereof he spoke when he told of the cost of attaining and maintaining unity in the body. We approach this problem with the full knowledge that attainment requires a complete divestment of self and self interest. As a practical matter this is very often difficult because of long held and strongly stated positions.

The primary meaning of the word meekness in our text is gentleness. This quality would seem to have particular significance in our contacts with one another under circumstances where differences are involved; the apostle states that we must exercise long-suffering. The meaning most

often associated with long-suffering is forbearance which in turn means a “refraining from the enforcement of something that is due.” This means that even though we might be right in our viewpoint or position, we will not attain unity by demanding that others see things exactly as we see them. Finally the apostle states that we must, with our forbearance, exercise love. If our actions and words are motivated by a real spirit of Christian love, we will have taken a long step toward obtaining the cooperation of our brethren. We think it proper to warn, however, that a dissimulated love will do more harm than good. In other words, if our professions say one thing but our actions belie our words, we immediately become discredited as an emissary of peace.

We believe the thought of the apostle in this text (Eph. 4:1-6) is that the cost is reasonable and that, in fact, if we consider ourselves to be members of the body it is incumbent upon us to conform, and that really it is simply putting into practice basic Christian principles. This being so, we realize that this is not a one time state of mind but a prominent Christian principle that must continually be manifested in our lives.

The apostle tells us in Ephesians 4:4 that there is “one body.” He further defines what he means in I Corinthians 12:12: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” The figure that is being used is, of course, the human body. It is a unit, and all of the various parts, though different, are necessary to the complete functioning of the body. (vss. 15-21) There is just one unifying force that makes the spiritual body one: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” (vs. 13) The different groups here enumerated—Jew or Greek, bond or free—represented the

source of some of the most vexing problems and strongest differences of opinion that plagued the early church. There were many converted Jews who insisted that Gentiles must accept part of the Law of Moses before they could be accepted into the fellowship of the Gospel. This was contrary to Paul's teaching that those accepting Christ were free from the Law. The feelings and animosity of some were very strong, so much so that the difference caused divisions. The influence of these Jewish brethren was so great that Peter temporarily deflected under their pressure.—Gal. 2:8-16; 6:12-15

Although many of the problems that resulted from the conversion of the Gentiles were problems of carnality, they nevertheless were serious. The various viewpoints and acts disrupted the classes and, in some cases, influenced others unfavorably.

These were serious and vexing problems, and when looked at in this light Paul's statement in I Corinthians 12:13 is more meaningful, especially when we consider it in relation to our problems today. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Do we, as did Paul, recognize the oneness of the body on the basis of profession and works, even in spite of vexing differences?

Yes! We answer it is our heartfelt desire to recognize as brethren all those who have been baptized into Christ's death and have received of his Spirit, regardless of differences. But how do we resolve the problems so that we can function as one body in serving the Lord, the truth, and the brethren? Again we look to the Apostle Paul for an example and an answer. In Philippians the third chapter starting with the 8th verse, the apostle tells us how important he considers the opportunity to be a member of the body of Christ. He states that all things else he deems as worthless compared with his knowledge of Christ and that joyful transforming view of his



glory. Paul yearns to know the power of His resurrection and to have fellowship with Him in His sufferings, being made conformable to His death. That is, he desired to really be baptized into Christ's death by laying down his life in the service of his Master. He was willing to do this by any means, by making any sacrifice, or bearing any afflictions, that he might attain to that goal.

In spite of all that he had done in the past and his eagerness to continue in the Master's footsteps in the future, he did not claim to have attained to his goal. However, this objective was to continue to be the overriding purpose in his life. One thing engaged his attention to the exclusion of all interfering considerations—he pressed “toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:14

In verse 15 the apostle invites those who are of a like mind to join with him in a combined and coordinated effort to walk in the narrow way of suffering and sacrifice that leads to glory, including even those who might have a point of difference or reservation. There is the full assurance that God will reveal those things to them. The hope of the high calling, the prospect of the glory of the kingdom, and the desire for fellowship with Paul in being jointly baptized into Christ's death, in the apostle's estimation, should override any other interfering considerations. The text reads, “Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.”

Paul recognized that there were some who could not then accept his thoughts and his objectives and therefore enter into full fellowship with him. To these he stated, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.”

In verse 15, the apostle indicates what, in his opinion, is the meaning of the word “perfect” as it relates to the mind of

a Christian. He explains that it is maturity and a crystalization of all the knowledge, experience, understanding, and appreciation that the individual possesses, focused on "this one thing I do," as so beautifully described in verses 8-11.

With this in mind, the apostle admonishes those who are not in full harmony with him, that they should not compromise this rule, or standard, of Christian conduct and objectives. Even if this be so, the apostle suggests, they can walk together with a measure of unity and fellowship in the Spirit.

Does this lesson apply to us at this end of the age? Does the same rule or standard apply to us as applied to the Early Church in the Apostle Paul's day? We think it does, and that it is especially important now, because there are so many ramifications or outgrowths that tend to distract us from the main business at hand, which is to join hands with the Apostle Paul in doing "this one thing."

In our theme text (Eph. 4:2-6), the apostle enumerated several points that are essential to unity of the Spirit. First, he states, that there is just one body. The implication is that there can't be many bodies—additional ones—simply to accommodate the different viewpoints of a brother or a group of brethren. God has designed that the body of Christ would be a little flock designated as the bride of Christ, and function as the seed of blessing in the kingdom. A scripture that emphasizes the unity of the body and the oneness of purpose is Galatians 3:28,29: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Also we are told that there is one Spirit. In II Corinthians 1:21,22 we read, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed

us, and given the earnest of the Spirit in our hearts." This earnest of the Spirit is spoken of elsewhere as the "Spirit of the truth." It is this Holy Spirit of God that nourishes the new mind through his Word. God's Word expresses his thoughts, and these become the power in our lives that lead us to will and to do of his good pleasure. There is only one such power operating to do good and it always leads in the same direction. There is another influence, the spirit of evil, which endeavors to confuse, to misdirect, to discourage, to the end that our hope might be destroyed. So the Apostle Paul tells us that by reason of use we are to have our senses exercised to discern both good and evil.—Heb. 5:14

We are told that we all have one hope. That hope is to live and reign with Christ, enjoying all the privileges and blessings that this and other related promises imply. Hope is based on a knowledge of God's Word, but if our hope stops there it becomes an intellectual experience. The Heavenly Father has arranged it so that our participation is necessary in order for our hope to become meaningful and a powerful influence in directing the course of our lives. In Romans 5:3-5, Diaglott, we read: "And not only so, but we triumph also in afflictions: knowing that affliction works out endurance; and endurance, approval; and approval, hope. And this hope is not put to shame, because the love of God has been diffused in our hearts, through that Holy Spirit which has been given unto us." The thought of our text is that it is by trials, tribulations, and testings that we learn to overcome and, by this we develop patience and long-suffering. Having developed these characteristics, we can be confident that we have a measure of approval. It is at this point in our Christian development that our hope ceases to be strictly an intellectual experience but is strengthened by the realization that we have made progress in character development, and the hope is more attainable and, therefore, a more real and vibrant force in our lives. The effect of this, the apostle says, is that our hope will be steadfast and will

grow, because in the process the love of God will have been diffused in our hearts.

We have one Lord who is our elder brother and, above all, our Exemplar. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) The word deny in our text can better be translated "renounce." The thought is that all who desire to walk in the footsteps of Jesus must completely divest themselves of self—that is their own wills, aims, ambitions, and desires and accept in their stead the will and purposes of God. The cross was a symbol of suffering and death and all who enter on this narrow way must agree to be baptized into Christ's death and agree to set aside any hope for a future life on the earth. The thought of following in the footsteps of Jesus seems to indicate a willingness to yield ourselves to the same kinds of experiences that Jesus had, learning the lessons from them as he did. "Though he were a son, yet learned he obedience by the things which he suffered." (Heb. 5:8) We all are endeavoring to pattern our lives, and renovate our minds after the example of Jesus.

We have one faith—the faith which was once delivered unto the saints. (Jude 3) This, in our view, encompasses those things that are clearly set forth in the Scriptures and are generally referred to as the fundamentals of the truth. The Apostle Paul, in speaking to the elders of the church of Ephesus, stated, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27) It is true that with the passage of time and the development of the divine plan, certain facets of truth have necessarily been added, such as the Lord's presence; because we recognize by signs that the prophecy has been fulfilled. But other things have been added that we would categorize as embellishments. Differences on these points should not be a deterrent to unity or fellowship. By using sound spiritual judgment we should be able to establish basic tenets of faith that would satisfy

those who yearn to fully manifest the spirit of unity, and this without compromise.

Our baptism into Christ is, of course, symbolic and pictures the complete surrender of our wills and our all to the Heavenly Father. This baptism means the same thing to all who have been called and are endeavoring to walk in the footsteps of Jesus. We also believe that all of the Lord's people desire to carry out the terms of their consecration vow. The problem comes in determining the Lord's will. We suggest that the Holy Spirit was given to us for that purpose and that it is the power of God working in us to bring our hearts and minds to a point of understanding and appreciation that really enables us, like the Apostle Paul, to "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:8-11) This is the Lord's will for all of his people.

We do not want to leave the impression that we ignore the importance of character development and having the fruits of the Spirit expressed in our lives. These facets of character, as expressed in Galatians 5:22,23, are a very important outgrowth of the experiences that the Heavenly Father permits us to have as we endeavor to serve him. The Apostle Paul calls our attention to God's method of developing his sons. "For consider him attentively who has endured such opposition from sinners, so that you may not be wearied, being discouraged in your souls." (Heb. 12:3, Diaglott) First he noted that Jesus was subjected to trials, tribulations, and testings and this is in harmony with the apostle's statement in Hebrews 5:8 that though he were a son yet learned he obedience by the things that he suffered. Jesus is our example and as we endeavor to follow in his footsteps we are



# Speakers' Appointments

<b>P. HATGIS</b>		Columbus, GA	13
Detroit, MI	Mar. 28, 29	Louisville, AL	15
<b>G. JEUCK</b>		St. Petersburg, FL	18
Middletown, NY	Mar. 8	Warm Mineral Springs, FL	19
Detroit, MI	28, 29	Orlando, FL	21-23
<b>K. NAIL</b>		Detroit, MI	28, 29
<b>L. POST</b>			
Detroit, MI	Mar. 28, 29	Pottstown, PA	Mar. 1
<b>G. PASSIOS</b>			
Sayville, NY	Mar. 22	<b>J. TATE</b>	
<b>E. K. PENROSE</b>		New Haven, CT	Mar. 8
Athens, AL	Mar. 10, 11	<b>F. WASSMANN</b>	
Birmingham, AL	12	Philadelphia, PA	Mar. 8

## Obituaries

Sister Gertrude Coughlin, La Salle, IL—May 23.  
 Sister Alice Gallion, Upper Lake, CA—September 15. Age, 91.  
 Brother Anthony Bogdanczik, Holiday, FL—November 4.  
 Sister Mary Love, Milwaukee, WI—November 9. Age, 83.  
 Brother Clifford Weeber, Reading, PA—December.  
 Sister Anna Strand, Sandpoint, ID—December 14. Age, 85.  
 Brother Alf Spain, Meopham, England—January 4. Age, 76.  
 Sister Muriel Reed, Jamaica, NY—January 11.  
 Sister Julia Fozkos, Griffith, IN—January 13. Age, 93.  
 Brother Henry Strickland, Silver Creek, NE—January 25. Age, 80.

## Conventions

**NEW YORK, NY, March 15—**  
 Church Center for the United Nations, 1st Ave. at 44th St., 2nd floor, New York. Mr. Leo B. Post, 24 Lexington Rd., New City, NY 10956  
**ORLANDO, FL, March 21-23—**  
 Florida Annual Convention. Alta-

monte Springs Inn & Racquet Club, Interstate 4 & Hwy. 436, Altamonte Springs. Reservations must be made by March 4 with secretary: Mr. Wm. Vrooman, 2507 Shoreham Rd., Orlando, FL 32803  
 Phone: (305) 896-2094

**SLIDELL, LA, March 21,22**—New Orleans and Pass Christian Joint Convention. Ramada Inn, Interstate 10 at Gause Rd., Slidell. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans, LA 70122  
Phone: (504) 288-1553  
Mrs. W. C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571  
Phone: (601) 452-4351

**CHICAGO, IL, March 22**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park, IL 60181

**DETROIT, MI, March 28,29**—Pre-Memorial Convention. Armenian Cultural Center, 22011 Northwestern Hwy., Southfield. Mr. Robert Gorecki, 1585 Martinique, Troy, MI 48084

**LOS ANGELES, CA, March 29**—Golden State Masonic Temple, 933 S. Hoover St., Los Angeles. Mr. Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272  
Phone: (213) 454-5248

**BUFFALO, NY, March 29**—Unity Temple, 1940 Niagara St., Buffalo. Mr. Eugene Buczkowski, 85 Rogers Drive, Cheektowaga, NY 14225

**FRESNO, CA, April 4,5**—Annual Pre-Memorial Convention. Anthony Schools, 2984 N. Maroa. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728

**MINNEAPOLIS, MN, April 5**—N.E. YMCA, 23 Ave. and Jackson St., NE. Mrs. Charles Newham, 1722 N.E. Fifth St. 55413  
Phone: (612) 789-3944

**ALBUQUERQUE, NM, April 10-12**—University of Albuquerque, St.

Joseph's Place, N.W. Mrs. R. W. Cole, 1011 Matador Dr., S.E. 87123  
Phone: (505) 292-1347

**WILMINGTON, DE, April 11,12**—Wilmington/Chesapeake Pre-Memorial Convention. Delaware Law School, Brandywine College, North Wilmington. Mrs. R. W. MacDonald, 135 W. Rutherford Dr., Newark, DE 19713

**BOISE, ID, April 24-26**—Holiday Inn, Interstate 84 and Vista Ave. Mrs. Elton N. Pigg, 1400 Sunrise Rim Road 83705  
Phone: (208) 336-0163

**PATERSON, NJ, April 26**—American Legion Hall, Legion Place, Elmwood Park. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407  
Phone: (201) 791-0368

**CINCINNATI, OH, April 26**—Annual Public Witness Convention.  
**COVINA, CA, May 3**—Azusa Pacific College, Alosta Ave. (Hwy. 66) and Citrus Ave., Azusa. Mrs. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

**HARTFORD, CT, May 3**—The Center School, 50 Shapman St., East Hartford. Mrs. Daniel Slivinsky, 42 Andrew Drive, East Hartford, CT 06108  
Phone: (203) 289-0116

**VANCOUVER, B.C., May 16,17**

**SAN FRANCISCO, CA, May 22-25**—Asilomar Convention. Mr. Wm. G. Blong, 713 Sycamore Ave., San Bruno, CA 94066  
Phone: (415) 588-3982

**ENGLAND, May 23-26**—Home Gathering at Yeovil. If accommodation is required please contact Mrs. P. Stracy, 3 Hillgrove Ave., Yeovil, Somerset.  
Phone: 0935-25870

**PORTLAND, OR, June 26-28**