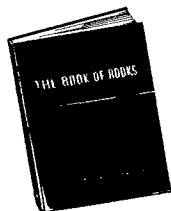




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# The Dawn

VOLUME XLI

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# *Highlights of* **Dawn**

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## *Life After Death* *A Film Review*

RECENTLY there was a large gathering of earnest students of the Bible at Calvin College in Grand Rapids, Michigan for the discussion of Bible truths and for mutual encouragement. The general public was specially invited to attend one of the evening sessions, at which a one-hour color film was shown dealing with the subject, "Life After Death." A large gathering assembled to see this film, evincing the widespread interest there is in what happens to a person the moment the heart stops beating. There is a saying that "nothing is so sure as death and taxes." It would seem that nothing can be done about taxes, but many people are searching earnestly to discover whether or not death is really the end of human experience.

Briefly, the film emphasized the fact that while there is life beyond the grave, it is not because man is inherently immortal and cannot die, but because there will be, according to the promises of God's Word, a resurrection of the dead. Paul wrote that if there is no resurrection of the dead then those who have fallen asleep in Christ have perished—meaning that even Christians would perish forever in death but for the fact of the divinely promised resurrection of the dead.

The general format of the film presented at Grand Rapids was that of an earnest church worker visiting the sick of the neighborhood. The first one visited was a young boy suffering from a terminal disease, who was not expected to live more than a few months longer. Naturally his mother was heartbroken, and the boy despondent, so the church worker tried to comfort them by reminding the boy of how wonderful he would find it in paradise, as he called the future state.

While the boy had affirmed, when questioned by the church worker, that he thought he believed in God, he did not take kindly to the idea of dying and going to paradise. He said, "I don't want to die. I want to stay alive and play with the kids." When the church worker pressed the point a little more, the boy became agitated and said to him, "Well, why don't you go there yourself, if paradise is such a good place!"

Naturally this ended the visit, and the church worker left the home, quite discouraged that he did not seem to have the right words for the situation. He went on to his next visit, at the home of a Spanish-American woman, also suffering from a terminal disease. This woman, it turned out, did not believe in God. Essentially her entire life had been a calamitous one of almost constant suffering; and while at one time she had a smoldering faith in God, she had lost this, and lost the faint hope which went with it.

It seems that her mother had endeavored to impress her with the thought that "God is love," but she had seen so many seeming contradictions to this thought that when the church worker tried to impress her with the same thought, she too became agitated, and almost abusive. "God might love you, perhaps," she opined, "but I have never seen any evidence of his love for me."

Then the church worker reminded this Spanish-American woman of the Prophet Job, and the extent to which God

permitted him to suffer, yet he loved him. The woman had never heard of Job, but asked her visitor to continue, so he asked the woman to read Job's expression of his hope that he would be restored to life in the resurrection. He also emphasized that while waiting for the resurrection Job was asleep in death.

This made the woman curious. She had been taught that unbelievers are tortured after death, and asked the church worker why God didn't keep right on punishing Job after he died, as she supposed he would do to her. In other words, she visualized that her suffering of a lifetime would be continued forever. Naturally she wanted her visitor to harmonize this with the thought that God is love.

The visitor admitted that this was a hard question to answer, which confirmed her conclusion that according to the teachings of the church she would continue to suffer throughout eternity. She flatly rejected this viewpoint, and told the church worker that it would be impossible for her to believe in such a god of torture. He asked her to keep an open mind, and he promised to do the same, but it was plain to him that this visit had utterly failed. He again realized that with his understanding of religion he had nothing to offer in the way of comfort to the sick and the dying.

### **His Theological Professor**

This ardent but now much confused young church worker decides to visit his theological professor under whom he had studied in college, to see if he could help. The scene in the film of this meeting is most revealing. After the appropriate greetings the professor asks the young man how he is getting along, and he explains that he has some good days and some bad days, and that the current day had been a very bad one.

The professor is curious, and the young man explained that he had spent the day visiting the sick and dying, but had failed utterly to impart any comfort to those he visited. He had the words, he explained, but suddenly they seemed to have no meaning. Then the young man turns to the professor and asks straghtout, "Professor, are you afraid to die?" The professor admits that at times this is true.

"Then there is something wrong with our theology," the young man insists. "We claim that those who believe in Jesus and serve him faithfully, go straight to heaven when they die, but no one wants to go to heaven, and even you admit that you are afraid to die. Professor, can you help me?" Then the professor explains that knowledge of the Bible is progressive, and that the mysteries of today may not be mysteries tomorrow.

With this the professor tells the young man of a little brochure one of his neighbors had handed him entitled, "Life After Death," and while he had not read it too carefully, he believed his former student might well find some answers in it which would help to make his next day of calling on the sick more profitable.

### **The Night of Study**

In the next scene we see the young church worker that night with his Bible and the brochure, "Life After Death." Apparently he spent most of the night in his study of the Bible, and he found to his surprise that God speaks of the dead as being asleep—not alive in heaven, hell, purgatory, or paradise. The Old Testament prophets and kings are, in death, spoken of as being asleep. The Bible says that "Abraham slept with his fathers."

In the New Testament we find the same basic truth set forth. In the 11th chapter of John we have the story of Martha and Mary and Lazarus. Lazarus became ill. His

sisters sent for Jesus, but he did not come to them immediately, and after three days he announced to his disciples that "our friend Lazarus sleepeth. I go that I may awake him out of sleep." The disciples thought that Jesus referred to ordinary sleep, and they said to Jesus, "Lord, if he sleepeth he doeth well."

Then Jesus said to them plainly, "Lazarus is dead." The whole world was condemned to death through Adam because of his original sin. But God in his love gave his only begotten Son to die for the dying race, and his death opened the way for an awakening from death. Thus, through this gift of God's love, that which would have been eternal death, or cutting off from life, is transformed into a temporary "sleep."

There are two facts concerning sleep which lend themselves well to this illustration. Those who are soundly sleeping are unconscious, and for them there is an expectancy of an awakening. The dead are also unconscious, and the Bible holds out an expectancy that in God's due time they will be awakened from their sleep by divine power. "There shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:15

Jesus said, "Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." (John 5:28, 29, R.S.V.) This statement clearly shows that there is to be a resurrection, not only of those who have done good, but also of those who have done evil. In Paul's statement he refers to these as the "just" and the "unjust."

Among those who have done good are the faithful foot-step followers of Jesus. In the resurrection these will be exalted to glory and honor and immortality. (Rom. 2:7) They will reign with Christ for a thousand years as priests



and kings. (Rev. 20:6) The period of that reign will also be the thousand-year judgment day so clearly taught in the Bible. Just as Jesus will be the King supreme in his kingdom, with his followers sharing in his glory and authority, so he will be the great Judge, and his followers will participate with him in the work of judging the unjust world of mankind.—Acts 17:30, 31

The work of judgment will not be merely the passing of sentence on the unjust, but one of rehabilitation. Only those will lose their lives who then fail to respond to God's love as it will be exercised toward them through Christ and those who will be reigning and judging with him; and this will not be sentencing them to an eternity of torture, but to death. They shall be "cut off from among the people."—Acts 3:23

The earth itself will then be perfected as man's home as was originally intended, and will be the true paradise of God in which his redeemed and restored human creatures will live forever. The young boy of the film who resisted the idea of dying and going to paradise will rejoice to find himself in such a world of happiness, and to be assured that it will continue forever, with no blighting disease to rob anyone of the supreme happiness which the loving Creator intended for all his human creatures. Certainly the Spanish-American woman will also rejoice to obtain a better understanding of God and of his loving purpose toward her and toward all mankind.

### **"This Day"**

Through his study of the Bible with the help of the booklet "Life After Death" the zealous church worker of the film gained this better understanding of the plan of God, and rejoiced in it. But he soon encountered opposition. His attention was called to the statement by Jesus to the thief on the cross, which according to the Common Version translation reads, "Verily I say unto you, Today

thou shalt be with me in paradise." If the dead are unconscious in what the Bible calls the sleep of death, how could the thief on the cross be with Jesus the same day he died? The church worker could not understand this seeming contradiction, so he called on his theological professor for help. The professor said that there were two schools of thought, but admitted that he had been unable to settle in his own mind just which one was correct.

Then the professor gets a thought. He remembers the man who gave him the booklet "Life After Death," who was a nearby neighbor. This neighbor was called in and the question put to him as to what Jesus meant by the thief being with him in paradise. The explanation was very simple. The neighbor reminded them of what every scholar knows; namely, that punctuation had not been invented at the time of the writing of the original manuscripts of the Bible, and that properly translated, what Jesus really said to the thief was, "Verily, I say unto you today, thou shalt be with me in paradise."

This places the emphasis, not on when the thief was to be in paradise, but on the day that Jesus died. And for good reason. There was an inscription over the cross declaring that Jesus was a king, and despite the fact that Jesus was then dying, he had full confidence that he would be the great King in the kingdom which his Heavenly Father had promised. He knew also that one of the purposes of his kingdom was to establish a world-wide paradise, and that it would be the home of all the willing and obedient. So Jesus could with faith and confidence say to the thief, who had asked to be remembered in his kingdom, that although they were then both dying, life would be restored in the resurrection, and that Jesus would be in a position to bless the thief—and in fact all mankind—with health and life everlasting here on the earth, which was created to be man's everlasting home.—Isa. 45:18

## A Final Visit

The church worker and the professor seemed satisfied with the explanation they had heard concerning Jesus' statement to the thief on the cross, and the church worker left to make another call on the Spanish-American woman. She was angry with him at first, because she thought he had returned to induce her to believe in a god of torment. But then he explained to her that he had done as promised; namely, he had kept an open mind, and that as a result he had received a beautiful new concept of what the Bible teaches; a concept which reveals that the great Creator of the universe is truly a God of love.

Then, briefly, he went over the facts of God's loving plan of redemption and restoration through Christ, including the glorious hope of the resurrection of the dead. He used the illustration of an individual who was crucially suffering, and had been for a long time, and then one morning awoke from his sleep to find that he was no longer ill. How quickly this person would forget his former adversities; they would seem merely like a bad dream. The church worker assured the ill woman that this would be her lot when she was awakened from the sleep of death.

She thought for a moment, then replied slowly, and with great feeling, "Well, if God is like that, then maybe I could believe in him—maybe I could even worship him." □

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This one-hour color film is available for use in churches and clubs, without cost. If interested, please write to

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# ***The BIBLE ANSWERS***

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## **MASSACHUSETTS**

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Columbus WCBT-TV Channel 4  
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## **MONTANA**

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## **NORTH CAROLINA**

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## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:30 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

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Every fourth Sunday, 1:30 a.m.

Louisville WJAN

# Television Schedule

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Marietta WCMO-TV  
Zanesville WHIZ-TV Channel 18  
Sundays, 8:30 a.m.

## PENNSYLVANIA

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Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

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Tucson KXEW 1600 kc. 8:30 a.m.

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# ***"FRANK and ERNEST"***

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El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 9:30 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Francisco KNEW 910 8:15 a.m.

### **COLORADO**

Montrose KUBC 580 8:15 a.m.

### **DELAWARE**

Wilmington WTUX 1290 10:15 a.m.

### **FLORIDA**

Tampa WFLA 970 9:30 a.m.

### **IDAHO**

Coeur d'Alene KVNI 1240 9:15 a.m.  
Lewiston KRLC 1350 9:35 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### **ILLINOIS**

Granite City WGNU 920 9:45 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### **INDIANA**

Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 8:45 a.m.  
Gary-Hammond  
WJOB 1230 8:30 a.m.

### **KANSAS**

Goodland KLOE 730 7:45 a.m.

### **KENTUCKY**

Bowling Green WLBJ 1410 8:00 a.m.  
Louisville WAVE 970 8:15 a.m.  
Winchester WWKY 1380 10:30 a.m.

### **MICHIGAN**

Detroit WQTE 560 9:30 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### **MINNESOTA**

Minneapolis KQRS 1440 10:15 a.m.

### **MISSOURI**

Farmington KREI 800 9:00 a.m.

### **MONTANA**

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

### **NEW YORK**

Buffalo-Niagara Falls  
WHLI 1270 12:00 noon  
Islip WLIX 540 7:30 p.m.  
Kingston WKOX 1550 9:45 a.m.  
New York WNCN 104.3 FM 7:45 a.m.  
Patchogue WSUF 1580 9:45 a.m.  
Rochester WBBF 950 9:00 a.m.

### **NORTH CAROLINA**

Beaufort 1400 9:00 a.m.

### **OHIO**

Zanesville WHIZ 1240 6:40 a.m.

# ***Radio Broadcast Schedule***

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## **OKLAHOMA**

Oklahoma City WNAD 640 10:06 a.m.

## **OREGON**

Lebanon KGAL 920 9:00 a.m.  
Portland KLIQ 1290 9:30 a.m.

## **PENNSYLVANIA**

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

## **PUERTO RICO**

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

## **TEXAS**

Dallas KNUS  
Lubbock KDAV 580 9:45 a.m.  
Pleasanton KBOP 1380 7:30 a.m.  
Shomrock KBYP 1580 10:15 a.m.

## **UTAH**

Salt Lake City KSOP 1370 9:00 a.m.

## **WASHINGTON**

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

## **WISCONSIN**

Milwaukee WEMP 1250 8:45 a.m.  
Milwaukee WYLO 540 7:00 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## **WYOMING**

Sheridan KWYO 1410 12:00 noon

## **CANADA**

Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
Port Au Choix CFNW 10:30 a.m.  
Port Aux Basques, Nfld.  
CFLW 1230 10:30 a.m.  
Prince Albert CKBI 900 10:30 a.m.  
Stephenville, Nfld.  
CFGN 910 10:30 a.m.  
St Thomas, Ont.  
CHLO 1570 10:45 a.m.  
Vancouver, B. C. CJVB 1470 9:45 a.m.  
Winnipeg CKY 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

## **VIRGIN ISLANDS**

St. Croix (Sat.) WSTX 970 9:00 a.m.

## **MALDIVE ISLANDS**

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

## **AUSTRALIA**

Geelong 3GL 222m 10:00 a.m.

## **PANAMA**

Panama City HOQ 1250 10:30 a.m.

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## **RADIO TOPICS FOR OCTOBER**

7—"Our Lord's Return"

21—"What's Wrong with the World"

14—"Palestine in Prophecy"

28—"For the Glory of God"

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# ***Bible Study***

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LESSON FOR OCTOBER 7

## **Law and Gospel**

**MEMORY VERSE:** "We conclude that a man is justified by faith without the deeds of the law."—Romans 3:28

### **ROMANS 3:19-28**

THE Law of God which was given to the nation of Israel at Mt. Sinai established a very high standard of righteousness, and the principles of right and wrong set forth in the Ten Commandments have been recognized by most of the Lord's own people as a moral code second to none. The Israelites were promised that if they really kept this Law they would live. We recall the young Israelite who asked Jesus what good thing he could do to inherit eternal life, and Jesus referred him to the Law, the Ten Commandments.

But the Israelites, even as all the other peoples of earth, were members of a sin-cursed and dying race, each and all having inherited imperfections from parents, an inheritance which was passed on to all, beginning with our first parents. Because of this it was not possible for

any member of the human family to gain life by his own efforts to live righteously. "All have sinned, and come short of the glory of God," the apostle wrote.

God knew in advance that no one could gain life through the Law, but he wanted this fact demonstrated so that the Israelites, and all mankind, might eventually know that the only way to eternal life is through Jesus, who died to redeem mankind from sin and death. Paul wrote, "The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith" in the atoning work of Christ.—Gal. 3:24

Thus the Law served a good purpose in the outworking of the divine plan for human salvation. Our lesson states, "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be



stopped, and all the world may become guilty before God.”—vs. 19

Thus, while it is impossible to attain justification before God by keeping the Law, it did serve another good purpose, as Paul says: “By the law is the knowledge of sin.” (vs. 20) Today, when there is a general breakdown of moral values, the question is often asked as to who knows what is right and wrong. This illustrates Paul’s point that a knowledge of sin is by the Law.

It is a sin to commit murder because God’s Law says, “Thou shalt not kill.” The “thou shalt” and “thou shalt not” of the Law prescribe clearly what is right and what is wrong. But alas, those who have lost faith in God’s Word no longer feel bound by the commandments, and are a law unto themselves. Individuals who take this position feel that they know as much about the matter as did Moses, or any of the other writers of the Bible.

“But now,” Paul continues, “the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God.”—vss. 21-23

Paul then outlines the real basis for justification before God, or being acceptable to him, and in the way of life which he has provided. We quote: “Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”—vss. 24-26

Paul adds, “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.” (vs. 27) There could be boasting if one could be justified by faithfulness to the Law. But by God’s arrangement the righteousness that we enjoy is through Christ, and we can come under that righteousness only upon the basis of faith, through “the law of faith.” The conclusion of the matter is that “a man is justified by faith without the deeds of the law,” even as our memory verse states.

## QUESTIONS

Was it possible for any Israelite to keep the Law given at Sinai?

## Reconciliation Through Christ

**MEMORY VERSE:** "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

—Romans 5:8

### ROMANS 5:1-11

PAUL wrote that "God was in Christ reconciling the world unto himself." (II Cor. 5:19) Through sin the whole world was alienated from God, and the only way they could be reconciled was through the blood; that is, the sacrificial work of Christ. Those who are alienated from God do not have peace with God, so Paul, using another word, wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—vs. 1

The peace that comes from justification is but one of the blessings which comes to the consecrated believer. As Paul shows, it is by, or through, this reconciliation that is brought about through the acceptance of Christ that we "have access into this grace [or favor] wherein we stand, and rejoice in hope of the glory of God."—vs. 2

What is this "hope of the glory of God"? It is the hope of attaining to joint-heirship with Christ in his kingdom and,

in the resurrection, of being exalted to the divine nature—the nature of God. But this "glory of God" is not attained without cost. Paul says that we "glory in tribulations also: knowing that tribulation worketh patience; and patience, endurance (RSV) and endurance, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—vss. 3-5

Here Paul describes trials and tribulations which come upon the Christian, and explains that by these character is developed—provided, of course, that the love of God is shed abroad in his heart by the Holy Spirit which is given to him. If this is his experience, and he endures the trials, his hope is strengthened, for he knows that he is passing the test which his Heavenly Father permits to come upon him. He now has a hope which maketh not ashamed," one in which he will never be disappointed.

The love of God which is shed abroad in our heart is that love which prompted him to give his beloved Son to be our Redeemer. Paul writes, "For when we were yet without strength, in due time Christ died for the ungodly." (vs. 6) This was a marvelous demonstration of divine love. Paul continues, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—vss. 7, 8

"Much more then," Paul continues, "being now justified by his blood, we shall be saved from wrath through him." (vs. 9) The translators of the King James Version of the Bible were believers in eternal torment, and this fact is often reflected in subtle ways, as in the statement, "We shall be saved from wrath through him." Actually, the wrath of God is revealed through the sentence of death which came upon the whole world. The wrath of God is revealed on every hand. Everything which reminds us that death is reigning emphasizes the fact of God's wrath, but the word wrath does not imply eternal torture.

Paul continues, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being

reconciled, we shall be saved by his life." (vs. 10) It is through faith, demonstrated by works, that we are now justified, and those who faithfully follow in the footsteps of Jesus have the example of his dedicated life to guide them in the way of life. He is their shepherd, their Advocate, their Elder Brother, their Head, and in all the ways suggested by these titles of the Master he is their helper; and basic to it all is the fact that he shed his blood for them that they might be reconciled to God and have peace with him.

Paul sums up the thought, saying, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (vs. 11) How blessed is the thought that we "joy in God." It reminds us that God loved us, and gave his Son for us. It is not that Jesus came in between us and a vengeful God. The loving plan of salvation is God's plan, and Jesus co-operates with him in carrying it out. Yes, "we joy in God through our Lord Jesus Christ," and eventually the whole world will joy in him.

## QUESTIONS

What is God's plan for reconciling the world to himself?

Can Christians attain the glory of God without being tested?

## Freedom and Its Temptations

**MEMORY VERSE:** "If we live in the Spirit, let us also walk in the Spirit."—Galatians 5:25

### ROMANS 6:15-23

THE whole world of mankind has been enslaved to sin and death. While humans generally see and experience the evil results of this enslavement, few indeed know the fundamental reason for it; namely, that it is due to a disregard for God's law, and in many instances an out-and-out disobedience to it. This is the case with the original sin in the Garden of Eden.

Through the long centuries of human experience many efforts have been made, and by various types of religionists, to turn the people into the way of obedience; and while, without doubt, some good has thus been accomplished, the great mass of humanity continues on its way of disobedience. Doubtless one reason for this is that the philosophy of fear, instead of love, has almost always been used to bring and keep the people in the way of righteousness. This, at best, is a human philosophy. The Prophet Isaiah wrote, "Wherefore the Lord

said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Isa. 29:13

The Law given to the Israelites by Moses offered rewards for righteousness and prescribed certain punishments for disobedience; although there were no threats of eternal torture contained in the Law. But probably the idea of punishment for disobedience served to a degree as a deterrent to disobedience. In the Book of Romans Paul makes it plain that the Lord's people are no longer under the Law, but under grace, so he raises the question, "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—vss. 15, 16

Verses 17 and 18 set forth a fundamental thought concerning freedom: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Heart obedience is the true secret to complete freedom in Christ. Heart obedience is a pure and voluntary obedience, an obedience which is prompted by the desire to do the Lord's will, to obey his laws of righteousness.

It is this heart obedience which makes one free from slavery to sin, and to become the servant of righteousness. Heart obedience need not be induced by threats of punishment, but by the knowledge that God's laws of righteousness are just and right, and that the only true way of life is through obedience to these laws.

Verse 19 reads, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and . . . to iniquity; even so now yield your members servants of righteousness unto holiness." Paul then adds, "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye in those things whereof ye are now ashamed? for the end of

those things is death."—vs. 21

Paul reaches a climax in his presentation in the last two verses of the lesson. We quote: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." As indicated in our memory verse, heart obedience is living "in the Spirit." In Galatians 6:8 Paul writes, "He that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Paul's explanation that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," is very revealing. He speaks of the end result of sin as being "wages," because those who in the end lose life will do so as a result of their own conduct. But no one can gain life through his own efforts. This is a gift of God through Jesus Christ, and those worthy of this gift are the ones who obey God in their hearts.

## QUESTIONS

Can true righteousness be induced by fear?

Can one earn everlasting life by his own efforts?

## Confidence of Victory in Suffering

**MEMORY VERSE:** "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32

### ROMANS 8:31-39

ONE of the important themes of the Book of Romans is that God is for his people, particularly in the gift of his beloved Son through whom they can approach to him, being justified freely through the merit of his shed blood. Early in the letter Paul writes, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation."—Rom. 1:16

The Emphatic Diaglott translation of the first verse of the lesson reads, "What shall we say, then, to these things? Since God is for us, who can be against us?" (vs. 31) Most other translations read, "If God be for us." But since Paul has so definitely established the fact that through Christ God is definitely for his consecrated people, the Diaglott translation seems appropriate. Certainly there should be no doubt or question in any Christian's mind as to whether or not God is for his people.

As we have noted, and as our memory verse indicates, He who spared not his own Son, but gave him up to die that we might be released from condemnation will continue to do for us through his Spirit, and in every needed way to supply all our spiritual needs. He will "freely give us all things."

In view of this, "Who shall lay anything to the charge of God's elect? [for] "It is God that justifieth [through Christ]. Who is he that condemneth?" The strong implication here is that there is someone who makes it a special point to condemn, and thus to discourage God's people. We can think of none other occupying this role than Satan the Devil. He slanders and condemns the saints through whatever agencies he can use. Frequently he involves the Lord's own people in this unholy activity. We should remember if we find ourselves, through gossip, belittling and misrepresenting our brethren, that we have

been overreached by the great deceiver and maligner.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (vs. 34) How blessed the thought that no matter what our difficulties may be, or from whatever source they come, Christ is our Intercessor at the throne of grace. We know that in view of this wonderful provision all of Satan's efforts to destroy us as new creatures in Christ Jesus must fail.

Who then, or what, can separate us from the love of Christ? The obvious answer is, Nothing! Circled by the love of God and the love of Christ, we are protected against every attack which might be mounted to beat our courage down, and to leave us wounded and bleeding in the mire of discouragement and defeat.

Paul mentions a number of things which, apart from divine love and its provisions, might well do us injury: "tribulation," "distress," "persecution," "famine," "nakedness," "peril," "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him who loved us."—vss. 35-37

Paul does not suggest that the consecrated Christian is spared from difficult experiences. No, God permits them to be "killed all the day long." This is what is involved in their following in the footsteps of Jesus. They suffer and die with him, and are promised that if they are faithful in this they will live and reign with him.—II Tim. 2:11, 12

To the brethren at Ephesus Paul wrote that we wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In our lesson he assures us of victory through Christ. The Revised Standard Version reads:

"In all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."—vss. 37-39

## QUESTIONS

What is one of the principal themes of the Book of Romans?

Who serves as our Advocate before the throne of heavenly grace?

# **Christian Life and Doctrine**

## **Sinuing Against the Holy Spirit**

**"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12:31, 32**

THOSE who claim that the Holy Spirit is the third person in a trinity of gods, of which the Father and the Son are the other two—and all co-equal in power and authority—would have difficulty in explaining this statement by Jesus that while sin against himself would be forgiven, sin against the Holy Spirit would not be forgiven. Certainly this disproves the absolute equality of the Holy Spirit and the Son of God. But there is no need to be concerned with an erroneous doctrine which has come down to us from the Dark Ages. When we understand what the Holy Spirit is, and the circumstances under which these words of the Master were spoken, all is clear, harmonious, logical, and satisfying.

First, let us take the context into consideration. Beginning with verse 22, we are told of one of Jesus' miracles. A man was brought to him "possessed with a devil, blind,



and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." (vs. 22) The people generally who witnessed this miracle were properly "amazed, and said, Is not this the son of David?" (vs. 23) To these Israelites the "son of David" was the promised Christ, and when they saw, through Jesus, the exercise of what they knew must have been divine power, they were convinced that he was indeed the great One whom the God of Israel had promised to send. In their simplicity of mind and humbleness of heart they were glad to acknowledge the truth when it was so conclusively demonstrated to them.

But it was not thus with the Pharisees. When they "heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils." (vs. 24) These Pharisees, in their hardness of heart, refused to accept the logical explanation of what they had witnessed. They had seen the power of God, the Holy Spirit of God, manifested in the casting out of a devil from this afflicted man, but were ready and willing to deny the facts, closing their minds to reality.

This was the background of Jesus' statement in our text. By it the Master implies that the Pharisees, in denying the truth of what they had clearly witnessed, had set themselves in opposition to the Holy Spirit of God. Indeed, as he said, they had blasphemed against the Holy Spirit in that they had charged that its good work was in reality the work of the Devil. Such a sin, Jesus said, could not be forgiven, neither in this world, or age, nor in the age to come.

This account highlights the fact that the Holy Spirit is simply the holy power of God by which he accomplishes all his good purposes. In this instance it was exercised through the Master in ridding this afflicted man of the "devil" which was causing him to be blind and dumb, and restoring him to health. It was a miraculous demonstration of divine power. The exercise of divine power is always miraculous,

in the sense that our finite minds are unable to understand it. However, to deny its accomplishments is a sin which God does not overlook.

Why is it that sin against the Holy Spirit cannot be forgiven? In a broad sense it is sin against light, against knowledge. In the case of the Pharisees, there was the chance that they could misunderstand Jesus' teachings. After all, while he spake as never man spake, their conception of him had to be based upon his words. No fault could be found with Jesus' "gracious words," but in the imperfection and prejudice of the Pharisees they could nonetheless misunderstand the meaning of what he said. This, the Master indicated, could be forgiven. But to distort the meaning of the miracle-working power of the Holy Spirit was not ignorantly done. It was a wilful sin, so could not be forgiven. They had sinned against what they knew to be right.

The application of this principle is seen in God's dealings with Saul of Tarsus, who afterward became the great Apostle Paul. Saul was a bitter opponent of the Christian cause. With what he supposed was a righteous hatred, he persecuted the early believers. But on the way to Damascus on a mission of further persecution, he was struck down to earth by a blinding light, shining above the brightness of the sun at noonday, and heard a voice speak to him, saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4) The voice explained, "I am Jesus."—vs. 5

It was in all good conscience that Saul had been opposing Christ and the Christian cause, but now, given a demonstration of the power of God informing him that Jesus truly was the Christ of promise, it changed his whole outlook. Had he been like the Pharisees, he might have insisted that the Devil was trying to interfere with his work of stamping out the heresy of the Nazarene, Jesus, and continued on to Damascus to complete his mission of per-

secution. But Saul's heart was right. He accepted the logic of events, was convinced, and gladly entered into the service of the Messiah whom previously he had been persecuting.

The experience was a severe lesson to Saul, which, even as the great Apostle Paul, he did not forget. It served to keep him humble, and ever to realize how easy it is to be wrong. Writing about it later he said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."—I Tim. 1:12-14

Yes, Paul had been a "blasphemer," and a "persecutor." He had done great injury to the brethren of Christ. But he had not blasphemed against the Holy Spirit. His sin was against Christ, whom he did not know. He had sinned "ignorantly" and in "unbelief," so mercy was extended to him—great mercy, indeed, for he was forgiven, and exalted to the high position of a special apostle in the church. The situation would have been different if, when that great demonstration of power, which he later characterized as a "vision," was given to him on the Damascus road, he had been "disobedient" to it. This would have been an unforgivable sin.—Acts 26:19

### **Lying to the Holy Spirit**

A very illuminating episode is related in Acts 4:29-5:11. The religious rulers of Israel were much disturbed over the successful ministry of the apostles at Pentecost and later, so "they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts 4:18) The Apostles did not obey these instructions. Instead, they reported to their brethren, and held a prayer meeting. Their

prayer concluded thus: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

Immediately there was a miracle, for we read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness; and the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

These were the miraculous circumstances which caused the believers to sell their houses and lands and turn over the proceeds to the apostles. Little wonder, in view of the Holy Spirit's demonstration among them, that they were induced to take this drastic action. Then we are told that a "certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price," his wife agreeing to it. As Peter told Ananias, he had a right to do this, for he had not been commanded by the Lord to sell his land, or to give any part of the proceeds to the apostles to be used for the common support of the church. His sin was in the fact that he claimed he had turned in all the money when he had not.

Peter asked Ananias why Satan had filled his heart to lie to the Holy Spirit. The meaning of this is apparent when we take into consideration the circumstances. The Holy Spirit had been working mightily in and through the apostles. The place where they held their special prayer meeting shook with its power. The sick were healed, and other signs were brought by the Spirit's power. Filled with

the Spirit, the apostles' preaching was powerful. The entire company was convinced that God was in their midst, including Ananias and Sapphira. But these later were not sincere in the matter. They were willing that their relationship to the Lord, through Jesus, should cost them something, but not all. Yet they wanted their brethren to think they had given all.

The brethren could have been misled in this. But one of the special powers of the Holy Spirit which had been given to Peter was the ability to read the mind and heart. Through the power of God he discerned the deception. Peter said to Ananias, "Thou hast not lied unto men, but unto God." What a lesson this is for all the Lord's people! Let us remember that we stand or fall before the Lord, not before one another.

Sapphira, Peter said, had tempted the Holy Spirit of God—meaning that those through whom the Spirit was operating would be tempted not to call for the judgment upon her which the Lord required. But Peter exercised the authority given him by the Holy Spirit and they both perished. They had sinned against the Holy Spirit and it could not be forgiven them. It was not a sin of ignorance.

### **Those Once Enlightened**

It is not necessary that the miraculous power of God, his Holy Spirit, be outwardly demonstrated in order to sin wilfully against it. In Hebrews 6:4-8 another and different situation is brought to our attention in which it is possible for one to commit sin which cannot be forgiven. We quote: "It is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an

open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

Here the apostle is discussing those in whose hearts and lives the Holy Spirit has operated through the written Word, and he makes it plain that in this situation also it is possible to sin against the Holy Spirit. They have been "enlightened," so they do not have ignorance as an excuse. They have "tasted of the heavenly Gift." This evidently is a reference to Jesus, whom God gave to be the Redeemer and Savior of the world. They have "tasted" Jesus, which implies more than merely having heard of him.

They were made "partakers of the Holy Spirit." The work of the Holy Spirit in their lives, through the Word of truth, has been too evident to put aside lightly. While not spectacular, as the power of the Spirit was demonstrated to the Pharisees, yet its power in the life of a believer is even more convincing. Who could come under the baptism of the Spirit, and the power of its anointing, the life-giving energy of its begetting, receive of its witness and seal, and be filled with its power for holiness, its peace and its joy, without realizing that he has been enjoying the rich favor of God?

It is through the miracle-working power of the Spirit that the Word of God has reached us with all its enlightenment and inspiration. Those who have "tasted the good Word of God," have, as it were, been face to face with God, for the Word reveals him in his glory, outlining his wisdom, justice, love, and power. Millions read the Bible just because they believe it is a good book; others for its historical value. Some read it simply out of curiosity. But those who have devoted themselves to do God's will, and read the Bible that they might know his will and receive

encouragement to perform it, find that it is a power in their lives. It is the power of the Holy Spirit.

These also, Paul indicates, have tasted of the "powers of the world to come." Prof. Strong states that the Greek word here translated "powers" means "force (literal or figurative) specifically miraculous power (usually by implication a miracle itself)." Much miracle-working power will be operative in the age to come, and the Hebrew Christians had already tasted some of it. In chapter 2, verses 3 and 4 we read, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, [the word "them" is in italics, which means that it is not in the original], both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?"

From this it is clear that the Hebrew brethren, in addition to being enlightened and given the Holy Spirit of truth through the written Word, had witnessed some of the miracle-working power of the Spirit in the signs which were given to those early believers. Perhaps some of them had had bestowed upon them one or more of the miraculous "gifts of the Spirit" mentioned in I Corinthians, chapter 12. In this respect, then, they were in the same position as the Pharisees, and Ananias and Sapphira, who had witnessed the miracles performed by the Holy Spirit. These were "the powers of the world to come." As we know, in the age to come, all the sick will be restored to health, and all the dead will be awakened, the powers of regeneration then being in effect. How that will fill the earth with God's glory!

Thus the apostle informs us that those who fall away from their loyalty to God after having enjoyed all these marvelous favors from him, favors which we might say are summed up in the one word "enlightenment," it is impos-

sible to renew them again to repentance. The falling away of such would be a matter of wilfulness so gross that they would have no desire to repent. By having accepted Christ and enjoyed the merit of his shed blood on their behalf, and then rejecting him, they put him "to open shame." The "enlightenment of these comes through God's only source of enlightenment, which is the Holy Spirit of truth, so in falling away they sin against the Holy Spirit, and cannot be forgiven. Because they cannot be forgiven, and there being no hope of their repenting, these die the "second death," as symbolized by the "fire" which destroys the briars and thistles of verse 8.

A similar presentation of this general thought is found in Hebrews 10:26-29. We quote: "If we sin wilfully after that we have received a knowledge of the truth (have been 'enlightened'), there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The law given by Moses was typical. Those who died under its judgments will be awakened from death. But those who sin wilfully in this age, after having been enlightened by the Holy Spirit of truth, will go into oblivion forever.

### **Degrees of Wilfulness**

We see no reason from the Scriptures to suppose that a single act of sin against the Holy Spirit results in eternal destruction. True, when Jesus said to the Pharisees that sin against the Holy Spirit could not be forgiven, either in this age or in the age to come, he implied that their sin in



denying that his miracles were wrought by the power of God would not go unpunished. But this does not necessarily mean that the punishment would be what the Scriptures describe as the "second death."

In Luke 12:47, 48 Jesus lays down a rule governing the punishment of those who sin which is understandable, practical, and just. We read, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." In other words, the degree of enlightenment determines the extent of responsibility. Those mentioned by Paul in Hebrews 6:4-8 and 10:26-29 are indicated to be sufficiently enlightened, and their sin against light so persistent and continuous that there is no repentance, no turning around. That is why their punishment is shown to be eternal death.

And notice, the principle set forth by Jesus is specifically said to apply to the Lord's servants. The unbelieving world, in its almost total ignorance of God, is not on probation now at all, but only the servants of God and those who profess to be his servants. This includes the Pharisees, who in Jesus' day claimed that they were the representatives of God. This made them responsible, especially when they denied the power of him whom they claimed to serve. They will be punished, and doubtless with many "stripes," but the Bible does not indicate that they necessarily died the "second death."

### **The "Great Transgression"**

It is apparent from the Scriptures that it is possible for those enlightened by the Holy Spirit of truth, through the written Word, to "fall away." It is equally clear, however, that such a calamity does not occur suddenly. There is a

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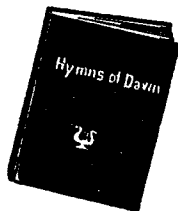
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gradual encroachment of sin, beginning perhaps with but a slight degree of laxity, but finally ending in what the psalmist describes as the "great transgression." This is a complete denial of the Lord, the truth, and the power of the Holy Spirit in one's life.

In Psalm 19:12 and 13, David traces this gradual development of sin, and in the 14th verse utters a touching prayer expressive of every true Christian's desire to please the Lord. He asks, "Who can understand his errors?" In the preceding verses the psalmist speaks of the power of God's law, his testimony, and his statutes, his commandments "pure," to make his people "wise," and to "enlighten" them. "By them," David says, are the Lord's servants warned, "and in keeping of them there is great reward." —vss. 7-11.

In asking the question, "Who can understand his errors?" it would seem that David is implying that no one, apart from the Word of God, can enlighten, or reveal them. Then his prayer, "Cleanse thou me from secret faults"—faults that I do not realize I possess. Help me to turn on myself the searchlight of thy Word that the beginnings of sin may be detected, and may the cleansing power of thy truth make me clean and pure in thy sight.

David continues his prayer, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." Presumptuous sins are wilful sins, sins against light, against the Holy Spirit. Perhaps nearly all the Lord's people, at one time or another in their Christian life, are guilty of one or more presumptuous sins. These are not "secret faults," although they might be the outgrowth of a wrong condition of mind and heart of which one is not aware. But notice David's prayer—"Let them not have dominion over me." In a moment of impetuosity one might commit a presumptuous sin, a sin which cannot be forgiven, and a sin therefore that calls for "stripes." But

still it does not follow that such sins must necessarily have dominion over us.

For presumptuous sins to have dominion over one means that he has given up all effort to control his life in keeping with the directives of the Word. It would mean, as David continues, that such a one was guilty of the "great transgression"; that transgression so great, so wilful, and so continuous, that the only suitable punishment would be the "second death." Such is the growth of sin if not checked.

The only safe course for any of the Lord's people lies in the attitude expressed by David, when in further prayer to God he pleaded, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." We can co-operate with the Lord in the answering of this prayer, through continued and earnest searching his Word, that we might know the things which are acceptable to him, and pleasing in his sight. Thus we will be safeguarded from sinning against the Holy Spirit. □



## ***Weekly Prayer Meeting Texts***

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**OCTOBER 4**—"Jesus saith unto them, Follow Me, and I will make you fishers of men."—Matthew 4:19 (Z. '04-26, 27 Hymn 272)

**OCTOBER 11**—"Be ye clean, that bear the vessels of the Lord."—Isaiah 52:11 (Z. '04-28 Hymn 1)

**OCTOBER 18**—"He that is slothful in his work is brother to him that is a great waster."—Proverbs 18:9 (Z. '04-77 Hymn 309)

**OCTOBER 25**—"Deal courageously, and the Lord shall be with the good."—II Chronicles 19:11 (Z. '04-207, 205 Hymn 184)

# ***The British Section***

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## *Children of Light*

**"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—I Thess. 5:5**

DURING his ministry Jesus declared: "I am the light of the world," and the Scriptures elsewhere record of him that he "was the true Light, which lighteth every man that cometh into the world." (John 8: 12; 1:9) The light at that time was only local. Only a few saw it, for it shone in a dark place, and to those who did see it, the Master said: "Blessed are your eyes, for they see."—Matt. 13:16

All those who will ever have the right to life must have the light [divine truth], and since it is God's purpose that every one [including those in the prison-house of death] shall have an opportunity to accept life, the time must come when all will see the light of truth. It is the will of

God that "all shall be saved [from adamic death, ignorance, and blindness], and brought to an accurate knowledge of the truth."—I Tim. 2: 3, 4, Diaglott

The Scriptures reveal that before the world will have this light or knowledge, a saintly class, the true church, the "bride" of Christ, must be enlightened as "children of light," and must be completed and glorified together with Jesus beyond the veil. Concerning the true church during her earthly pilgrimage we read, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8) When classified as "darkness" we were in ignorance and misunderstanding of God and his holy Word and will. But now we are enjoying the light.

The "children of light" gauge their views, and direct their thoughts, words, and deeds, not by what the majority of their neighbors think to be right, but by what the

Word of God teaches. In harmony with their full consecration unto death, they say, "To my Lord I must be true." Thus they are led by the Holy Spirit, the Spirit of truth, the Spirit of love, which actuates them.

Our Heavenly Father's sacred Word is indeed a lamp unto our feet, and a light unto our path (Ps. 119:105), and we each can gladly testify:

"The light of the Word shines  
brighter and brighter,  
As wider and wider God opens  
my eyes;

My trials and burdens seem  
lighter and lighter,  
And fairer and fairer the  
heavenly prize.

"The wealth of this world  
seems poorer and poorer,  
And farther and farther it  
fades from my sight;  
The prize of my calling seems  
surer and surer,  
As straighter and straighter I  
walk in the light.

"My joy in my Savior is  
growing and growing,  
As stronger and stronger I  
trust in his Word;  
My peace like a river is  
flowing and flowing,  
As harder and harder I lean  
on the Lord.

"My praise and thanksgiving  
are swelling and swelling,  
As broader and broader the  
promises prove

The wonderful story I'm  
telling and telling;  
And more and more sweetly I  
rest in his love."

### Watch

"Let us not sleep, as do others; but let us watch and be sober." (I Thess. 5:6) In the context of this verse we are exhorted to watch the signs of the times related to "the Day of the Lord," even the dispensational change, now present. While Satan, our Adversary, is ever active in his efforts to do harm to the Lord's great and glorious cause, he will be still more seductive in his evil influences, "with all power and signs and lying wonders" (II Thess. 2:9) during the days in which we now live. We must, therefore, be more and more alert in guarding every point of attack. "Watch ye, stand fast in the faith, . . . be strong."—I Cor. 16:13

Our Father requires us to do this watching, and he will reward the faithful ones. He urges us to keep awake and with all the "children of light" to be learning more and

more of his holy Word and will; to be more comprehensively informed concerning his wondrous "plan of the ages, which he formed for the Anointed Jesus our Lord." (Eph. 3:11, Diaglott) We are to grow in grace and in knowledge as we watch.

The world is still a dark place. But God's people are granted a special light; they are "children of light," and they love the light. "Watch thou in all things, endure afflictions, do the work of an evangelist [one who announces good tidings], fulfil thy ministry." (II Tim. 4:5, margin) And carefully watching the increasing signs of the times, we, as faithful watchmen, always on the alert, call the attention of others to those wonderful fulfilments of divine prophecy, and how they are related to the long-promised kingdom.

In addition to being watchful, we are to be sober in mind, not excited or heated with passion, but calm and well exercised in self-control. Some people easily become excitable, and are carried about by every wind of doctrine. They cannot give the reason for what they accept. They do

not appear to know that divine truths are intended for those who are seeking, waiting, watching, also hungering and thirsting for righteousness.

A part of our sober watchfulness is also specially with a view to the keeping of our sacrifice upon the altar; maintaining full consecration to God; growing in Christlikeness; faithfully witnessing to the truth, and assisting others to do the same.

### Walk

The faithful followers of Jesus do not walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2) They are the light of the world, and they "walk as children of light." (Eph. 5:8) God's Word is continually a lamp to their feet.

Human imaginations and ideas, or even consciences, are not sufficient to guide us aright. We need the begetting of the Holy Spirit, and its illumination of our mind in respect to what has been written in God's Word of truth for our learning and instruc-



tion. "Now we have received, not the spirit of the world, but that Spirit which is from God, that we may know the things graciously given to us by God." "Because that God who commanded the light to shine out of darkness, has shone into our hearts for illuminating with the knowledge of the glory of God in the face of Jesus Christ."—I Cor. 2:12; II Cor. 4:6, Diaglott

As children of light we should lay particular stress upon honesty in our walk before the Lord. "Let us walk honestly, as in the day." (Rom. 13:13) Every true child of God should see to it that he is honest, not only in financial matters, but in his treatment of his neighbors, his brethren in the ecclesia, and above all, in his confessions, respecting his faith. A test is being made along this line, and those who love the favor of men rather than the favors of God will be given an opportunity to prove that they are unfit for the kingdom, no matter what else they may be fit for.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him [make progress]: rooted and built up

in him, and stablished in the faith." "Walk not after the flesh, but after the Spirit." "Walk in newness of life." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Col. 2:6, 7; Rom. 8:1; 6:4; Gal. 5:16

In our walk of complete sanctification we shall experience, even as Jesus did, that the darkness hateth the light. "If ye were of the world," said Jesus, "the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19) Nevertheless, we are to be zealous for the truth: growing and walking in truth; faithfully proclaiming it, never compromising with error, and at all times speaking forth the truth in love.

### Shine

"Ye are the light of the world. A city that is set on a hill cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16) Our "lamps" are to be cleaned, trimmed, and brightly burning, if our

light is to shine out brightly to the glory of our Father. It would appear that some of the Lord's dear children seem very indifferent to the matter of trimming their lamps and letting their light shine. They get some truth and some error, and hold them both together. As a result their light does not shine brightly, for the vessel is darkened by the error.

Others may have the light, but fail to let the truth have the proper place of effect upon their character; and so the light in them is very dim because of the uncleanness of the medium through which it passes. The admonition of the Scriptures should be kept in mind: "Light is sown for the righteous."—Ps. 97:11

The Apostle Paul has referred to our privilege and responsibility as light bearers: "Ye are our epistle . . . known and read of all men." "We are made a spectacle unto the world, and to angels, and to men."—II Cor. 3:2; I Cor. 4:9

As far as we permit prejudice, pride, selfishness, self-esteem, strife, injustice, or unrighteousness to interrupt the freedom with which we re-

ceive and hold forth the light of truth, in that same proportion will the light rapidly decline; and such a course persisted in will ultimately lead such a one into utter darkness. If that light within us should go out, we would be in greater darkness than we were before. "If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. 6:23

A great exhortation for us is, "Quench not the Spirit." (I Thess. 5:19) It could be extinguished entirely, but by the Lord's help, we must keep this priceless treasure. It is an evidence that we are children of God. It is the earnest, pledge, or assurance, of our eternal inheritance.

As children of light, "we are ambassadors for Christ." (II Cor. 5:20) While still living in the world, we are not of it, but have transferred our allegiance and citizenship to the heavenly kingdom. As representatives and ambassadors, surely we feel both the dignity and the honor of the position, and the weighty responsibility, as, whatsoever we do in word or deed, we do all in the name of the Lord Jesus. The desire of our heart is to "shine as

lights in the world, holding forth the Word of life."—Phil. 2:15

### **Trials**

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12) We, today, are to be prepared for severe tests, of which we read: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24

Not only will our knowledge of the truth, and our faith, be tested, but so also will our Christian love. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."—I Cor. 13:2

We can be quite sure that the Adversary will use every means to present to us darkness for light, and to turn us aside from the plainly stated rule of love. It should be remembered that a loveless condition of heart, a hypercritical

spirit [so foreign to our Master's Spirit] does not enter us suddenly, but develops gradually.

Hence every day each of the Lord's people should have a searching of his heart to see whether or not he can find there toward anybody, saint or sinner, any of the spirit of malice, hypocrisy, or error which the Lord figuratively represented as leaven, contaminating in its influence.—Matt. 16:6

"Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6) A little envy, a little malice, or anger, hatred, and strife, may leaven our heart completely, and in a comparatively short time turn the sweets of our nature, the spirit of love, into acid bitterness. Moreover, the leaven is not likely to be confined to one person, but spreads to others, and thus many may be defiled.

### **Stedfastness**

"Beloved, . . . beware lest ye also, being led away with the error of the wicked [Diaglott, deceit of the lawless], fall from your own stedfastness." (II Pet. 3:17) It will be seen from the context of this verse

that the apostle's exhortation has special application to the Lord's consecrated people, "the children of light," living today, during our Lord's presence, when the present social order "shall be dissolved."

The apostle here is not exhorting us merely to be aware of the recognized notoriously wicked persons, but rather that we be watchful lest we be led away with the error of the unstable, or unsettled. The Greek word **athesmos**, here translated "wicked," actually means "unsettled, lawless."

There is danger, we readily see, that those once enlightened in the truth might be so led away as to become unsettled, and to "wrest" the Scriptures, handling the Word of God deceitfully. Thus they become unstable, lawless, in the sense that they would set aside the Word or law of God, and take instead a twisted interpretation which would the better suit some theory of their own.

Such a wrong course the apostle points out would surely "unsettle" them, and eventually mean the destruction of their spiritual interest. Thus they would go into "outer darkness" in respect to present truth.

The implication is that the unsettled ones would first be shaken out, and that subsequently there would come still more insidious trials which would test even those who are steadfast. And such trials are, indeed, now upon the Lord's true people. We must be on guard. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."—Isa. 8:20

The "children of light" are to cultivate more and more all the various graces of the Holy Spirit. "Knowledge [alone] puffs up, but love builds up." (I Cor. 8:1, Diaglott) There is one way only whereby we may insure ourselves against falling into any of the delusions and traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is vital, a very important element in it. Another element, of paramount importance, is obedience to the principles laid down in our Father's Word, and illustrated in the life and character of our Lord Jesus. We are to superadd to our faith: fortitude, knowledge, self-control, patience, piety, brotherly-kindness, and love. —II Pet. 1:5-11, Diaglott

# ***Your Questions***

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## **God's Program**

### **Of Election**

**We read in I Peter 1:2, "Elect according to the foreknowledge of God the Father." Does this mean that the only ones of the human race to be saved are those whom God elects?**

No! This text is not discussing the question of who will be saved, but rather the basis upon which God deals with the followers of Jesus. The word "elect" as here used could just as well have been translated "chosen," and is so translated in the Revised Standard Version. And we are informed that the foot-step followers of Jesus are chosen according to the foreknowledge of God the Father, or upon the basis of a plan which was foreknown to the Creator.

Paul wrote, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8:29) The "Son," Paul ex-

plains, was the "firstborn among many brethren." God foreknew that he would have this class in his plan of salvation, and he predestinated that each of them should be conformed in character to the image of his dear Son.

But the choosing of such a class from mankind is but a preparatory step in the divine plan of salvation for the world. God promised Abraham that through his seed all the families of the earth would be blessed, and Paul explains that Jesus is this promised "Seed." He also informs us that as many as have "been baptized into Christ," and thus have "put on" Christ, are likewise a part of the faith-seed of Abraham, "and heirs according to the promise."—Gen. 12:3; Gal. 3:8, 16, 27-29

The promise is that through this seed class all the people of earth will be blessed, so we see the choosing of a "little flock" does not imply that the world in general will

be lost, but rather, that through this chosen class mankind in general will be blessed. This "little flock" class has to prove faithful unto death in order to inherit this glorious position in the plan of God. Peter wrote, "Wherefore the rather, brethren, give diligence to make your calling and election sure: . . . for so an entrance shall be ministered unto you . . . into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:10) Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

## Jesus' Prehuman

### Existence

**Please explain Jesus' words recorded in John 8:58: "Before Abraham was, I am."**

This is simply Jesus' way of saying that he had a prehuman existence. A prophecy of Jesus' birth confirms his prehuman existence. It reads, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to

be Ruler in Israel; whose goings forth have been from old, from everlasting."—Micah 5:2

The Apostle Paul wrote concerning Jesus, saying, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist."—Col. 1:15-17

John refers to Jesus in his prehuman existence as the "Logos," translated "Word" in the King James Version. In this reference a literal translation of the Greek text reads, "In the beginning was the Word, and the Word was with the God, and the Word was a god. The same was in the beginning with the God. All things were made by him; and without him was not anything made that was made."—John 1:1-3

This association of the Logos with Jehovah, the Creator, our Heavenly Father, is indicated in the Genesis account of creation by the use

of the pronouns "us" and "our." "God said [to the Logos], Let us make man in our image, and after our likeness."—Gen. 1:26

It seems clear from these inspired statements of the Bible that the Logos was the only direct creation of God. Jesus refers to himself as "the beginning of the creation of God." (Rev. 3:14) He was associated with the Heavenly Father in all the remaining works of creation.

## Jesus' Humility

**Philippians 2:5,6 reads, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." Please explain the manner in which we, as Christians, should be like Christ, in the sense of aspiring "to be equal with God."**

A faulty rendering in the King James translation of the Bible presents a difficulty in understanding this passage correctly. The Revised Standard Version gives a correct translation of the Greek text, and it reads, "Have this mind

among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped." The next two verses read, "But emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even the death of the cross."

Thus we see that Paul is presenting a lesson in humility, using Jesus as an example. We are to have the mind of Christ, which was one of humility. He did not, as did the fallen Lucifer, seek to be equal with God, but instead, humbled himself and became a human; and as a human he still further humbled himself by laying down his life in sacrifice, by the cruel means of the cross.

What a true spirit of humility was thus displayed in our beloved Redeemer! And he is our Exemplar in this, as well as in all other ways. A lustful spirit of worldly ambition is not the true Christian spirit. Rather, if we are to be pleasing to our Heavenly Father, we need to humble

ourselves. The Apostle Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6) Jesus was highly exalted when raised from the dead, and the promise is that we shall be like him if we are faithful even unto death. □

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## ***Vineyard Echoes***

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### **General Convention, 1973, at Grand Rapids**

THE calendar tells us that twelve months have indeed passed since the close of the previous General Convention; but each time we prepare to report on this annual gathering it seems that the years in between are growing shorter. And now, again, like all those that have preceded it, the 1973 convention has passed into history. But it will long be remembered as having been a blessed and joyous time by the approximately 900 brethren who attended it on the lovely grounds of Calvin College at Grand Rapids, Michigan, from Saturday, July 28 through Thursday, August 2.

As in former years, the majority of delegates arrived on the grounds the evening prior to the start of the convention, both to familiarize themselves with their new surroundings and to enjoy renewed fellowship with those whom they had not seen for some time.

As the convention proceeded it was evident that the committee in charge had turned out its customary excellent job of organizing, dovetailing, and supervising the numer-



ous and intricate details of this large meeting. And from the moment we arrived the love of the brethren and their desire to serve one another was manifest. There were those serving at the registration desk, for whom this was just the climax of many weeks of work in handling the reservations that had come in by mail. Their task went on almost without end for the entire week, and they were truly an example of laying down their lives for the brethren, and also of much patience in working out little problems that arose in getting everyone assigned to their rooms.

Others were busy making trips to and from airports and bus terminals, while still others were on hand to quickly offer assistance in carrying luggage, in directing the newly-arrived to one of the several dormitories and in any way possible helping the brethren to get settled in their rooms.

One very thoughtful arrangement at the convention for which many are grateful is that of the hearing aids connected directly to the public address systems. In talking to some who avail themselves of this we came to realize what a great blessing this is to those with hearing problems—some who otherwise might not even attend the convention because they could hear so little of the discourses.

Nor do we want to forget the arrangements for having a book table available at the convention to serve the many needs of the brethren along this line. Here again much time was spent by those in charge in planning for and taking care of this facility. One convenient feature at Calvin College was that a separate room was available for this purpose, thus giving more room and eliminating some of the confusion.

### **Auditorium Ideal**

The air-conditioned auditorium was just about ideal. Its smaller size and the proximity of the platform to the congregation certainly gave the feeling of closeness to every-

one. Also, the lighting and accoustics were excellent. During most of the singing the stage curtains were opened to reveal the beautiful pipe organ which spread across the back of the stage, and which everyone enjoyed hearing during much of the convention. The dormitory accommodations were comfortable, and the dining rooms clean and cool; and best of all, these various facilities were all quite close together, a fact especially appreciated by many of the older brethren. And the parking was ample. What more could have been desired!

For the second year now, the discourses and other features of the convention were recorded backstage by The Dawn brethren on their fine new equipment. The talks will be available free of charge to all who wish to have them by way of The Dawn Recorded Lecture Service. Also, tapes may be purchased at a cost of \$4.00 each for the regular tapes, and \$5.00 for cassetts, by those who wish to buy them. We will therefore make no attempt this year to capsulize the discourses in these pages, but invite the reader to accompany us on a somewhat typical day's activities at the convention.

Having unpacked, enjoyed the fellowship of that always-wonderful pre-convention evening, and been refreshed with a good night's rest, we rise about 7 A.M. to a cool Michigan morning. After tending to our morning ablutions, we seek out the path that leads to the dining room. This is not difficult to find, for obviously everyone is headed in that direction. However, it turns out to be a false start, for it looks like rain; so we return to our room for our umbrella. Meeting a native of the state, he reminds us of an old adage concerning Michigan weather—"If you don't like it the way it is, just wait a minute, and it will change!" And so it did, and throughout the week of the convention umbrellas and raingear were often in evidence.

Breakfast period was officially from 7 to 8 A.M., and as we join the many brethren eating and visiting together in the large, cheerful dining rooms it is apparent that they are enjoying themselves just wonderfully. The food was ample. After loading their trays on the lineup with scrambled eggs, waffles, pancakes, toast, bacon, etc., little knots of brethren gathered around the adjacent tables which held generous supplies of fruit juices, cereals and milk, coffee, tea, fresh fruit, and doughnuts, and then joined old or new acquaintances at the large round tables, and enjoyed the breaking of their fast in a pleasant, leisurely manner.

But elsewhere, even at this early hour, though unseen and unheard, the wheels were already turning behind the scenes. The chairman of the day was anxiously rounding up and instructing his little group of people, the piano player flexing her fingers, and the song leader clearing his throat. Backstage, the official tape recording equipment was being checked out, and the unofficial tape recorder and cassette owners were preparing their equipment, with the members of the convention committee keeping a watchful eye on the overall operation.

Promptly at 9 'o'clock things began to happen simultaneously in various places. In the main auditorium the brethren raised their voices in song as the morning devotions got under way. The leaders of the various group studies scattered about in the building called their meetings to order. Backstage, the Dawn brethren flicked switches to begin their official recording of the day's discourses. Further backstage some sixty or sixty-five tape recorders and cassette machines began to rotate in unison. The public address system man cocked his ear as he carefully regulated the volume of sound. The convention had officially begun!

## Meetings for the Young

The auditorium is the principal area of activity, of course. But there is much more. So let us see what else is going on at this convention, particularly for the many young people who are present. On inquiring, we discover that very complete and thoroughly planned programs have been arranged for the instruction and supervision of the various age groups, from infants to young adults. Programs had been printed setting forth each day's activities in great detail, showing the time, the character and subject matter, and the leadership of each meeting.

The youngest age group for whom formal programs were arranged were the 5-7 year-olds. The printed program for this group indicated that the theme for the week was, "Our Heavenly Father's Wonderful Character." Activities covered the entire morning from 9:15 to 12, but the period was well broken up into various segments, starting with games and singing, followed by a one-hour combined lesson-and-art project, and concluding with a final half-hour of more games.

Each day the art-lesson project covered a different facet of God's character. One day the lesson dealt with "The Power of God," another day, "God's Wise Plan," a third day it was "When Disobedience Caused a Drought," and so on; all under the capable guidance of devoted young men and women leaders. We looked in very briefly on this group occasionally, and the little people seemed to be enjoying themselves most thoroughly.

The intermediate group was made up of 8-12 year-olds, and for these also much prayerful thought had been given to provide stimulating leadership and instruction. As with the other groups, their program filled the entire morning session, giving consideration to the week's theme, "The

Lord Hath Done Great Things for Us, Whereof We Are Glad." (Ps. 126:3) This, too, was the convention theme text.

In the case of these young ones, the morning was generally divided into three 45-minute sessions, with a short intermission between. The lessons were carefully and wisely directed to call the attention of the children to the great things that God did in days long gone by, and the great things he has in store for the footstep followers of Christ, and for the whole world of mankind.

The lesson topics, again, revealed the care that had been given to make the lessons intriguing and profitable, covering such topics as the "Great Things God Did in the Creative Days," "Great Things God Did in the Life of Abraham," in the life of Moses, of Samson, of David, etc. Surely, these children were shown by these lessons that the Heavenly Father loves and watches over and directs for the ultimate good of all his human creatures.

We slipped into one meeting of this age group as quietly as possible, taking our place off to one side of the room, and glanced around at some thirty shined-up, shining-faced, happy children. The meeting had not yet begun, and it was noisy, the children slithering about like eels in a pot before the teacher succeeded in bringing them to attention.

It was noticeable that almost all had their Bibles, pencils and notebooks, and as the lesson proceeded the children showed their attention and interest by asking questions, the answers to which the teacher sought to elicit from their fellow pupils. On being asked, "Why did God permit Moses to suffer?" one ten-year-old piped up, "God allowed him to suffer so that he could later be a blessing to others, and he later led his people out of their captivity." We can truly be proud of our very young Bible students, who in the things of the Lord are wiser than the wise of the world.

As we left this group to look up another youthful study class one of the morning's discourses ended and the friends were filling the aisles and the surrounding lobbies, discussing the talk and reveling in the brief period of fellowship and relaxation.

Our next immediate objective was the 13-15 age group. We were told it was on the floor above, but on our way we happened to pass the "Nursery," a room set aside for the parents of the very smallest and very wriggliest of the Bible students. Our attention was called to this room by the sounds emanating from it, of which we became aware before noticing the room itself. Not wishing to disturb the occupants, we peeked through the glass door at a motley pile of dolls, coloring books, puppets, flailing hands and legs, and toys of every description. A few numbed adult baby sitters were just distinguishable, along with two infants placidly dozing amidst the confusion. We learned that the Nursery was an all-day operation, and surely it was one much appreciated by the parents who took advantage of it.

Resuming our journey, we climbed the stairs to the second floor to the class room of the 13-15, or senior, group, just before it was to start. The leader graciously granted permission to attend the meeting, and again we took a place near the door.

There were about 27 young people in attendance, and the meeting opened with a simple prayer by one of the boys. The day's topic was, "The Savior and Salvation." A short question review by the leader showed that the children were really learning basic truths, and it was heartening to observe that practically all in the room paid strict attention, and responded with good answers to the leader's questions.

When the leader had finished his own questions, the students raised some of their own, among which were these:

If anyone sins during the 1000 years, will they die the second death during that time, or will death be deferred until the end of the 1000 years?

What is the second death?

What is meant by the "first resurrection?"

What will the Ancient Worthies do in the Millennial Age?

We might ask, respected reader, how would you score yourself in answering these questions?

We completed our visits to these special meetings for the young by attending a "Young Adult" gathering. This group meeting is specially designed for the unconsecrated of 16 years and older. As with the younger people, these meetings also were very carefully designed, and led by competent brethren.

Among the topics for each day were, "Creation and Fall," "Seed of Promise," "Birth, Death, and Resurrection of Jesus," and "Church in the Plan of God." The last day of this fine series of meetings was reserved for "Unanswered Questions of the Week."

The leader of one of these meetings assented to our request to visit his study, where we found present some sixteen young adults (fine looking, of course, as are all young Bible Students). Again, the leader called on one of those present for prayer, and then launched into his study. In his opening remarks he urged them, when studying any part of the Bible, to keep in mind the overall objective of God's plan. Under the direction and stimulation of their study leader the young men and women were relaxed, in-

terested, and co-operative, showing that they enjoyed and appreciated the study. Since these special meetings for the young adults consumed only a portion of each morning, it was suggested that at other times they attend the regular sessions of the convention, and most of them did so.

It was obvious that the convention committee and their sub-committee members had spent much time and thought in making the stay of the young people a profitable one. And this is as it should be, for we consider our young people to be a very important part of the truth movement.

By now it was lunch time, and we were off to join the many friends crowding the paths leading to the cafeteria. Again, on the lunch line, and during the meal, much opportunity was provided for discussion of the points of truth brought out by the speakers, and for fellowship.

### **A Testimony Meeting**

Following lunch, the first meeting on this day was a testimony meeting. During the convention there was one testimony meeting each day. And many were the fine witnesses to the Heavenly Father's love and overruling providences in the lives of his people. One of the many touching moments occurred when a brother hurried forward to the 'mike' to comfort and support the one who was telling of God's faithfulness in answering his urgent prayers in a severe time of trial.

Another brother testified, "If you are not satisfied with what you are getting out of the truth, try to increase your own contribution." Then there was the little four-year-old girl with golden hair who was held before the mike by her mother, and said,

"I love God and Jesus too. Dear God:  
Before sweet slumber comes each night  
To close my weary eyes,



Up to the throne of heavenly grace  
My voice in prayer will rise;  
I thank thee for the blessings of the day,  
And please forgive my naughty little ways,  
In Jesus' name."

Slipping quietly as possible out of the testimony meeting into the lobby to learn what else was going on at this time, we noticed a large group of casually dressed younger children eagerly following one of the older brethren outdoors. The reason was quickly supplied when we overheard one watchful mother saying to her properly dressed but obviously disappointed young son, "No, you canNOT play ball in those clothes!"

The recreation program afforded much needed physical outlet and diversion for some thirty to fifty youngsters during the afternoons of each of the six days of the convention. The age span of the children involved was from six to sixteen, and the variation of age dictated the type of activities, different kinds of which went on simultaneously. One that was greatly enjoyed was whiffle ball. This game is played with a large plastic ball and an extra large plastic bat. All participants enjoyed the unpredictability of the flight of the ball, and interest mounted as each team scored many runs during the game.

Another activity that the young people engaged in with enthusiasm was basketball. All enjoyed going to the massive field house for this activity. The older boys chose teams and competed among themselves, while the younger children had fun just trying to get the basketball through the hoop. It was very challenging for the shorter youngsters, but they certainly tried their best!

On the days the young people were in the field house they also were involved in tennis, badminton, and gymnastics. One day in the field house the youngsters won't forget

is Tuesday, July 31, when the rains came from the heavens in a cloud burst. After the downpour of two to three hours, five inches of rain had fallen. The little people wondered for a time if they would ever make it back to their parents, and I am sure many of the parents also became concerned. But as we all know, the rains did stop, and the skies cleared by supper time.

Other games in which the children participated out on the grassy grounds were frisbee, croquet and kickball. On the last day of recreation, arrangements were made to visit the observatory. The children climbed up to the huge telescope by way of many flights of stairs, where instrumentation and basic use of the telescope were explained by a faculty member. This experience, too, seemed to be enjoyed by all.

We praise and give thanks to the Lord that six days of fun and games were enjoyed with safety; for only a mere couple of scratches and bruises were experienced. How wonderful it is for young people of like precious faith to have an opportunity to socialize and gain a better understanding of one another in this way! We praise the Lord for his safe keeping and watchfulness over us and ours.

### **The C O Meeting**

The next meeting we attended during the afternoon was specially arranged for the benefit of the young brethren facing Selective Service problems. Arriving at the room where the C O meeting was to be held, we found 18 or 20 young men and a number of interested parents, along with the members of the Convention C O Committee. These boys were invited to attend the meeting in order to explain to them the implications of the new draft law, so that they would know their privileges and responsibilities, and to tell them of their various options.

The Committee brethren cautioned the young men that it is very important for them to keep in touch with their elders because the draft rules are constantly changing. Many other pertinent matters were discussed for the benefit of the boys. It was evident that the elders making up the Committee are deeply dedicated to assisting these young people; and all who are interested are urged to feel free to seek advice from these helpful brethren.

One member of the C O Committee pointed out that the draft personnel recognize that our boys have had a good past record, and that this makes it more favorable for boys newly seeking C O consideration. Therefore, each young man now dealing with the draft board people should be careful to so conduct himself as to leave behind him a similarly good record for the benefit of other boys facing the same problems in the future. This is a very serious matter for young Bible Students today, and they and their parents all seemed very appreciative.

On leaving this C O meeting, we found the friends re-gathering in the auditorium for the next discourse. So we joined our family to hear the last talk of the afternoon in the auditorium, and then went once more to the cafeteria for the evening meal, and fellowship.

At seven the friends reassembled in the auditorium. The evening services there were refreshingly varied each day. One night there might be a praise service, another night a discourse, or a panel discussion, or a simple vesper service, always followed by a reading of "Songs in the Night." And at the close of the day's services, many lingered to enjoy a final moment of fellowship.

### **The Public Meeting**

One evening, a public meeting was held at which the Bible Answers film "Life After Death" was shown, and at

which some 500 public were present. The parking lots could not accommodate all who wished to attend. On another evening the 70 or more elders present held a special meeting. And one evening was given over to the immersion service.

The main purpose of a convention such as this is, of course, to build up in the most holy faith those who are running for the prize of the high calling, and to bring others who have a hearing ear and a willing heart into the blessed relationship of the family of God. Therefore, the baptismal discourse and the immersion service always form important and inspiring parts of the convention.

This year fourteen brethren from all parts of the country and from Canada thus publicly symbolized their faith in the shed blood of Jesus and the dedication of their lives to the Lord. We conversed briefly with some of these brethren, to learn how they had come into the truth. One young lady's reply was very much to the point: "With parents like mine, and grandparents such as I have, how could I miss?" Another of our new sisters explained that it was through the friendship of her own daughter with the daughter of another sister in the truth.

Another sister said she received the truth from her husband. On speaking to him, he stated that he had been born in the truth, but had been reawakened to an appreciation of it by a radio broadcast in St. John's, Newfoundland. One eighty-five-year-old brother had come all the way from the deep south to be immersed; he had been brought into contact with the truth through the magazine advertising. Two other brothers and two other sisters had been born and raised in the truth.

Another sister who had been raised in the truth had her interest lately rekindled by the "Creation" booklet, which

led to her immersion here at the convention. And still another sister who had been born into the truth had not symbolized until this time. The South was well represented by one brother from Texas and two from Georgia. And one sister, without having explained the matter to her husband, gave up the chance to turn a part-time job into full-time employment in order to come to the convention to be immersed. Joyful understanding came to the happy husband when he saw his wife symbolize her consecration. Truly, God moves in mysterious ways his wonders to perform!

A portion of one morning was given over to the annual Convention Business Meeting. At this session, the General Convention Committee was chosen, and the members of the former committee were all re-elected to serve for another year. The Treasurer also rendered his report, and discussion was had as to the location of the 1974 convention.

It was reported to the convention that we will not be permitted to return to Calvin College, as a result of a strong protest as to our teachings that was registered by a group of local ministers. We must be doing something right! Like letting our light shine in dark places. The committee will investigate other possible locations, and report on their selection in plenty of time for all to make arrangements to attend the 1974 convention.

At the business meeting the Secretary of the committee read communications from many brethren and groups of brethren from overseas. There were warm and loving greetings from brethren in Finland; Lubeck; Germany; Nigeria; from the Dawn brethren in Freiburg, Germany; from Athens, Greece; and from Bangalore, S. India. These many messages testified abundantly to the unity of the body of Christ, and hearing these loving greetings from our brethren in far places surely increased our apprecia-

tion of the wonderful tie that binds our hearts in Christian love.

### **Melodies of Praise**

And then on Thursday evening came that last glorious praise service before a full and eager audience, each seeking to elicit the last drop of blessing from their cup of joy on this final evening of fellowship. On the great stage, how wonderful was the sight and sound of that beaming group of tiny tots raising their voices in praise to the Heavenly Father! Then came a lovely solo rendition of the inspiring song, "The Holy City." Next a mixed group gave a beautiful rendition of "Crown Him with Many Crowns." This was followed with the singing of "Abide with Me at Eventide." The final number sung by the group, so beautifully, was, "The Lord Lift up the Light of His Countenance on Thee, and Give Thee Peace."

This musical service was followed by the closing discourse of the convention, "Washing One Another's Feet." The speaker left us with a timely word of admonition upon which to meditate, "We do indeed receive blessings at conventions. But following in the footsteps of Jesus is more than attending conventions!"

The love feast that followed was both happy and sad, as such occasions inevitably are. For no other convention will ever again be exactly like this one. Some beloved faces will not reappear; new ones will come on the scene. So we will bind closely to our hearts the many precious memories, the many inspiring lessons, the many happy hours that the Lord so generously bestowed on us at the 1973 General Convention in Grand Rapids. May it have moved us more diligently and more closely to follow in his steps! □

## Convention "Gleanings"

**Platform advice:** He gives the very best to those who leave the choice to him. . . . A sorrow that is shared is a sorrow that is halved; a joy that is shared is a joy that is doubled. . . . Head and heart must be united in the search for the truth. . . . If you love someone, tell them so! . . . The Bible, the Book that took 1,600 years to write, an accurate understanding of which depends upon the heart condition of the reader.

**Testimonies:** A Christian is like a teabag—doesn't know its strength till it gets into hot water! . . . The inspiring testimonies of two of the older brethren, one in the way sixty years . . . and the other in the way sixty-six years!

**Scene on the Campus:** The sister rushing to embrace another sister just arriving from the airport. "You're here," she cried, almost in disbelief, "Oh, I prayed for you, dear sister!" . . . Then there was the delightful little lady of 11 who confided to the teacher of one of the children's groups: "I just love all the old brethren and wish I could do something to help them—they are all so cute!"

**Old-Timers' Corner:** The eighty-eight year old brother who had had a large part in arranging conventions in the 30's, 40's and 50's, and whose wonderful talks are gratefully remembered and appreciated by so many, being assisted to the platform to lead a prayer. . . . Another old-time truth couple at the convention who will celebrate their 60th wedding anniversary in two months. . . . And don't forget the brother who was so engrossed in the convention that he forgot (you guessed it) his 47th wedding anniversary! And you know who reminded him! □

# ***Speakers' Appointments***

## **Ministering the Glorious Gospel of Christ**

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

<b>S. ALLEN</b>		<b>K. M. NAIL</b>	
Catawissa, Pa.	Oct. 28	Buffalo, N. Y.	Oct. 6, 7
<b>DAVID BRUCE</b>		<b>G. PASSIOS</b>	
Sacramento, Calif.	Oct. 17	Hartford, Conn.	Oct. 21
Chico, Calif.	18	<b>HARRY PASSIOS</b>	
Salem, Ore.	20, 21	Nashville, Tenn.	Oct. 1
Olympia, Wash.	22	Knoxville, Tenn.	2
Tacoma-Bremerton, Wash.	23	Cincinnati, Ohio	3
Seattle, Wash.	24	Pottstown, Penn.	7
Victoria, B. C.	28	Berwick, Penn.	14
Nanaimo, B. C.	29	Milwaukee, Wisc.	26-28
Burnaby, B. C.	30	<b>E. K. PENROSE</b>	
Vancouver, B. C.	31	Marshfield, Wisc.	Oct. 1
<b>E. E. FAY</b>		Grand Rapids, Mich.	3
Phoenix, Ariz.	Sept. 29, 30	Chatham, Ontario	4
Albuquerque, N. M.	Oct. 1, 2	Toronto, Ontario	5
Taos, N. M.	3	Buffalo, N. Y.	6, 7
Pueblo, Colo.	4	Rochester, N. Y.	9
Denver, Colo.	5-7	Allentown, Penn.	11
Laramie, Wyo.	8	Catawissa, Penn.	12
<b>K. FERNETS</b>		West Newton, Penn.	14
Baltimore, Md.	Oct. 14	Columbus, Ohio	15
Philadelphia, Pa.	14	<b>LEO POST</b>	
<b>G. M. JEUCK</b>		Pottstown, Penn.	Oct. 7
Allentown, Pa.	Oct. 14	Cincinnati, Ohio	21
<b>A. H. KRUMPOLT</b>		<b>H. W. PRICE</b>	
Berwick, Pa.	Oct. 14	Bosler, Wyo.	Oct. 1
Milwaukee, Wis.	27, 28	Laramie, Wyo.	2, 3
<b>M. MITCHELL</b>		Denver, Colo.	5-7
Orlando, Fla.	Oct. 28	Pueblo, Colo.	8, 9
		Montrose, Colo.	10, 11



Salt Lake City, Utah	12	Seattle, Wash.	21
Boise, Ida.	14, 15	Vancouver, B. C.	28
Clarkston, Wash.	16, 17		
Spokane, Wash.	18	<b>S. SURACI</b>	
Wenatchee, Wash.	19	Sayville, N. Y.	Oct. 7

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## BRITISH SPEAKERS' APPOINTMENTS

<b>E. T. NADAL</b>		Hull	Nov. 3
Newport	Oct. 20		
Dewsbury	27	Latchford	17

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# Conventions

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An asterisk (\*) indicates an immersion service is being planned.

**\*DENVER, COLO., Oct. 5-7**—Village Inn, 4700 Kipling at I-70. Mrs. Alfred Dickey, 1545 South St. Paul 80210

**BUFFALO, N. Y., Oct. 6, 7**—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Koszka, 670 Union Road, West Seneca, N. Y. 14224

**PRINCE ALBERT, SASK., Oct. 6, 7**—Parkland Hall. Mrs. S. J. Jinjoe, 428-13th St. East, Prince Albert, Sask. S6V 1E3

**TOLEDO, OHIO, Oct. 6, 7**—Seventh Day Adventist School, 540 Independence Rd., Mrs. Wm. Facker, 936 Atlantic Ave. 43609

**MINNEAPOLIS, MINN., Oct. 7**—2601 Fillmore St., N. E. Mrs. Mike Nekoro, 2601 Fillmore St., N. E. 55418

**POTTSTOWN, PA., Oct. 7**—YWCA, 315 King St. Mr. Byron S. Van Horn, 1101 N. Evans St. 19464

**SAN LUIS OBISPO, CALIF., Oct. 13, 14**—Odd Fellows Hall, 520 Dana St. Mrs. Elmer A. Nord, 1235 Peach St. Apt. B 93401

**BERWICK, PA., Oct. 14**—Berwick Hotel. Third & Market Sts. Mrs. Luther Letterman, 136 W. Main St., Catawissa, Pa. 17820

**CINCINNATI, OHIO, Oct. 20, 21**—Masonic Temple, Social Room 3, 317

E. Fifth St. Mr. John Slavich, 126 S. 22 St., Richmond, In. 47374

**CLEVELAND, OHIO, Oct. 21**—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 911 Roanoke Rd. 44121

**MILWAUKEE, WIS., Oct. 27, 28**—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14th St. 53221

**CHICAGO, ILL., Oct. 28**—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

**DETROIT, MICH., Oct. 28**—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

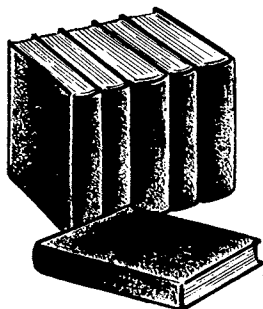
**ORLANDO, FLA., Oct. 28**—Orlando Garden Club, 710 E. Rollins Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest 32803

**PORTLAND, ORE., Nov. 3, 4**—YWCA Auditorium, 1111 S. W. Tenth St. Mrs. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Ore. 97222

**NEW HAVEN, CONN., Nov. 11**—University of New Haven, 300 Orange Ave., West Haven. Mrs. Stephen Suraci, 19 River Road, East Haven.

**PHOENIX, ARIZ., Dec. 29-31**

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## ***To us the SCRIPTURES CLEARLY TEACH...***

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

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

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

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

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

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