

The Dawn

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Highlights of DAWN

“Distress of Nations, with Perplexity!”

“And there shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:25,26

REFERRING in general terms to the problems troubling the nation, Dr. Henry Kaufman, highly regarded business economist and consultant, recently said: “As I look around I see some bleak times ahead, and it makes me worry. . . . I’m worried about my country, about the place where I live. . . . And I’m worried because I’m afraid Washington does not recognize the severity of the problems, and I see nothing in place that can effectively deal with them.”—New York Times, May 27, 1979

Dr. Kaufman is far from being alone in his concern. In almost every aspect of human existence that we examine, it is evident that the nation and the world are confronted with problems which defy the efforts of imperfect men and imperfect governments to analyze, attack, and cure. Every night of their lives hundreds of millions of our fellow human beings go hungry to bed—if they have a bed. In spite of substantial advances in many areas of medical science, other untold millions still suffer and die every year from hideous diseases. Nightmarish ghettos extend their ugly borders in many of the great cities of the world. Nuclear wastes proliferate, while men vainly endeavor to devise safe methods to dispose of them.

Israel and Egypt have indeed signed a peace treaty; but, given the well-nigh irreconcilable viewpoints of the peoples directly involved, it must be concluded that progress toward a real and lasting settlement of the still unresolved issues in this Middle East area is very uncertain. Bloody conflicts between nations and within nations constantly erupt in all parts of the world. Corruption, cheating, and stealing—in high places and low—make daily headlines in the public press. Perhaps the saddest aspect of all is the declining state of morality and ethical conduct and of regard for the happiness and well-being of one's fellow man. And the people are perplexed and troubled. They are frustrated, angry, and discouraged, wondering what the outcome of it all will be.

“Is Anyone in Charge?”

Although President Carter's executive branch is ostensibly supported by a heavily democratic congress, the president can boast of little by way of constructive progress for his announced programs. In the month of May alone he sustained a number of legislative defeats, and his fellow democrats were largely responsible.

In an article headed “Is Anyone in Charge?” U.S. News & World Report recently stated (June 11, 1979): “The wheel spinning and disarray were so apparent to all that President Carter told a news conference on May 29: ‘The American people are beginning to feel that their own government can't deal adequately with crucial issues.’” To his credit it must be said that Mr. Carter stated the feelings of his fellow citizens rather well, for his recent handling of many admittedly difficult problems, domestic and foreign, does not inspire much hope for an early solution.

“Beyond Coping”

The most recent and obvious display of governmental ineptitude, mismanagement, and floundering has been in connection with the developing energy crisis, and particularly

the resulting gasoline shortage. This situation has been making a shambles of the lives of millions of frustrated, bewildered people. The New York Times discussed this problem in an article that was headed up, significantly, "Beyond Coping."

After reviewing areas of our national existence most likely to be adversely affected by the situation, the writer stated as his reason for his gloomy analysis "the inability of politicians to accept . . . solutions that inflict . . . pain." Repeated attempts to pass energy legislation have been defeated because politicians are fearful of being associated with the unpopular remedies required to meet and cure the situation.

American Impotence

The highly volatile Middle East has also been the scene of political miscalculations by the U.S. government. An unexpected revolution has occurred in Iran, reducing the supply of oil to the West. Our formerly cordial relationship with Saudi Arabia has gone sour. Oil prices have skyrocketed, causing financial and economic difficulties for much of the industrial world. The peace treaty between Israel and Egypt presently shows little indication of being effectively implemented. And as conditions in that part of the world continue to deteriorate, the United States stands helplessly and awkwardly by. "Here, more than in any other area of the world," says Time magazine (March 12, 1979), "the U.S. has vital interests that are threatened by forces it has not been able to control, and all too often seems unable to influence."

Reporting on a discussion by a panel of experts on the situation in the so-called "crescent of crisis" and what the United States should do to protect its interests there, the writer said, "Always in the background [of the discussion] was the hard reality that the U.S. has long since lost its power to do almost anything it wanted around the world." What a vast and humbling change this is from the powerful and dominant role in world affairs that had been so long enjoyed by the United States!

Worldwide Violence—“No Cures!”

Another cause of consternation and fear is the universal spread of violence of every description. The late Brazilian terrorist Carlos Marighella wrote a manual which has since become the standard guide for terrorists of all nationalities. As a result, numerous business executives in different parts of the world have become the victims of kidnappings and murders. In the last eight years alone some 232 terrorist-connected kidnappings were reported involving businessmen in Latin America and Europe.

This condition is especially rampant in Italy, where hundreds of businessmen have already been kidnapped. Time magazine (May 14, 1979) labeled the situation in that country as “Italy’s raging epidemic of terrorism. So far this year, the tally of terrorist acts, from bombings to kneecappings to bank heists, stands at an astonishing 865 incidents.” It is hardly surprising that the number of firms providing personal security has soared in Italy, as have sales of watchdogs, bulletproof vests, armored cars, and kidnap insurance policies. (Time magazine, July 10, 1978) Many wealthy Italians have moved their families out of the country, while others who stay have adopted the habit of carrying weapons.

The United States, of course, has its share of crime and violence. Just the same, it comes as something of a shock to a citizen of this formerly well-ordered nation to read an advertisement in an American national weekly that proclaims:

“Executives are targets for kidnap, terrorism.

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It is also disconcerting to learn that the protection of businessmen is already a fast-growing industry in this country. And that American industry regards the threat of personal violence seriously may be seen in the number of firms already taking measures to safeguard their higher echelons of management. “Former FBI Agent Charles Bates,

now an executive at a San Francisco security agency, reckons that 80% of large U.S. firms have either started executive protection programs or are considering doing so. Scores of new firms specializing in executive safety have opened shop, and the big, old protection agencies are growing.”—Time magazine, July 10, 1978

Leading security firms in the U.S. now produce films and manuals for the guidance of American executives; courses in evasive driving are available to car drivers; while “dozens of firms in the U.S. and Europe now convert Cadillacs, Rolls-Royces, or Mercedes into moving fortresses that can withstand attack by all but the most powerful assault rifles and rocket launchers.” (Time magazine, July 10, 1978) And in case all these fail to thwart the kidnappers, ransom and kidnapping insurance policies are available from Lloyd’s of London.

Some areas of our largest cities are already in a state of near anarchy, with muggings, purse-snatching, dope-peddling, and arson common events. “New York has indeed become a grim and dangerous place . . . of littered streets, decaying buildings, and loitering addicts,” writes one lady to a weekly news magazine. But the condition is no longer confined to metropolitan areas. She continues: “The little white farmhouse in Connecticut where I grew up is also under assault. . . . Only last July, a house over the hill was vandalized and then set on fire. A few months earlier, the old couple in the yellow cottage were tied to their kitchen chairs, beaten, and robbed. The husband died of a heart attack before help arrived.” The same lady wonders if “the spread of chaos can now be stopped.”

Even the Schools

Conditions in many of the nation’s schools are appalling. “Handguns, ice picks, explosives and other weapons are turning up increasingly at schools in wealthy suburbs of Los Angeles, Denver, Washington, D.C., and New York, as well

as in scores of smaller towns across the nation," reports U.S. News & World Report, May 21, 1979.

Sixty thousand high school teachers are physically attacked every year, and seventy thousand are robbed by force. Over three million high school students are assaulted and over one million robbed at school every year. Some teachers keep tear-gas canisters, police whistles, and even firearms in their desks to ward off assailants. It is almost incredible that three years ago a congressional study reported that "self-preservation rather than education" has become the prime concern of students and teachers in many U.S. schools.

And, lest it be thought that conditions in the newborn, nationally proud State of Israel must surely be different, hear what the Jewish Journal recently reported (January 26, 1979): "There is hardly a single public telephone of the 4,000 or so situated in streets and other public places [of Jerusalem] that has not been vandalized. . . . Receivers are ripped out, coin boxes are smashed open and looted, and the booths themselves are wrecked."

What is the cause of all this senseless violence and savage crime? One writer suggests a number of reasons: loosening moral standards, a weakening of the influence of orthodox religions, permissive attitudes of many parents and authorities toward misconduct, and bitterness on the part of those who feel they have not shared in the nation's prosperity. (U.S. News & World Report, December 11, 1978) "As for cures," the article concludes, "nearly all experts confess to be at a total loss."

"Unless Inflation Is Solved, . . ."

Another problem causing havoc with the lives and economies of the peoples of the world is inflation. When Germany's brilliant chancellor, Helmut Schmidt, was asked, "What are the greatest problems facing the world economy?" he placed first and foremost among them "The general notion in most countries . . . to consume more than

we produce and to fill in the gap by printing money.” This remark is, of course, a simple definition of true inflation. Speaking of the situation in our own country, Eric Severeid, noted commentator, recently stated, “Unless the problem of inflation is solved, this nation will be in turmoil.”

Having recognized the crippling impact of inflation on every citizen, one of Mr. Carter’s principal campaign promises was to fight and eventually to eliminate inflation. So far, that fight has been singularly unavailing, with the rate of inflation in this country the highest of any in the Western nations, and presently rising. The primary reason is that this nation continues year after year to operate its national budget at a substantial deficit. National defense, interest on the federal debt, social security, health and education, public works—all these and other programs take great and growing bites out of the federal income. So does welfare, the cost of which is already substantial, and it increases each year by leaps and bounds.

It is widely believed that the welfare system is rife with fraud, adding greatly to the cost of a necessary function of government. Mitchell I. Ginsberg, dean of the Columbia School of Social Work, has estimated that 5 to 10 percent of welfare recipients are ineligible—many, admittedly, through administrative mistake. But it is generally agreed there is no politically feasible solution. “Welfare reform has become a search for the Holy Grail,” says Prof. George Sternleb, of Rutgers University; “**there is no way out.**” —New York Times

Racism—“Perhaps No Solution!”

Another of America’s problems (as well as the world’s) is racial discrimination. Progress in improving the relationship between the various races has, indeed, been made. Africa, perhaps, is the chief area wherein gains have been achieved. Colonialism, with all its evils, has now been largely eliminated in that great continent, with native Africans increasingly assuming power and direction of their own affairs, their own lands, and their own lives.

But much remains to be done. In Rhodesia, for instance, the struggle continues, although token concessions have been made by the ruling white class in the form and constitution of the government of the nation, which is overwhelmingly black. In South Africa, also predominantly black, but still ruled with an iron hand by whites, the bloody strife goes on, with no early end in sight.

Sometime ago, at a discussion attended by four learned South African professors, the question was put to them, "What is the ultimate solution, the way out of South Africa's racial dilemma?" According to the account, there was silence. Then someone said, "Perhaps there is no solution." And the professors went home. Seymour Topping, managing editor of the New York Times, suggests that perhaps there are, indeed, two choices—"compromise, or Armageddon."

In Soviet Russia, a nation bloodily founded on the communistic ideal of a classless society in which all members would share equally of its goods and services, racism assumes a form different from the ordinary. "Soviet leaders claim they have rid the nation of bigotry," says U.S. News & World Report, September 11, 1978; "Yet Russians still warn of a 'yellow peril.'" The supposed yellow peril, of course, is the ancient antagonist, the great nation of China, with its nearly one billion people.

The sorry plight of Jews in the Soviet Union plainly reveals the existence of Russian anti-Semitism. "Of course they're racists," says a Western diplomat who has dealt with the Russians for years. "They're antiblack, anti-Semitic and anti-Asiatic."—U.S. News & World Report, September 11, 1978

Even in America, while desegregation has made considerable progress, racial discrimination in housing and job opportunities still reveals itself in the existence of spreading ghettos and in the unemployment statistics.

U.S. News & World Report recently published a letter from a reader (May 28, 1979) who neatly put his finger on the

entire problem of racism. He wrote: "Something more is needed to correct the imbalance which exists against the black community, something intangible and more important than the nuts-and-bolts issue treated in the articles. There comes to mind the statement of President Eisenhower when he called out federal troops to enforce court-ordered desegregation in Little Rock, Arkansas. He said, in effect: 'Statutes, court decrees and federal troops are necessary in their place; but true race equality in America will not occur until there is a change in the hearts of men.'"

"No Way Out!"

The common thread running through the conclusions of these and other thoughtful people as they consider the tribulation and distress abounding in the world today is frustration, helplessness, discouragement, and perplexity. It is becoming continually more clear that human wisdom can discover **no way out** of the dilemmas confronting the world today.

But this does not come as a surprise to close students of God's precious Word! In Luke's account of Jesus' prophecy of events and conditions that would mark the end of the Gospel Age, our Lord stated that at that time there would be upon the earth "distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

The word here translated "perplexity" is from the Greek **aporea**, which literally means, according to Dr. Strong, **to have no way out!** How well this prophecy describes the feelings and sentiments of worried people all over the world today—feelings of distress, perplexity, and utter helplessness, with men's hearts filled "with fear and with foreboding of what is coming on the world," because they can see no way out!—Luke 21:26, RSV

Also, in Luke's account of this wonderful prophecy by our Lord, we are given additional, hope-inspiring details not

found in the accounts as recorded by Matthew and Mark. Luke alone of the Gospel writers reports our Lord Jesus as saying: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . And . . . know ye that the kingdom of God is nigh at hand." (Luke 21:28,31) We believe we are even now seeing the beginnings of these things coming to pass, and we rejoice in the expectations of the blessings promised by the Heavenly Father to all mankind.

The Apostle Peter tells us that beyond the troubles of these closing days of the Gospel Age a wonderful new world will open up and a glorious new age will offer the blessings of everlasting life and health and joy to the entire resurrected world of mankind.—II Pet. 3:10,12; Acts 3:19-21; Rev. 21:1-5

The missing element in all of man's present efforts to solve the problems of the world is love—love for the Lord, love for righteousness, and love for one's neighbor as for himself. We recall again the perceptive and gracious words of President Eisenhower in connection with the blight of racism: "True race equality in America [and we might say, in the whole world] will not occur until there is a change in the hearts of men." Indeed, what this foresighted man has suggested as a cure for race discrimination is just what is needed to correct all of the world's ills! If men's hearts were right, there would be no more wars, no more want and hunger, no more race discrimination, no more stealing, crime, corruption, and murder!

And this is precisely the change the Lord God of heaven has promised to bring about when Christ's kingdom is established in the earth; for at that time Jehovah God will write his perfect law of love in the hearts of all mankind. Through the Prophet Jeremiah, God made a wonderful promise that applies to the whole resurrected world of mankind: "I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his

neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:33, 34

In that day “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Hab. 2:14) In that day every man will truly love his neighbor as himself. In that day “Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”—Isa. 2:3

Selfishness and greed; crime and corruption; sin and sickness; hate and racism; poverty and hunger and wars; yes, even death will be no more in that wonderful kingdom of the Lord. For all mankind will rejoice together in the blessed peace, abundance, joy, and everlasting life of that glorious kingdom, where Christ and his faithful followers will reign in judgment and justice, and love will fill the heart of every grateful human being. What imperfect man is learning he cannot do for himself, our loving Heavenly Father has promised abundantly to provide!

“It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act.

“There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you

have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. (Rev. 21:4)"—"The Divine Plan of the Ages," pp. 191, 192

**"THE COMING AGE
OF MIRACLES"**

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BRITISH SPEAKERS' APPOINTMENTS

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Dewsbury	E. T. NADAL	Aug. 4
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Bible Study

LESSON FOR AUGUST 5

God Loves and Forgives

MEMORY SELECTION: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them."

—Hosea 14:9

SELECTED SCRIPTURE: Hosea 14:1-9

THE Prophet Hosea wrote during one of Israel's greatest periods of debauchery and corruption. He lived in the separated ten-tribe nation at about the same time that the Prophet Isaiah was prophesying in the two-tribe nation of Judah. The Israelites had been greatly blessed by God in many ways, such as through bountiful harvests, but these favors were soon forgotten as the people allowed themselves to be led away from God by false religions. Their conduct led to their utter rejection by God, who permitted them to be delivered to their enemies, the Assyrians, who ultimately took the entire nation captive.

God used his servant Hosea to point out to the Israelites that they had received richly from his bountiful hand. Indeed, their prosperities were in full accord

with God's part of the covenant which had been made with them at Sinai as outlined by Moses who said, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."—Deut. 28:1

But they did not hearken to the voice of the Lord their God. Although God's tender love and care had been over the children of Israel, they were not faithful in keeping their part of the covenant. Their lessons, because of disobedience to the divine law, were to be bitter ones.

One of the main problems arose because of idolatry. When Israel was governed by judges the people stayed closer to

God's laws. When they demanded a king to rule over them they became involved with other kingdoms through intermarriage. Mixed marriages with the so-called royalty of heathen nations led to further corruption in connection with their worship of Jehovah.

In the opening verses of Hosea's prophecy we catch a glimpse of the disruption caused by immorality within his own household. For as the record indicates, his own wife, Gomer, was an adulteress. When she proved unfaithful, only her first child was recognized by the prophet. Although Hosea showed compassion toward her, she eventually left him and her children, sold herself, and drifted aimlessly. Later he took her back under her roof, but not as his wife.

The Lord evidently allowed these bitter experiences to come upon his servant Hosea to impress upon his mind the Heavenly Father's view of the children of Israel. The Israelites' unfaithfulness toward God and the covenant he had made with them is represented in the false wife unequally yoked to a merciful and loving husband. Thus was Hosea able to voice the tender sentiments of God toward the children of Israel, his espoused one, who so frequently

went whoring after other gods. —Hos. 4:12

Note Hosea's appeal to the children of Israel. He says: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips [so will we render as bullocks the offering of our lips]."—14:1,2 (See ASV.)

Then we note what seems to be the Lord's answer. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."—vss. 4-6

Next follows a picture of the millennial blessings under spiritual Israel: "They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—vs. 7

These promises are not learned by worldly wisdom. They are understood only by those who are taught of God, for "Who is wise, and he shall understand these things?"—vs. 9 □

Responding to God's Call

MEMORY SELECTION: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6:8

SELECTED SCRIPTURE: Isaiah 6:1-8

IN OUR last lesson we noted that Isaiah prophesied to the two-tribe nation of Israel at about the same time that Hosea uttered his words to the separated ten-tribe kingdom of Israel.

The history of the children of Israel is one of continued backsliding toward idolatry and licentiousness. And even though they were brought back by divine judgments at the hands of their enemies on many occasions, they would again gravitate toward the forbidden. Over and over again they required chastisements to bring them to repentance and back into God's favor once more.

Although God had revealed his mercy and power to the Israelites from the very beginning of their experience as a nation, the context of this week's lesson brings to our attention a new and different dimension in connection with God's favor to them.

On this occasion God chose to reveal his greatness and glory in the form of a vision to his servant, the Prophet Isaiah. The plan evidently was to provide Isaiah with a glimpse of the majesty on high. God would then encourage and lead the prophet in such a manner that he would bear the message which had been disclosed to him to the nation of Israel.

Turning now to Isaiah's prophecy, we note his words: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."—6:1, 2

What a glorious sight to behold, even if it was but a vision! The glorious throne was there, with almighty God seated

upon the throne. As seraphims represent the divine attributes, there were four of them standing on either side of the throne, with the entire temple filled with the glory of spirit beings. And the temple was full of the glory light of the most high God.

Then one of the seraphim spoke to one of the others and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."—vss. 3, 4

The repetition of the word "holy" has the effect of intensifying the greatness and grandeur of God. Indeed, God is "most holy" of all creatures in both heaven and earth. In vision, therefore, Isaiah was impressed by God's holiness and grace.

After the seraphims' proclamation, the doorposts to the temple were shaken, and the glory within was obscured by smoke. Thus were the very surroundings of the throne moved and seen to reverberate with the greatness of God. The smoke suggests, perhaps, that it is impossible for mortal man to look upon God and live. The prophet sensed his position, and his own imperfection and unholiness as a member of the

fallen race of mankind—unworthy even to see so great a sight or to be in the presence of God even in vision.

Then a seraphim touched the lips and mouth of Isaiah with a live coal, symbolizing his purification making him acceptable as a servant. Then he heard the voice of the Lord asking, "Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isa. 6:8) Isaiah was overwhelmed with the privilege offered to him to serve God.

This is the natural response of all to whom God has given the privilege of knowing something of himself, and this has been the privilege of the called-out ones down through the Gospel Age. Jesus, in John 6:45, speaks of those who were to be called of God.

Throughout the Gospel Age, God has been inviting those who so wish to consecrate their lives to him, which is made possible through the merit of the shed blood of Jesus. And, as Isaiah's experiences illustrate, few heed the message to present their bodies as a living sacrifice. Only those who are pure in heart will hear the call. They alone will respond to the voice of the Lord and say in their hearts, "Here am I; send me." □

Faith Influencing Political Decisions

MEMORY SELECTION: "If ye will not believe, surely ye shall not be established."—Isaiah 7:9

SELECTED SCRIPTURE: Isaiah 8:10-20

ISAIAH wrote and spoke fearlessly concerning the impending devastation and ultimate doom that would befall the southern kingdom if they continued to disregard the will of God.

The scene in this week's lesson finds King Ahaz contemplating the making of a treaty with Assyria. The purpose of the treaty was to protect Judah from Israel and Syria, who were plotting against her. Isaiah, in accordance with instructions from the Lord, had previously cautioned the king, saying, "Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands."—7:4, ASV

Ahaz refused Isaiah's counsel, even though it came from God, and he relied on men's strength rather than on the Lord's. Isaiah then took a large tablet and wrote on it several strange words: "Maher-shalal-hash-baz," which, when translated,

mean "The spoil speeds, the prey hastes." Later, when Isaiah's wife conceived and bare a son, he was given this unusual phrase as his name in observance of God's commandment—8:1-3

Thus, every time the child's name was spoken the prophecy concerning Israel's fate was proclaimed. And Isaiah further had prophesied that by the time the child could speak his first words, Israel would be conquered by the Assyrians.

Disobedience meant that destruction would ultimately be their doom. This is clearly outlined in the prophecy where Isaiah spoke the word of the Lord, which says (vss. 6-8): "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and

many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."

In the prophecy, we note the contrast between the gentle waters of Shiloah representing God's blessing and peace over his people, with the violent and strong waters, which represent the power of the Assyrian flood. "This people," however, preferred an alliance with Rezin of Damascus [Syria]. When the waters are deep enough to "reach even to the neck," a man is in peril of drowning. Yet the head was not in danger, suggesting that all was not lost in the Heavenly Father's perpetual care over his people. The nation would survive and one day play an important part in the far-reaching and eternal plan of God. Reference to "Immanuel" is applicable only to the Messiah. Soon the Israelites would be sorely overwhelmed, but God would continue to look after the affairs of his people, and they would be saved in due time.

There was danger in attempting alliance with earthly powers, and Isaiah proclaimed this hazard. He said, "Associate

BIBLE STUDY

yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."—vss. 9,10

The repetition of the phrase, "gird yourselves, and ye shall be broken in pieces," suggests the certainty of their utter destruction at that time. And yet we know that God's hand was over the affairs of the nation of Israel. In due time Messiah came. He provided the means not only to free the children of Israel of their sins with his own precious blood but also to reconcile the whole world to God in due time.

For hundreds of years the Jewish people have played an important part in the plan of God. Their prophets and teachers were nearly totally responsible for the writings of the Old Testament. Jesus, the Messiah, came from the loins of David through his mother Mary. The apostles were Jewish, and the invitation to the members of the Lord's antitypical body was first extended to the children of Israel. Truly the gifts and calling of God are without repentance. □

Why Nations Crumble

MEMORY SELECTION: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deuteronomy 30:19

SELECTED SCRIPTURE: II Kings 17:5-14

THE nation of Israel experienced a gradual and sad decline from the glorious days under King Solomon's reign. The original twelve tribes became divided into two groups—the two-tribe nation in the south called Judah, and the separated ten-tribe nation called Israel, which was in the north. Judah, together with the tribe of Benjamin, attracted the devout element among the Jews largely because they possessed the "Holy City" and the "Temple." The ten tribes, on the other hand, often became assimilated into the various cultures of their respective captors. They were, essentially, Israelites in name only.

The context of this week's lesson opens thus, "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years." (vs. 1) Hoshea, therefore, was the king of Israel and earned the dis-

tingtion of being less evil in the sight of God than were some of his predecessors. "And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him."—vs. 2

During this period of Israel's history the Assyrian kingdom had gradually taken control of the Israelites, and King Hoshea occupied his throne only on the basis of paying annual tribute to the Assyrian king. This procedure had been going on for several years until Hoshea believed the alliance between his own kingdom and that of Egypt was sufficiently strong to refuse any further tribute money. He discovered his error when the Assyrian army speedily advanced and laid siege to his capital city, Samaria. The siege continued for about three years. At the end of that time there was a complete collapse of the ten-tribe king-

dom of Israel, at which time the people were transported as captives hundreds of miles away. The object of the Assyrians was to break the national spirit of the Israelites and to reduce the people to servitude.

Later the two-tribe kingdom of Judah and Benjamin were also conquered and taken captive by the Babylonians. Thus were the children of Israel scattered abroad. They had received judgment from the hand of the Lord.

It is especially sad to note the breakdown in the blessed relationship that had been formed between God and the children of Israel. God had arranged the covenant, and they agreed to be bound by it. The Israelites desired to be God's people and to serve and obey him faithfully. God agreed to look after their interests and especially favor them. He also warned of special chastisement and punishment if they failed to keep their part of the covenant arrangement. They were promised special blessings, but they also had a responsibility to be obedient to the covenant.

Israel's history, therefore, is a direct indication of God's hand in their affairs. Periods of prosperity and blessing indicate God's favor, whereas defeat and trouble showed God's disfavor.

The ten-tribe kingdom had acted perversely since the death of Solomon and the separation of the original twelve tribes. They, no doubt, were no worse than their neighbors, the surrounding nations, but their evil ways were more reprehensible because of the relationship they enjoyed as God's specially chosen people. Indeed, they had received much from the bountiful hand of God in the way of special privileges, blessings, knowledge and opportunities that had been granted them as the posterity of Abraham and the inheritors of the great oath-bound covenant which had been made with him.

There is a lesson for those who now desire to be part of the Lord's body. Just as the nation of Israel was cautioned to keep themselves from idolatry, so also are the Lord's people of the present age admonished to set aside the spirit of worldliness that prevails all about us. We have received from the bountiful hand of God that promise of joint-heirship with our Lord in glory as prospective members of that body of Christ. And we have been richly blessed by the knowledge of God's plan of salvation for the eventual recovery of the entire human race from the ravages of sin and death. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXXV
ACTS 21:20 THROUGH 25:12



Paul in Protective Custody

ARRIVING in Jerusalem at the close of his third missionary tour, Paul reported at once to the elders of the ecclesia in the home of James. They rejoiced and glorified God when they learned of the many Gentiles who had responded to the Gospel message. They realized, however, that having Paul in their midst posed a problem for them—even a threat of danger—due to the reports which had been brought to Jerusalem by enemy Jews from the territories just visited by the apostle.

Jerusalem was the center of Jewish religious life. Their temple was there, visited periodically by Jews from all over the then known world. If heresy and heretics were to be stamped out, Jerusalem was the logical place in which to do it. Doubtless the disciples in Jerusalem found it difficult enough at any time, and to have the notorious Paul in their midst would surely increase the danger of outward violence against them.

We can therefore understand their concern and why they proposed a course for Paul to follow which, to say the least, was not obligatory upon him as a follower of the Master. See Acts 21:20-27. Whether it was right or wrong, this attempt on Paul's part to prove that he was not opposed to the Law and was not working against it failed of its intended purpose. Instead of pacifying the Jews by being in the temple for purification, he was charged with defiling the temple, dragged out by an angry mob of religious zealots, who would have killed him but for the interference of the Roman "captain of the band," who, hearing of the uproar, appeared on the scene with soldiers and protected the apostle.—vss. 28-32

The Holy Spirit had testified that bonds and imprisonments awaited Paul at Jerusalem, and already that prophecy was being fulfilled. He was arrested by Roman soldiers, not because the "captain of the band" knew of anything wrong the apostle had done, but largely to protect him from the Jewish mob and the riotous condition thus created.

The "chief captain" demanded of Paul's persecutors that they state who this man was and what crime he had committed. There was a conflict of opinion on the part of those who had seized Paul and were beating him as to just what they held against him. Then the "captain of the band" commanded his men to carry Paul into the castle, and away from his accusers.—vss. 33-35

Paul, ever alert for opportunities to bear witness to the truth, asked the Roman officer to allow him to speak to the mob from the steps of the castle, and this permission was granted. His witness was largely in the nature of a personal testimony as to the reason he had become a disciple of Jesus of Nazareth. He reminded his hearers that at one time he felt the same way about Jesus' disciples as they and that he had been zealous in his efforts to stamp them out.

He told of the miracle on the Damascus road by which he came to realize that the One whose disciples he was

persecuting was indeed the “Just One,” the Messiah. He related some of the principal events in the early days of his discipleship, including a former visit to Jerusalem and the temple. At that time, Paul testified, he had been given a vision in the temple, a vision in which the Lord had instructed him to leave the city because the Jews would not receive his testimony.

As Paul explained it, he apparently felt at that time that if the Jews knew how zealous he had been in persecuting Christians they would give him a more favorable hearing. He told the Jews that he had participated in the stoning of Stephen. His impression was that under such circumstances reason would certainly tell them that there must have been some very convincing cause for the complete reversal of his position.

Paul himself had been wholly sincere in his persecution of Christians. He had reasoned the matter out thoroughly and was convinced that he was acting logically and wisely. His opposition to Jesus and his disciples was not a frenzy of emotion or a mad passion. Apparently in the beginning of his walk in the narrow way he supposed this was true of all the Jews who were so opposed to Jesus and to those who followed in “this way.”

But the Lord knew better than this; and as Paul now explained to his persecutors, he was again told by the Lord to “depart, for I will send thee far hence unto the Gentiles.” Hearing this, the mob would listen no longer and in a frenzied outcry shouted that this man was not fit to live. We wonder if Paul, when hearing this clamor for his life, did not think of Jesus and of the time when a similar mob, also in Jerusalem, cried, “Crucify him, crucify him.”—ch. 22:1-23

Realizing that Paul accomplished nothing in the way of pacifying his accusers, the Roman officer ordered him taken into the castle, giving instructions that he should be scourged in an effort to force from him some sort of confession. As they proceeded to carry out these instructions, “Paul said unto the

centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?"—vss. 24,25

The centurion reported this to the "chief captain" and said to him, "Take heed what thou doest: for this man is a Roman." (vs. 26) The "chief captain" was skeptical; but when Paul convinced him that it was true, that he was born a Roman citizen, immediately the situation changed. The "chief captain" now knew that the only thing he could lawfully do was to find out from Paul's accusers, if he could, just what it was they had against him.

The chief priests and all their council were ordered to appear in the castle, and Paul was brought before them to plead his own cause. His first statement was, "Men and brethren, I have lived in all good conscience before God until this day." (ch. 23:1) With this "the high priest Ananias commanded them that stood by him to smite him on the mouth."—vs. 2

Paul displayed, shall we say, a bit of "righteous indignation" at this sudden outburst of religious madness and said to the high priest: "God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?" (vs. 3) But if Paul was caught "off balance," he quickly recovered himself; for when he was reminded that he had reviled God's high priest, he said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."—vss. 4,5; Exod. 22:28

This was a noble reply. In it Paul acknowledged his wrong in the remark he had made to the high priest and quoted a scripture to prove that he was wrong. This should have helped the council to realize that here was a man of God, one who knew God's Law and was endeavoring to live in harmony with it. But when men are blinded by intolerance and prejudice, they are unable to reason correctly.

Paul was quick to perceive that this council was made up partly of Pharisees and partly of Sadducees. The Pharisees

believed in the resurrection of the dead and in angels; the Sadducees did not. In this Paul took his stand with the Pharisees, explaining that he was a Pharisee himself and the son of a Pharisee. Then he explained that he was being called in question concerning his belief in the resurrection.

When the two groups composing the council heard the word resurrection, they began to argue among themselves. Then the "scribes that were of the Pharisees" part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." (vs. 9) There is no reason to suppose that these men were not sincere in saying this. It does not mean that they accepted Christ as the Messiah, but it was at least a reasoned position similar to that taken at an earlier time by Gamaliel in connection with Peter and John.—Acts 5:38-40

The strife between the Pharisees and Sadducees on the council that was trying Paul must have been bitter, for the "chief captain" feared that Paul would be "pulled in pieces"; so he ordered his soldiers to take him away from them by force and bring him into the castle. (vs. 10) Paul was surely going through an ordeal, but soon he was given a compensating portion; for "the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—vs. 11

If prior to this there was any question in Paul's mind as to the meaning of these trying experiences, it was all clear now, for he realized that the Lord wanted him to go to Rome. It is probable that long before this the great apostle had received some such indication from the Lord. It will be recalled that during his last missionary journey the thought was expressed more than once that he must go to Jerusalem and then to Rome.

We need not suppose that he knew in advance just why a visit to Jerusalem would be so vitally connected with his going to Rome. Perhaps up to this point he was simply

trusting the Lord without knowing just how the details of his will might be worked out for him. But there is little doubt that when the Lord “stood by” him in the castle that night and assured him that he would go to Rome the whole picture opened up before him.

Paul was a Roman citizen, and as a lawyer he knew his rights as a Roman citizen. He knew also that with the tide of opposition that was rising against him in essentially the whole territory through which he would have to travel in order to arrive in Rome, he would never reach there alive unless more adequate protection was afforded him than could be given by a handful of the brethren who might volunteer to make the journey with him. Even on his last trip from Greece he had to change his route to elude enemy Jews who were lying in wait for him.—Acts 20:19

It is not unreasonable to suppose that there in the castle in Jerusalem that night, when the Lord spoke to him, Paul realized just what he had to do. Already he was being held in protective custody by the Roman guard. According to the Roman law he had done no wrong, but the “chief captain” in Jerusalem did not have the authority to decide this. His duty was limited to protecting a Roman citizen against the mob violence of the Jews. And Paul knew this.

The Lord had said to Ananias that Paul was a “chosen vessel” to bear his name before the Gentiles and kings. (Acts 9:15) There is little doubt that Ananias relayed this information to Paul. Perhaps he now began to realize how this would come about, for he knew that if he pressed his rights as a Roman citizen he would be brought before rulers to be heard. And he knew also that he would use every such opportunity to testify concerning his Master, Jesus Christ. He knew that as a Roman citizen he had the right to appeal his case to Caesar and that by doing so he would be taken to Rome and protected all the way by the Romans.

A whole new vista of opportunities and experiences must have opened up to Paul that night in the castle when the Lord

“stood by” him. Nor did he have long to wait before the new action began. Paul’s nephew learned of a plot by the Jews to seize him away from his guards and kill him. The ruse was that they would ask for another hearing before the council and use this opportunity, while the guard was relaxed, to make away with him.

The young man informed Paul of what he had learned. The apostle called a centurion and asked him to take his nephew to the “chief captain” that he might report to him what he had heard. Upon receiving this information, the “chief captain” acted quickly. “He called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.”—ch. 23:12-24

Thus a small army—a total of 470 men—was provided to escort Paul out of Jerusalem and away from his accusers. Swiftly the providences of the Lord began to work, first for his deliverance from the Jews, and also to take him on the road to Rome. With such a formidable escort, it was inevitable that he should reach Caesarea and Felix, the Roman governor, in safety.

The “chief captain,” whose name was Claudius Lysias, sent a letter to Felix by the soldiers who escorted Paul, explaining in considerable detail just what had happened and why he was sending Paul to him. In this explanation the fact was made plain that Paul claimed to be a Roman and that he was, therefore, no ordinary prisoner. (vss. 26-33) Felix read the letter, and after learning from Paul what province he was from, “he commanded him to be kept in Herod’s judgment hall” until his accusers from Jerusalem put in an appearance. —vss. 34, 35

It was not a long wait, for “after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.”

(ch. 24:1-9) This “orator” had nothing new to say, but of course the high priest and the elders hoped that his oratory would persuade Felix either to punish Paul or release him to their charge, neither of which the Roman governor was prepared to do.

Instead, Felix called upon Paul to reply to his accusers, which he gladly did. Paul denied that he had done anything to disturb the peace but at the same time acknowledged that he had a “confession” to make. And what a marvelous “confession” it was for an accused man! “I confess unto thee,” Paul said, “that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”—vss. 14, 15

Actually, Paul had not been charged with teaching the resurrection of the dead; yet he understood full well that this, in reality, was the real point at issue—not the mere fact that the prophets had foretold a resurrection of the dead, but that, as Paul preached it, the resurrection would come through Jesus of Nazareth, who, indeed, was the “firstfruits” of them that slept in death. The situation was the same as with Peter and John. With them also the religious rulers were “grieved that they taught the people, and preached through Jesus the resurrection from the dead.”—Acts 4:2

Felix had a fair knowledge of Jewish viewpoints and prejudices and could see that Paul’s accusers really had no just cause for complaint against him, nothing, that is, that would justify him in punishing the apostle, especially since he was a Roman citizen. So he told the high priest and the elders that he would seek further information of the “chief captain” and, when he was prepared, would send for them again.

Felix commanded a centurion to hold Paul as a prisoner but to give him “liberty” and to “forbid none of his acquaintance” to visit him. What this meant was that Paul

was to be protected from his Jewish enemies by the Roman government. Two years passed before anything else happened. Meanwhile Felix summoned Paul to appear before him on various occasions. The apostle doubtless used these visits as further opportunities to testify concerning his faith in Christ. The record is that when Paul reasoned of "righteousness, temperance, and judgment to come, Felix trembled."

Luke explains further that Felix "hoped also that money should be given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him." (vs. 26) With this selfish motive in mind, it is little wonder that Felix trembled when the apostle instead of being willing to bargain with him for his release, reasoned concerning righteousness and judgment.

Paul Appeals His Case

After Paul had been under guard for two years, Felix was succeeded by Festus as governor. Before going to his headquarters in Caesarea, Festus spent some time in Jerusalem, where he was approached by Paul's accusers and requested by them to bring the apostle to Jerusalem to appear before their council. Their plan was to kidnap him from his guards while on the way and kill him.

Probably Festus recognized this; so instead, he invited Paul's enemies to visit Caesarea and there state their case. He explained that under the Roman law no one could be legally put to death without a hearing, that the condemned must be given a full opportunity to answer any accusations which might be made against him.—ch. 25:1-5, 13-16

This led to another hearing, at which Festus sat as judge. Festus, even as Felix, discerned that Paul had committed no crime, that the charges against him were simply a matter of religious prejudice. Being perplexed as just how to handle the case, he asked Paul if he would be willing to return to Jerusalem and stand trial there before his accusers.—ch. 25:9, 10

Paul was not willing to do this! He knew full well what the result would be. He knew that he would be “judged” worthy of death. Paul was quite willing to die in his Master’s cause. He had said so when his friends tried to dissuade him from going to Jerusalem. But now he knew that the Lord wanted him to go to Rome, not to die in Jerusalem; so he did that which assured him of getting to Rome. He said, “I stand at Caesar’s judgment seat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest. For if I have been an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.”—vss. 7-11

Festus, evidently taken somewhat by surprise, conferred with his advisers and then replied to Paul, “Hast thou appealed unto Caesar? unto Caesar shalt thou go.” (vs. 12) Probably Paul had been waiting for this opportunity, and he knew how to make effective use of it when the proper moment came. Now he would be taken to Rome, and under protection all the way. Truly, “God works in a mysterious way, his wonders to perform.”

Weekly Prayer Meeting Texts

AUGUST 2—O come, let us worship and bow down: let us kneel before the Lord our Maker.—Psalm 95:6 (Z. '99-184 Hymn 239)

AUGUST 9—If . . . the light that is in thee be[come] darkness, how great is that darkness!—Matthew 6:23 (Z. '04-297 Hymn 315)

AUGUST 16—In everything give thanks.—I Thessalonians 5:18 (Z. '03-25 Hymn 202)

AUGUST 23—And now abideth faith, hope, [love], these three; but the greatest of these is [love].—I Corinthians 13:13 (Z. '03-58 Hymn 165)

AUGUST 30—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:16 (Z. '03-206 Hymn 267)

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Rockford	WRRR 1330	6:15 a.m.	Mt. Airy (Sat.)	WPAQ	10:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	OHIO		
INDIANA			Columbus	WTVN 610	6:00 a.m.
Evansville	WIKY	7:15 a.m.	Dayton	WAVI	10:45 p.m.
Gary	WWCA		Toledo	WGOR 1520	9:30 a.m.
Hammond	WJOB 1230	8:30 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Muncie	WLBC 1340	7:00 a.m.	OKLAHOMA		
KANSAS			Norman	KNOR 1400	7:30 a.m.
Goodland	KLOE 730	12:15 p.m.	Pawhuska	KOKN 1500	8:00 a.m.
KENTUCKY			OREGON		
Bowling Green	WLBJ 1410	8:00 a.m.	Portland	KYXI 1330	9:30 a.m.
Corbin	WYGO-AM/FM	8:30 a.m.	PENNSYLVANIA		
Louisville	WHAS 84	10:30 a.m.	Allentown	WHOL 1600	9:30 a.m.
Newport	WNOP	8:00 a.m.	Pittsburgh	WYJZ	8:45 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
LOUISIANA			PUERTO RICO		
New Orleans	WRNO-FM 99.5	6:45 a.m.	Aguadilla (Fri.)	WABA	8:00 p.m.

Radio Broadcast Schedule

SOUTH CAROLINA			AUSTRALIA		
Charleston	WOKE 1340	7:06 p.m.	Geelong	3GL	10:00 a.m.
	Hemingway	WKYB 10	BRITISH WEST INDIES		
SOUTH DAKOTA			Grand Cayman	Radio Cayman	11:15 a.m.
Sioux Falls	KELO 1320	7:45 a.m.	CEYLON		
TENNESSEE			Radio Sri Lanka (Sat.)		9:45 p.m.
Knoxville	WKVQ 1490	1:00 p.m.	NEW ZEALAND		
Memphis	WMQM 1480	1:00 p.m.	Auckland	1X1	10:45 p.m.
TEXAS			Dunedin (Sat.)	4XD	6:45 p.m.
Fort Worth	KJIM 870	6:45 a.m.	Whakatane	1XX	9:00 p.m.
Houston	KODA-FM 99.1	9:15 a.m.	NIGERIA		
Pleasanton	KBOP 1380	7:45 a.m.	Ondo State (Wed.)	OSBC	2245
UTAH			PANAMA		
Salt Lake City	KWHO	9:00 a.m.	Panama City	HOQ 1250	10:30 a.m.
VIRGINIA			PHILIPPINES		
Alexandria	WXRA-FM 105.9	7:35 a.m.	Manila (Sat.)	DWXX	9:15 p.m.
Richmond	WGGM	7:45 a.m.	SOUTH AFRICA		
Roanoke	WJLM-FM 93.5	9:45 a.m.	Joubert Park	SWAZI Music Radio	
WASHINGTON			(Wed.)		11:30 a.m.
Clarkston	KCLK	10:00 a.m.	TONGA		
Seattle	KMPS 1300	10:00 a.m.	Nuku 'Alofa (Sat.)		5:30 p.m.
Spokane	KICN-FM 99	3:00 a.m.	VIRGIN ISLANDS		
Spokane	KUDY 1280	9:45 a.m.	St. Croix	WSTX 970	9:00 a.m.
Tacoma	KMO 1360	9:45 a.m.	GERMANY		
Yakima	KUTI 980	7:15 a.m.	Radio Luxembourg (Wed.)		2230
WISCONSIN			(German Language)		
Milwaukee	WZUU	8:00 a.m.	SPANISH RADIO BROADCASTS		
Neillsville	WCCN 1370	9:05 a.m.	ARIZONA		
WYOMING			Nogales	XEHF	9:00 a.m.
Cheyenne	KSHY 1370	9:00 a.m.	CALIFORNIA		
Sheridan	KWYO 1410	12:00 noon	Fresno	KXEX 1550	10:45 a.m.
CANADA			Los Angeles	XEGM	7:45 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.	San Jose	KAZA 1290	8:45 a.m.
Lethbridge, Alta.	CJOC	7:15 a.m.	FLORIDA		
Vancouver, B.C.	CJJC 800	9:45 a.m.	Coral Gables	WRHC	8:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.	ILLINOIS		
Corner Brook, Nfld.			Chicago	WOJO	9:45 a.m.
	CFCB 570	10:30 a.m.	TEXAS		
Deer Lake, Nfld.	CFDL-FM		Lubbock	KWGO	8:30 a.m.
Port au Choix, Nfld.	CFNW 10:30	a.m.	San Antonio	KUKA 1250	8:45 a.m.
Port aux Basques, Nfld.			MEXICO		
	CFGN 910	10:30 a.m.	Mazatlan	XEACE	9:00 a.m.
St. Andrews, Nfld.	CFCV-FM		Nogales	XEHF	9:00 a.m.
St. Anthony, Nfld.	CFNN-FM		PORTUGAL		
Stephenville, Nfld.	CFSX		Oporto	Radio Miramar	
Oshawa, Ont.	CKLB 1350	7:15 a.m.	782 k.c.		10:15 p.m.
St. Thomas, Ont.			URUGUAY		
	CHLO 1570	10:45 a.m.	Montevideo	Radio El Espectador	
Montreal, P.Q.	CFMB	5:15 p.m.	810 k.c.	(Sat.)	1:30 p.m.
Prince Albert, Sask.					
	CKBI 900	9:15 a.m.			
Regina, Sask.	CKRM	7:45 a.m.			
Yorkton, Sask.	CJGX 940	10:00 a.m.			
RADIO SCHEDULE					

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

ALABAMA			MARYLAND	
Florence	WOWL	CATV 3	Hagerstown	WHAG
Huntsville	CATV		MASSACHUSETTS	
Mobile	KATV		Needham-Boston	WCVB
Montgomery	WKAB		MICHIGAN	
Selma	WSLA		Detroit	WGPR
Tuscaloosa	WCFT		MISSISSIPPI	
ALASKA			Greenwood	WABG
Anchorage	KIMO	KTVA	MISSOURI	
CALIFORNIA			St. Joseph	CATV
Los Angeles	KHOF		NEBRASKA	
	KTTV	Channel 11	Lincoln	CATV
San Jose	KNTV	CATV	NEW JERSEY	
FLORIDA			Pt. Pleasant	CATV
Ft. Myers	WBBH	CATV	NEW MEXICO	
Miami	WKID		Roswell	KSWs
St. Petersburg	WLCY		NEW YORK	
GEORGIA			Binghamton	WICZ
Savannah	WJCL	WTOC	Horsehead	CATV
ILLINOIS			N. Syracuse	CATV
Moline	WQAD		NORTH CAROLINA	
Quincy	KHQA		Hickory	WHKY
INDIANA			New Bern	WCTI-A
Anderson		Cablevision Corp.	OHIO	
Ft. Wayne	WFFT		Cincinnati	WKRC
Terre Haute	WTHI	WTWO		WCPO-TV Channel 9
KANSAS			Dayton	WHIO
Copeland	KUPK		Lancaster	CATV
Ensign	KGLD		Marietta	CATV
Oberlin	KOMC		Pataskala	CATV
KENTUCKY			Zanesville	WHIZ
Madisonville	CATV		OKLAHOMA	
LOUISIANA			Tulsa	KTUL CATV
Alexandria	CATV		PENNSYLVANIA	
Shreveport	KTAL		Ephrata	KATV
W. Monroe	KLAA		Johnstown	CATV
MAINE			Palmerton	Blue Ridge CATV
Portland	WGAN	WMTW	Philadelphia	WPVI

Television Schedule

SOUTH CAROLINA			Tyler	KLTV
Anderson	WAIM-TV	Channel 40	UTAH	
Columbia	WRLK		Salt Lake City	KUTV
Mt. Pleasant	WCIV-TV		WEST VIRGINIA	
N. Charleston	CATV		Charleston	WCBS CATV
SOUTH DAKOTA			Logan	WVCC-TV
Rapid City	KOTA		Morgantown	CATV
TENNESSEE			Parkersburg	WTAP
Chattanooga	WTVC	WDEF	WISCONSIN	
TEXAS			Madisonville	CATV
Austin	KTVV		CANADA	
Houston	KTRK		Sault Ste. Marie, Ont.	CATV
Lubbock	KCBD		Toronto, Ont.	CATV
Lufkin	KTRE		WEST INDIES	
Plainview	CATV		St. Kitts	ZIZ-TV Channel 5

MODERN CABLE NETWORK BROADCASTS

Our film will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	Des Moines, IA
El Cajon, CA	Spencer, IA
Lake Elsinore, CA	Kansas City, KS
Oxnard, CA	Overland Park, KS
Salinas, CA	Madisonville, KY
Walnut Creek, CA	Baton Rouge, LA
Colorado Springs, CO	Augusta, ME
Danbury, CT	Westbrook, ME
Plainville, CT	Cambridge, MD
Newark, DE	Ellicott City, MD
Ft. Myers, FL	Holyoke, MA
Ft. Walton Beach, FL	Leominster, MA
Gainesville, FL	New Bedford, MA
Melbourne, FL	Revere, MA
Naples, FL	Westfield, MA
Orlando, FL	Ann Arbor, MI
Decatur, GA	Grand Rapids, MI
Rome, GA	Wyoming, MI
Decatur, IL	Hibbing, MN
Kankakee, IL	Mankato, MN
Peoria, IL	New Ulm, MN
Rantoul, IL	Hattiesburg, MS
Romeoville, IL	Joplin, MO
Springfield, IL	Ste. Genevieve, MO
Bloomington, IN	Lincoln, NB
Kokomo, IN	Eatontown, NJ
Lawrenceburg, IN	Albany, NY
Mishawaka, IN	Central Islip, NY
New Haven, IN	Greenlawn, NY

Horsehead, NY	6	Kingsport, TN	
Johnstown, NY	20	Knoxville, TN	
New York, NY		El Paso, TX	
Schenectady, NY	6	Greenville, TX	
Garner, NC	13	Plainview, TX	
Columbus, OH	13	Lexington, VA	27
Columbus, OH		Roanoke, VA	20
Marietta, OH	27	Bellevue, WA	20
Norman, OK	27	Tacoma, WA	13
Tulsa, OK		Buckhannon, WV	27
Woodward, OK		Charleston, WV	20
Eugene, OR	27	Huntington, WV	6
Butler, PA		Kenova, WV	20
Ephrata, PA	13	Logan, WV	13
Grove City, PA	13	Milton, WV	
Indiana, PA		Pt. Pleasant, WV	20
Meadville, PA	13	St. Albans, WV	6
New Kensington, PA		Appleton, WI	
Palmerton, PA	20	Madison, WI	
Reading, PA	6	Racine, WI	6

Satellite Transmission Schedule

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

Month of August:

- August 8, Wed. 3:00 P.M., Eastern Time
- August 17, Fri. 1:00 P.M., Eastern Time
- August 22, Wed. 2:00 P.M., Eastern Time

We do not at this time have a listing of the cable systems carrying this program. We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

As the satellite program gets underway, we will have a listing of participating stations.

RADIO TOPICS FOR AUGUST

- 5—Judgment Day Favors for Sinners
- 12—God's Day of Preparation
- 19—The Coming Age of Miracles
- 26—The Last Days

Christian Life and Doctrine

“Ready to Be Offered”

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.”—II Timothy 4:6, 7

WHEN Saul of Tarsus, who had been blinded by the brilliancy of divine glory as he traveled along the Damascus road on an errand of persecution, later lay prostrate and praying in the home of Judas on a street called Straight, in Damascus, the Lord instructed Ananias to visit him, saying, “I will show him how great things he must suffer for my name’s sake.”—Acts 9:16

Through many years of untiring devotion to the Lord, Paul learned the meaning of these words, for he had been a faithful follower of the Master and a joyful partner in his suffering.

And now he had reached the end of that way of suffering—a way which had led to prisons, to stripes, to stonings, to perils of the sea and perils of the land, to trials among false brethren, and, at last, to waiting for the consummation of his sacrifice—waiting and “ready.” He had no desire to turn back, no regrets for what he had endured. From the human standpoint his life had been a failure, but his was not the human viewpoint. To him his whole life of toil and suffering was the path to glory, and he knew there was laid up for him a “crown of righteousness” which would be given to him “at that day.” Yes, Paul knew that those who suffer with Christ will reign with Christ.

In his farewell letter to Timothy he had urged him to “endure hardness, as a good soldier of Jesus Christ” and to

commit the truth which he had learned to faithful men, who in turn would commit it to others—a possible reference to the ancient relay races in which the contestants carried torches and passed them from one to the other.—II Tim. 2:2,3

Paul also reminded Timothy of the verity of God's promises which give assurance that those who suffer with Christ will reign with him. (II Tim. 2:1-13) No hope was held out to Timothy that living the Christian life faithfully would result in ease or that he could expect a carefree and happy existence.

Certainly Paul knew much of the joys of being a Christian, for by faith he had been blessed by the peace and joy of Christ. He who wrote to the Philippians admonishing them to "rejoice in the Lord alway" did so from the depth of his own "joy in God through our Lord Jesus Christ." (Phil. 4:4; Rom. 5:11) But Paul knew also that the Christian's present joys of faith are the fruitage of his great confidence in the unseen things of promise. Of Christ, Paul wrote that for the joy which was set before him he endured the cross and despised the shame.—Heb. 12:2

Paul was blessed with this same kind of joy—a joy that was set before him by the promises of God, promises which assured him that after the fighting there would come peace, and after the suffering a crown, and after death, a glorious divine life. He explained that without this hope of a resurrection we would be "of all men most miserable," that our standing "in jeopardy every hour" would be folly, and that being baptized in death for the dead world would be in vain.—I Cor. 15:19,30,29

Yes, Paul knew of the joys of faith, but he knew that those joys depended upon a firm conviction, a "witness of the Spirit," that our present faithfulness will merit the Lord's "well done," hence that a crown of righteousness has been "laid up" for us. So he admonished Timothy to "fight," to "strive," to "endure hardness." (II Tim. 2:3,5) He reminded him that those who "live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) "Evil men and seducers shall

wax worse and worse," Paul warned, "but continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."—II Tim. 3:13, 14

Paul's entire farewell letter to Timothy is a masterpiece of admonition, of encouragement, of advice, and of warning. But more powerful than the words themselves is the apostle's own example of how he had put them into practice. "Endure hardness," Timothy, be a "good soldier of Jesus Christ," wrote Paul, and then concludes, "I **have** fought a good fight."

And again, Timothy, I have given you the torch of truth, so, just as they do on a racecourse, you, too, pass it on to someone else. Thus you are running in the great racecourse of the Gospel Age. I have finished **my** course, Timothy—I am just about at the end of the way, but **you** carry on.

And hold fast to the truth, Timothy. (II Tim. 1:13) Contend for it. You will have to contend with evil men and seducers; in fact, they will wax "worse and worse, deceiving and being deceived," but stand your ground, Timothy. "Continue thou in the things which thou hast learned." You can do it, Timothy, for the Lord will help you. He has made every provision for you in the Holy Scriptures, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16) So "study" in order that you may be able to "rightly divide the Word of truth" and stand your ground against all opposers; for, Timothy, "I **have** kept the faith," and I know that you also can keep it. (II Tim. 2:15) It is a sacred trust, so treasure it and defend it, whatever the cost may be.

Ready to Be Offered

A king of Israel said, "Let not him who girdeth on his harness boast himself as he that putteth it off." (I Kings 20:11) Paul's second letter to Timothy came from the heart of one who was ready to take off the "harness." It is not an expression of theory but the testimony of experience. It is not

a boast that he would fight a good fight but that he had done so. He had finished his course, he had kept the faith.

Paul wrote, "I am now ready to be offered." From the time of his conversion on the Damascus road, Paul had been ready to be offered. (Acts 9:6) The proof of this is in the fact that his whole life from that time onward had been made an offering. Nothing had been held back. When he wrote to the Christians in Rome, "Present your bodies a living sacrifice," he was merely expressing to them what he himself had done and was continuing to do.—Rom. 12:1

In his previous imprisonment in Rome, Paul wrote the Philippians a farewell letter in which he expressed his readiness to be offered. "For me to live is Christ," he wrote—meaning that he was willing to continue living unto and serving Christ—but "to die is gain." (Phil. 1:21) He was ready to be offered in either way his Lord wanted him to be. He would be glad to continue offering his body a living sacrifice; or, as he wrote to Timothy when he was again imprisoned, he was ready to be offered in actual death.

When writing to the Philippians, Paul was not willing to speak with confidence concerning his own attainments and standing before the Lord. "I count not myself to have apprehended," he wrote. (Phil. 3:13) He was pressing hard for the mark, though, and determined that he would know Christ and have the "fellowship of his sufferings" and be "made conformable unto his death."—Phil. 3:10

There was no question about Paul's determination at this time, but there was one factor of which he was not sure. He did not know for a certainty that he had reached the end of the way. He was not sure that the time had come when he could take off the "harness." He knew that as long as the element of time entered into the matter there was always the possibility of failure. Paul did not believe the false, human philosophy of "once in grace, always in grace." If his trial period was to continue, he could lose.

But now it was different. When writing to Timothy the second and last time, he evidently knew with certainty that he was about to be executed. Perhaps the very day had been set. Throughout all the hard years of the past he had endured. He had learned how to suffer want and how to be abased. (Phil. 4:12) Neither floggings, imprisonments, wild beasts, nor traitorous friends had beaten his courage down. (II Cor. 11:23-28) "This one thing I do" had been his motto; and that "one thing" was to "know Christ," through a fellowship in his sufferings and by being made conformable unto his death.

He had met every new scene of suffering with a fortitude that was begotten of faith and courage and love for the Lord. And now he was face to face with the final test. We can imagine a Roman guard approaching the chained apostle, perhaps sympathetically, but probably in a gruff, ruthless, brazen-hearted manner, and announcing the fateful news that he was to be executed. When he wrote to the Philippians that it would be "gain" for him to die, it was theoretical. True, it was a theory based upon unbounded faith and a resolute determination that actual death in the Lord's cause would be welcome. But the fateful word had not been spoken. He was reasonably sure of a release, so the supreme test had not been applied.

There was now no question about it. He had heard that word. He was to die. And in his heart had welled up an ecstasy of joy which assured the beloved apostle that his heart had not belied him and that God was standing by to help him in this supreme moment. He knew now that he was to die, that the end had come, and he found himself ready and glad.

"I am now ready to be offered"—now, yes now, when I know that the final offering IS to be made. It is easy to say that we are ready to die for Christ when there is little prospect that such a privilege will come our way very soon. But the privilege had come to Paul, and he was ready. There is

nothing surprising about this, for Paul had proved his readiness at each step of the way. He had embraced every opportunity he could find to lay down his life for his Lord, for the truth, for the brethren, and for the world. His readiness when the final opportunity came was but the result of his faithfulness in meeting every other test to which he had been subjected. It is ever so. Faithfulness in the small things leads to faithfulness in the large. A lifetime of faithfulness in sacrifice prepares for the supreme sacrifice at the end of the way.

So Paul found it, and he could write, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." (II Tim. 4:8) The question is often raised as to whether all the Lord's people can expect to know with such definiteness that a crown has been "laid up" for them. We might wonder whether or not Paul's assurance had been given to him by special revelation. But there seems to be no necessity for so supposing.

Dead with Christ

Any consecrated child of God, placed in the same position as Paul, and finding himself in the same attitude of heart and mind, could be just as sure about his standing as was Paul; for he was basing his confidence on the promises of God, and we can all do the same. "It is a faithful saying," wrote Paul, "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:11, 12) Yes, "it is a faithful saying." Here was the basis of Paul's confidence, and it should be the basis of ours. And what is that faithful saying? Simply that if we suffer and die with Jesus, we will live and reign with him, and that if we deny him, he will deny us.

Throughout all the years of Paul's faithful ministry he had been suffering and dying with Christ. Never during all that time had he denied Christ. Whether it was before Roman governors, hypocritical Pharisees, the Roman Emperor, whether chained to a prison guard or locked in stocks, he had

never denied his Lord. He had always rejoiced to fill up that which is behind of the afflictions of Christ. (Col. 1:24) The Lord had shown him the opportunity of suffering, just as explained to Ananias, and Paul had accepted the opportunities. And now he had accepted the final one. He could have denied Christ and walked out of that Roman prison a free man, but he didn't. He had no desire to do so. He was, instead, ready to be offered, glad to be offered, anxious to be offered.

“It is a faithful saying”—ah, how well Paul knew that! “IF” we suffer and die with him we shall live and reign with him, and Paul had surmounted the last “if.” There was now no question about it. There had been no question about it when he faced the angry Jews in Damascus, soon after his conversion. There was no question about it when he was locked in the dungeon of the prison in Philippi. There was no question about it when he preached all night in Troas and walked twenty-five miles the next day to join his ship. And now the word had come: Paul, you are to die—yes, die as a Christian, die because you insist on believing and teaching that the crucified Jesus was raised from the dead and will return to earth to establish a kingdom. For this, Paul, you are to die! And Paul was glad.

Because he was glad, and because he had such confidence in the “faithful saying” that those who do not deny Christ and who are glad to suffer and die with him will reign with him, he exultantly wrote, “Henceforth there IS laid up for me a crown of righteousness.” If we have been similarly faithful throughout our Christian life, when we know we are at the end and we rejoice in the privilege of making the last, supreme sacrifice, we too can say there is a crown laid up for us.

Devoted to Sacrifice

When Paul wrote to Timothy saying that he was ready to be “offered,” he used the Greek word **spendo**, which means to devote one's life, or blood, in sacrifice. Up to this point the

apostle had devoted his time, his strength, his talents, his reputation—all that he had, except life itself—and now he was ready to part with that—symbolically speaking, to shed his blood.

In Paul's letter to the Hebrews, in which he encourages them to faithfulness in sacrifice, he wrote: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Heb. 12:3,4) To resist "unto blood" means to complete the sacrifice of one's life, even as Jesus did. Paul had followed in the footsteps of Jesus, rejoicing in the privilege of suffering with him, but he had not yet resisted unto "blood"—his blood, or life, had not been fully and actually given in sacrifice. But he was willing and ready for this final experience of the narrow way—ready to be "offered."

The language used by the apostle reminds us of the typical sacrifices offered in connection with the tabernacle services. In those offerings the blood, or life, of the animals was shed in sacrifice in order to make illustrations of the "better sacrifices" of this Gospel Age. On the typical day of atonement—the tenth day of the seventh month—a bullock and a goat were offered, the bullock foreshadowing Jesus, and the goat, the members of his body.

The lesson of Hebrews 13:10-15 is evidently based upon this typical atonement-day service. In that service three parts of the one offering were progressing simultaneously. The bullock was slain and its fat and life-producing organs were burned on the brazen altar in the court; its body, or carcass, together with its hide, offal, etc., were burned "without the camp"; and two hands full of incense were at the same time being offered on the golden altar in the "holy" of the tabernacle.

The sacrifice of the Lord's goat was carried out in the same manner, and Paul's reference to the service (Heb. 13:10-15) shows clearly that the goat represents the church. The three

parts, or phases, of the sacrifice picture three viewpoints of the offerings made by Jesus and his church—the world's viewpoint, the believer's viewpoint, and God's viewpoint. The world's viewpoint is pictured by the burning of the carcass outside the camp. This viewpoint is not favorable. In the type, this burning undoubtedly created a stench in the nostrils of the Israelites; and so does the consecrated child of God appear to the world.

But at the same time, within the court, the fat and choice portions of the animal were burned. The burning of the fat would picture the consuming zeal of the truly faithful, and this is looked upon favorably by those in the antitypical court condition. The sacrifices of the Lord's people should be, and are, appreciated by one another; and we should ever be on the alert for opportunities to "consider one another to provoke unto love and to good works" of sacrifice.—Heb. 10:24

Incense was burned upon the golden altar in the holy. The fire for this offering was carried by the priest from the brazen altar in the court, indicating that it is by our own faithfulness in service that the consuming fires of sacrifice are caused to burn. It was the sweet perfume from this offering on the golden altar that penetrated into the most holy of the tabernacle, where God's presence was represented. Thus we see that that which is a stench in the nostrils of the world is a sweet odor to God.

What encouragement this must have been to Paul! As he went from place to place in God's service, laying down his life in sacrifice, the world despised him; but he had the blessed assurance that God was well pleased. Many times Paul was encouraged by the brethren, although some of these turned against him when the final test came. But God was with him to supply all his needs.

Our Altar

"We have an altar," Paul says, "whereof they have no right to eat which serve the tabernacle." (Heb. 13:10) The

altar typifying the one which Paul says "we have" is identified in Leviticus 6:30. An altar is simply a place where a sacrifice is offered, and the sacrifices mentioned in Leviticus 6:30 were those in which the blood of the animals was taken into the most holy of the tabernacle and sprinkled upon the mercy seat as an atonement for sin. This is what was done with the blood of the bull and the goat on each typical atonement day.

In the case of these sacrifices, the bodies of the animals were burned outside the camp. So there is no disputing the fact that Paul is identifying the sacrifices of the church with those of the typical atonement day. "We have an altar," he says; that is, we are invited to present our bodies a living sacrifice. The offering of sacrifice calls for an altar, and the altar we have is the one on which the sin-offering animals were sacrificed.

In the case of those particular typical sacrifices, the priests were not allowed to eat the meat of the animals. What was not burned on the brazen altar in the court had to be taken "without the camp" and burned. Paul applies the lesson of this, saying: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:12, 13

There is no mistaking the meaning of this. Paul is not telling us that we are privileged to eat from an altar whereof the typical priests were not permitted to eat, but rather, that such an altar in the type is the one which foreshadowed our share in the sacrificial work of Christ, that we, like Jesus, are to go without the camp bearing his reproach, as represented by the burning of the sin-offering animals without the camp.

In drawing this beautiful lesson from the typical atonement-day sacrifices, the apostle also alludes to the burning of the incense on the golden altar within the holy. He says: "By him therefore [that is, through the merit of Jesus' sacrifice] let us

offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks [margin, confessing] to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.”—Heb. 13:15, 16

What a wonderful lesson Paul draws for us from the typical atonement-day sacrifices! It is apparent that he has those three fires in mind in this exhortation to faithfulness in sacrifice. Let us note them again:

(1) “We have an altar” whereof those who served the tabernacle were not permitted to eat—typified by the brazen altar in the court as used on the typical atonement day.

(2) “Let us go forth therefore unto him without the camp, bearing his reproach”—typified by the burning of the carcasses of the slain animals outside of the tabernacle—“without the camp.”

(3) “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name”—typified by the offering of incense upon the golden altar in the holy of the tabernacle.

These three aspects of Christian sacrifice are in reality all parts of one offering. The chief concern to us as Christians should be God’s viewpoint of our sacrifice. Is he well pleased? Is our course in life like the odor of sweet incense to him? Are we offering the sacrifice of praise to him continually? Paul speaks of this as the “fruit of our lips.” It is the sacrifice we make in order to “show forth the praises of him who hath called us out of darkness into his marvelous light.”—1 Pet. 2:9

And to praise God as we should in this world of sin and darkness does involve sacrifice. How beautiful are our hymns of praise to God; but the singing of them is usually a pleasure, and while it contributes to our spiritual development (Col. 3:16, 17), it seldom involves a great deal of sacrifice. But to offer the sacrifice of praise mentioned by the Apostle Peter is costly, for it involves praising God by means of making

known his glorious virtues as reflected in the divine plan of the ages—in other words, bearing witness to the truth.

All Paul's time, all his strength, and all his talents had been used faithfully to praise God by making known the unsearchable riches of his grace as exemplified through Christ Jesus. This was well-pleasing to God, but to the world it was a stench, so much so that finally the apostle was arrested and sentenced to die. The world did not want to be annoyed longer by the message which he preached—that which to them was the unpleasant odor of his sacrifice.

Those who are truly the Lord's will appreciate the sacrifices of his people. The Lord's people will encourage one another to faithfulness in sacrifice. Paul exhorts us to provoke one another to love and to good works. (Heb. 10:24) Paul never hesitated to exhort the brethren to faithfulness in sacrificing, and he appreciated those who reciprocated by encouraging him.

Sometimes we may be disappointed in the brethren. Paul was! In his letter to Timothy, written while awaiting execution, he wrote, "This thou knowest, that all they which are in Asia be turned away from me." (II Tim. 1:15) These had put themselves out in the "camp," as it were, where they viewed Paul's sacrifice even as did the unbelieving world. They did not appreciate his zeal and loving devotion, nor did they endeavor to encourage him to faithfulness.

How different was the attitude of certain others of that day! Concerning some of them Paul wrote: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me." (II Tim. 1:16, 17) What a beautiful testimony concerning the faithfulness of a brother in Christ—he "was not ashamed of my chain"!

No, this dear brother was not ashamed of Paul, nor did he despise his sacrifice. He not only appreciated what Paul was doing but assisted in every way to encourage the apostle.

Here was a fellow sacrificer's view. Brethren, is it our view? Sometimes we might wish that we could have lived in Jesus' day and could have had the opportunity of standing by him when others failed in their privilege, or in Paul's day and could have "refreshed" him. But we do not need to go back that far. The Lord's people are still with us today. Are we standing by them?

The truth is no more popular today than it was in Paul's time. The laws of the land may be such as to prevent the imprisonment of those who publish the message, yet the worldly-minded still look with disgust upon the sacrifices of the saints. The zeal and self-sacrificing devotion of the Lord's people is still a stench in the nostrils of those who walk in darkness. Are we taking our place with those who are thus laying down their lives? What a glorious privilege we all have to stand by one another!

Probably not many of us will finish our earthly course in a prison, as Paul did, yet the way is still open for sacrifice. There is still opportunity for offering up the sacrifice of praise to God, even the fruit of our lips, by making known the beauties of his divine plan of the ages. We know the world will not appreciate this, but the true brethren of Christ will; and, more important, God will appreciate it.

Paul was convinced of this in his own case. He had spent years in faithful sacrifice and devotion, and now he was ready to complete his offering. And we can well imagine Paul sitting there in chains waiting for the final hour to come—waiting, but "rejoicing in hope," assured that a "crown" had been laid up for him. We can see him there and can recognize the scorn of his enemies—his unyielding devotion a stench in their nostrils.

Meanwhile, we note the attitude of his fellow sacrificers. Timothy was one of these. Onesiphorus and his household were others. These saw in the beloved apostle a true example of what it meant to be a follower of the Master. They saw the burning "fat," the zeal which had taken him to prison and

was now rapidly leading to the consummation of his sacrifice in actual death. These were standing by, ready to do all they could to help and encourage.

And as these looked on, the Lord also was watching Paul. The sweet perfume of the burning incense of his sacrifice had penetrated into the antitypical "most holy," even to heaven itself; and, through the promises, Paul could hear the reassuring words, "Well done!" That "faithful saying" that those who suffer and die with Jesus shall live and reign with him was now a Gibraltar of strength to the apostle, for he knew that he had passed the tests.

Years before, Paul wrote to the church at Rome, saying: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written [Ps. 44:22], For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8:35,36) When Paul wrote these words to the church at Rome, he was persuaded that none of the things mentioned could turn him aside from the course of sacrifice.

And now he was in Rome—not visiting the ecclesia, but in prison. Distress, tribulation, persecution, and certain death were all heaped upon him. He had been selected for slaughter and was glad. Rejoicingly he wrote, "I am now ready to be offered"—ready to pour out my blood to complete the sacrifice which was started on the Damascus road.

The same promises of God which sustained Paul in this hour of his great need apply to us; and if, like him, we are faithful in the doing of God's will, joyfully laying down our lives in giving praise to God, we too can say—and say it with certainty—that a crown of righteousness is laid up for us; for, as Paul declared, there is such a crown for all who love his appearing.



Casting Our Cares upon the Lord

**“Casting all your care upon Him; for He careth for you.”
—1 Peter 5:7**

THIS is a well-known text and is often found as a motto in Christian homes, as a reminder of God's constant care. The Apostle Peter was used by the Lord to give us these words of encouragement because of his experiences. We are exhorted by him to rid ourselves of cares and, instead, to place them upon our Lord. Peter, at one time, wanted matters his own way and was very willful in carrying out his ideas. In doing so, he burdened himself unnecessarily with many kinds of cares.

The Apostle Peter has been viewed as an impetuous and impulsive man. Yet, when Peter had a conviction he pursued it relentlessly and worried considerably about making it a reality. This was true about his belief that Jesus was the Messiah.

When Jesus asked his disciples, “Whom do men say I . . . am? . . . But whom say ye that I am?” it was Peter who was so quick to respond, “Thou art the Christ, the Son of the living God.” (Matt. 16:13-23) Because of his answer, Jesus told Peter that he was blessed—that flesh and blood had not revealed this to him but that the Father in heaven had.

But Peter was also an anxious man. He could not understand why Jesus spoke of suffering. Above all, he could not understand why Jesus had to go to Jerusalem to die, for the Holy Spirit had not yet come upon the disciples. These statements by Jesus worried Peter; and in turning these

thoughts over in his mind he finally gave vent to his concern and said, "Be it far from thee, Lord: this shall not be unto thee." (Matt. 16:22) Peter became even more perplexed when Jesus rebuked him with the words: "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." —Matt. 16:23

It might also appear that Peter lacked courage, because he denied Jesus three times. Yet, while the other disciples fled, Peter trailed the mob and the soldiers who had arrested Jesus. Why? It has been suggested that Peter had not given up hope of seeing Jesus acclaimed as the Messiah and that he sought an opportunity to turn matters in that direction. There is also no doubt that Peter was eager to fight for our Lord. It is assumed that it was Peter who said to Jesus, "Behold, here are two swords," as recorded in Luke 22:36-38. The occasion was when Jesus asked his disciples that a sword be purchased. When they came with two swords, Jesus replied, "It is enough." His purpose in having them take the swords was to show that when taken captive he would not offer resistance, even though he had the means. Peter evidently had a sword and sought to use it in defense of his Master. He swung it and cut off the ear of a servant of the high priest. "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear." (John 18:10) Peter wanted to fight for the kingdom and was perplexed by our Lord's willing submission to the authorities.

At the time of the last supper, when Jesus established the memorial of his death, he said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." (Luke 22:31) Satan's attacks are subtle and are directed at the mind. His strategy in this instance was to confuse Peter's mind with anxious thought and to convince him that his actions were right. Satan befuddled him with other opinions and more anxiety. By doing so he was almost able to sift Peter as wheat. But Peter, by the grace of God,

outwitted Satan by casting all his anxiety upon the Lord, realizing that God's providences in his life would prevail. God's providences included Peter, as well as all Israel and all mankind.

Jesus had prayed that Peter's faith would not fail, and it did not. Peter had resisted the Devil by being steadfast in the faith. Hence, later he was able to strengthen his brethren by writing: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:6-9) The Diaglott translation indicates previous action on our part. It says, "**Having** cast all your anxiety upon him," suggesting that we perform this as soon as we enter the narrow way; and this we must do.

Peter was thorough. He not only cast upon the Lord all his anxieties relating to the establishment of the messianic kingdom but he also cast upon our Lord all his fears and anxious thoughts as to what was to befall him personally. Now he was ready for the humbling process and suffering for Christ. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."— I Pet. 5:4,5

This "care" that Peter tells us to cast upon the Lord is a translation of the Greek word **merimna**, meaning "over-anxious care or thought." In the Sermon on the Mount this word is translated "thought." "Therefore I say unto you, Take no thought for your life, what ye shall eat; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25) The Diaglott

version reads, "Therefore, I charge you, Be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not the life of more value than food, and the body than raiment?"

In this marvelous sermon, Jesus directed his listeners (and us, as readers) to God's creation and nature, such as the birds and flowers, seeking to teach us reliance upon God. What simple, direct lessons are found in God's natural realm! "Observe the birds of heaven; they sow not, nor reap, nor gather into storehouses; but your Heavenly Father feeds them. Are not you of greater value than they? Besides, which of you, by being anxious, can prolong his life one moment? And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They neither labor nor spin; yet I tell you, That not even Solomon in all his splendor, was arrayed like one of these. If, then, God so decorate the herb of the field, (which flourishes today, and tomorrow will be cast into a furnace,) how much more you, O you distrustful! Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? for all the nations require these things; and your Heavenly Father knows that you have need of all these things. But seek you first his righteousness and kingdom; and all these things shall be superadded to you. Be not anxious, then, about the morrow; for the morrow will claim anxiety for itself. Sufficient for each day is its own trouble."—Matt. 6:26-34, Diaglott

Furthermore, Jesus asks us, "Which of you, by being anxious, can prolong his life one moment?" Worry in any form causes impairment (physical and spiritual) and makes us easier targets for Satan's attacks.

In the Parable of the Sower, the seed that fell among thorns was almost choked out of existence by the cares (anxieties—**merimna**) of this world as well as the riches and pleasures of this life. (Matt. 13:22) On another occasion Jesus, in warning his disciples about the day of the Lord, again referred to the anxieties of life: "But take heed to yourselves, lest your

hearts be oppressed by gluttony, and drunkenness, and anxieties of life, and that day should come unexpectedly upon you.”—Luke 21:34, Diaglott

The Luke account tells of a visit Jesus made to the home of Lazarus, Martha, and Mary. Martha was overly busy in her task of entertaining our Lord, while Mary sat listening at the feet of Jesus. Finally Martha could contain herself no longer and said, “‘Master, dost thou not care that my sister has left me to serve alone? Tell her then to assist me.’ And the Lord answering, said to her, ‘Martha, Martha, thou art anxious, and troublest thyself about many things; but of few things, or of one, is there need; and Mary has chosen the good part, which shall not be taken away from her.’”—Luke 10:38-42, Diaglott

The usual lesson associated with this incident is that we should prefer obtaining spiritual food and should seek it over and above other duties. This is true. But if we should carry this thought to an extreme, who would do the serving? The real lesson is not in the choice that Martha had made (to serve), but rather, concerning the agitated state of mind she developed. The gentle chiding of Jesus called attention to the “good part” and that she should not be overanxious about the necessary duties of life.

Throughout the King James version of the Bible this Greek word **merimna** has been translated in various ways, hiding the true meaning. It has been translated “care,” “careful,” “thought,” and “to take thought.” The Diaglott translation, on the other hand, is far more consistent and usually translates this word “anxiety” and “overanxiety.” In the Sermon on the Mount, Jesus associated anxiety with that of serving mammon, or riches and wealth of this world personified. “Ye cannot serve God and mammon.” (Matt. 6:24) Men serve mammon because of self-concern, selfishness, or fear. In this sermon Jesus was introducing the people to a new Master, One they could rely upon and trust—his Father in heaven. This new Master would take care of them. They were not to devote their lives to selfish gain.

Rather, they were told to “seek . . . first his righteousness and kingdom; and all these things shall be superadded to you.”—Matt. 6:33, Diaglott

This was not an easy lesson for the disciples of Jesus' day to learn. Nor is it for us. Mammon has always been an untrustworthy master. As long as there is a profit for a business concern to which one is giving his service, he has a job. As soon as profits cease, he is not needed, and his job is lost. When we analyze the type of philosophies the world lives by, which include the survival of the fittest, it is little wonder that people of the world can worry themselves to death. There are many fears attached to these philosophies, such as concern that the fit cannot always remain fit. Jesus tried to convey to his disciples the idea that we should have confidence and trust in God. We are not to be like the seed that fell among thorns (in the Parable of the Sower), failing to seek first his righteousness but permitting the cares (anxieties) of this life to stunt growth and not yield fruits.

Satan has succeeded in making the people of the world very fearful. There are many kinds of fears; possibly foremost is fear because of want or distress. We, as God's people, have learned how to overcome this fear, even as Paul wrote to Timothy, “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” (II Tim. 1:7) By placing our trust in God, it is possible for us to overcome the fears of want and distress.

Is there any way in which anxiety can be considered permissible? Certainly anxiety about material things for self is wrong. We are striving to be unselfish, not more selfish. Even the anxious care of the mother for her children, noble as it is, is not purely unselfish. They are her flesh and blood. Truly unselfish anxiety might be anxiety for the things of the Lord or about our relationship to the Lord. Yet, even in this the Lord does not want us to be overanxious.

We must not go to the extreme of thinking that God wants us to be careless. This thought might be derived from

Philippians 4:6 as translated in the King James version of the Scriptures: "Be careful for nothing." As translated, this scripture implies being careless or giving no thought. Other scriptures, however, make it clear that we are not to be careless. For example, the Apostle Paul says, "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11) Solomon said, "He also that is slothful in his work is brother to him that is a great waster." (Prov. 18:9) Satan is the greatest waster of all—wasting the lives and resources of men, and the resources of the earth, for self-gain.

We are also told by the Apostle Paul, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8) Is it possible for a Christian to work in "providing things honest in the sight of all men" and in doing so not to be serving mammon? The answer is yes. Serving mammon is the **love** of money. The Christian, in earning his daily bread, is doing so to the praise, honor, and glory of God and not for the love of money. He is a steward of the Lord's goods and must not be careless. In fact, he must be the most careful of persons, because there are many snares and pitfalls which are set by his three opponents: the flesh, the world, and the Devil.

If we cannot avoid anxiety, let us try to be anxious about the right things. Some of us are habitual worriers, and no amount of logic can deter such from becoming anxious. How can we direct such anxiety into the correct channels? The Apostle Paul tells us how this can be done. In II Corinthians 11:23-27 he enumerates all his sufferings for Christ and adds to these in the 28th verse: "Besides these outward troubles, the anxious care for all the congregations, which is crowding me every day." (Diaglott) Here we have **merimna** used in a favorable way. Having anxiety for the people of God is proper. The Apostle Paul says that such anxiety (toward one another) would prevent divisions in the body of Christ. "So that there may be no division in the body, but that the

members may be concerned equally for each other.” (I Cor. 12:25, Diaglott) Furthermore, proper concern for each other in the body of Christ would lead to the strengthening of the bonds of love. “And whether one member suffer, all the members sympathize; or, whether one member is glorified, all the members rejoice with it.” (I Cor. 12:26, Diaglott) Hence, if we must have anxiety, let it be for the people of God.

But what about Peter’s admonition to cast **all** our **cares** upon the Lord? The Apostle Paul agrees thoroughly and tells us in Philippians 4:6, “Be not anxious about anything; but in everything let your petitions be made known to God, by prayer and supplication with thanksgiving.” (Diaglott) This is the best advice. Anxiety, of any kind, is to be avoided, even by consecrated Christians. The burden is too much to bear, and all of us are weak. Hence Peter advises us to cast our cares upon the Lord early in our Christian lives, because God is able to bear these cares for us.

In the context of Philippians, fourth chapter, we also read, “Be joyful in the Lord at all times; I say again, be joyful!” (vs. 4, Diaglott) These words of admonition are a proper setting for the thoughts expressed by the apostle in this chapter. If the Lord’s people, having the advance knowledge of the joyful times ahead for all people, should be sad in these troublous days, who then can be joyful? There are times when they too must mourn, but at other times they should bring good cheer to all they meet.

Notice, too, that the Lord, through the Apostle Paul, does not admonish us not to “be anxious about anything” without giving us advice as to how to make this a reality. In the remaining words of that text he supplies us with the practical approach to its accomplishment. “But in everything let your petitions be made known to God, by prayer and supplication with thanksgiving.” (Phil. 4:6, Diaglott) We should underscore **everything**. Whatever the problem causing our anxiety—whether a brother or an entire congregation,

whether a family member, or personal failings, whether a matter at home or at our place of employment, whether big or small—we are foolish to bear these burdens alone. If we have not learned already, we must learn how to unburden our hearts in prayer to the Lord. This is an absolute necessity, or else we can break under the strain of a heavy but unnecessary burden by trying to carry it alone. When anyone tries to carry a burden alone, either of two possibilities exists. One is that he is ignorant of the knowledge that God cares and is willing to relieve the burden. The other is that he lacks confidence in the Lord's ability to carry the load. Both situations can be caused by a lack of faith.

A well-known hymn, "What a Friend We Have in Jesus," beautifully expresses these sentiments:

"O, what peace we often forfeit,
O, what needless pain we bear,
All because we do not carry
Everything to Him in prayer.

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer.

"Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our refuge!
Take it to the Lord in prayer."

Many times these texts of consolation fail to console the Christian because fulfillment does not occur in the precise manner or time expected. It is necessary to watch and pray, and as we unburden our hearts before the Lord we will find in time that these texts are fulfilled. "And we know that all things work together for good to those who love God,—to those being invited according to a purpose."—Rom. 8:28, Diaglott

There are questions involving our lives, and there are events in the world which could cause us much anxiety. How far will we have to go into the time of trouble? Will inflation wipe out our savings? Will we see atomic bomb warfare? Will terrorists strike at us? These are just a few samples. We know that fearful and foreboding times lie ahead. The day of the Lord's wrath is upon the world. Are we fearful? Anxious? We are not to become panic-stricken. In these evil days in which we live, we may not be able to avoid disconcerting cares and worries, but we should know how to relieve the burden. Take it to the Lord in prayer. May the words of Peter lie in our hearts as we face the days ahead! "Having cast all your anxiety on Him, because He cares for you."—1 Pet. 5:7, Diaglott

Brother Charles Chupa Goes Home

OUR brother passed beyond the veil on July 5th. He was born in Export, Pennsylvania, August 16, 1913. In the middle 1930's he moved to Detroit to live with his sister, working and finishing his education. While there, he met his bride-to-be, Irene Tartowski.

From Irene's father he learned the truth. He and Irene married in 1937, and Brother Chupa consecrated his life to the Lord in 1941. He was an elder in the Detroit class for 35 years. He was also a trustee of the Dawn.

We shall miss his warm, friendly disposition, his Christian counsel, and his example of devotion and sacrifice. We especially remember in prayer his dear wife, Irene, and his family, daughter Elaine and her husband Bruce Kimbell. And he will also be remembered and missed by his brethren at the Dawn. We share his yearning for the soon establishment of the kingdom and an end to earth's weary night of suffering.

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, NJ 07073. A visit will be arranged when possible.

S. ALLEN		G. PASSIOS	
Berwick, PA	August 12	New Tripoli, PA	August 12
P. HATGIS		L. POST	
Greece	August	Philadelphia, PA	August 19
A. KRUMPOLT		R. E. ROBINSON	
Sayville, NY	August 5	Yeovil Convention	August 18-21
K. NAIL		Latchford (Warrington)	23
Yeovil Convention	August 18-21	Dewsbury	24
Latchford (Warrington)	23	Glasgow	26
Dewsbury	24	Bridlington & Scarborough	27
Glasgow	26	Hitchin	28
Bridlington & Scarborough	27	Aldersbrook	29
Hitchin	28	F. WASSMANN	
Aldersbrook	29	Allentown, PA	August 19

Obituaries

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

Brother Tanase Bodia, Phoenix, AZ—May 3. Age, 93

Brother Peter Karas, Groton/New London, CT, Ecclesia—June 15.
Age, 80.

Sister Luciana Kobiela, Chicago, IL (Polish Ecclesia)—June 17.
Age, 84

Sister Anna Sampson, formerly Pittsburgh, PA, Ecclesia—June 17.
Age, 52

Sister Betty Bogart, Grand Rapids, MI—June 26.

Brother E. W. Beer, Philadelphia, PA—June 30. Age, 90

Brother Charles M. Chupa, Detroit, MI, Ecclesia—July 5. Age, 65

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

Conventions

ALBION, MI, July 28—August 2—General Convention, Albion College

CINCINNATI, OH, Aug. 19—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL Aug. 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

SAN DIEGO, CA, Sept. 1-3—Revelle College, University of California, N. Torrey Pines Rd., San Diego. Mrs. David Rice, 9159 Via de Amor, Santee, CA 92071

JACKSON, MI, Sept. 1-3—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203. Phone: (517) 782-7252.

SEATTLE, WA, Sept. 1-3—Norway Center, 300 Third Ave., W. Mrs. David Bruce, 1006 - 103 Ave., S.E., Bellevue, WA 98004. Phone: (206) 454-9018.

NEW YORK, NY, Sept. 2—Church Center for the United Nations, First Ave. at 44 St., New York City. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605. Phone: (914) 948-5428.

AGRIGENTO, ITALY, Sept. 8, 9—For information write: L'Ufficio Aurora, Fratelli Cairoli N. 11, 92100 Agrigento, Italia.

ATHENS, GREECE, Sept. 9—Hotel Plaka. For information write: He Haravgi, Odos K. Eslin. 4 Ampelokipoi T. T. 602, Athens, Greece.

GROTON/NEW LONDON, CT, Sept. 16—Mohegan Community College, Mahan Dr., Norwich. Mrs. Lori Duhaime, 14 W. Town St., Norwich, CT 06360

PITTSBURGH, PA, Sept. 22, 23—Mr. John Baracos, 736 Dunster, Pittsburgh, PA 15226

SANDPOINT, ID, Sept. 28-30—Sandpoint Community Hall. Mrs. Carlene Davis, Rt. 1, Box 465, Sandpoint, ID 83864

GRAND RAPIDS, MI, Sept. 29, 30—Walker Junior High School, 4252 3-Mile Rd., N.W. Mrs. Bernard Fuerst, 804 Conger, N.E., Grand Rapids, MI 49505. Phone: (616) 361-8150.

BUFFALO, NY, Sept. 29, 30—Unity Temple Masonic Lodge, 1940 Niagara St. Mr. Bruce Clark, 37 S. Grove St., East Aurora, NY 14052

COLORADO SPRINGS, CO, Oct. 5-7—Rocky Mountain Area Annual Convention. Glen Eyrie, Garden of the Gods Road, Colorado Springs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120. Phone: (303) 795-3128.

SAN LUIS OBISPO, CA, Oct. 13, 14—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave., San Luis Obispo, CA 93401. Phone: (805) 543-3426.

MILWAUKEE, WI, Oct. 13, 14—Aurora Hall, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Milwaukee, WI 53221

RICHMOND, VA, Oct. 26-28—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225