

The DAWN

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HIGHLIGHTS OF DAWN

WHY GOD PERMITS EVIL

Last month a newspaper article entitled, "Where Was God in Oklahoma City?" was quoted. It was written because of the tragic bombing of the Federal Office Building in that city. In posing the question, "Why does God permit evil?" the writer of the article probed three major religions for answers. None of the scholarly spokesmen for these religions gave definitive answers. We quote what they said, and then follow with the concluding portion of what is contained in the Dawn publication, "Why God Permits Evil," which does provide the answer.

The following answer was given by a scholar of Judaism:

"There are several contradictory answers—none entirely satisfactory. One is that God has given human beings free will with which we can rebel against or obey God's norms.

"The responses of Job's comforters, which Job rejects, are, first, that he is being punished for something he has done; and, second, that God tests the righteous because he knows they can bear up.

"Another view is that suffering is a form of atonement, a balancing of good and bad deeds, the paying of dues for what we have done or not done.

"There is also the position that God's ways are not our ways, and we do not and cannot know, and must trust God. That's what God says when he speaks to Job out of the whirlwind—that

God designed that our first parents should generate an entire race. God knew that in order for Adam's children to really know him, and have a true appreciation of his standards of right and wrong, they also needed to learn by experience the terrible results of disobedience. He therefore allowed all of Adam's offspring to be carried into death with him. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men." ~Rom. 5:12

DEATH PLAGUES ALL

For more than six thousand years, humanity has been exposed to evil, and by experience has been learning the awful results of disobedience. The seeds of death are manifest in everyone, by myriads of infirmities and diseases of mind and body. Neither the young nor the old have escaped. Upheavals of nature in an unfinished earth, accidents, and men's own cruelties to one another in war and in crime all contribute to the process.

Throughout the ages, God has not interfered with the great enemy, Death. Paul informs us concerning the people as a whole that "God gave them over to a mind void of judgment." (Rom. 1:28, *Margin*) He has not restrained humanity from taking its own course, although selfish and sinful.

But God's great design does not end with the human race prostrate in death, for through Jesus, the Redeemer, he has made a provision for all to be awakened from death and restored to life. Paul wrote, "By man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) This provision of life through Christ is based on Jesus' own death and resurrection. He said, "My flesh . . . I will give for the life of the world." (John 6:51) The word used in the Greek text means 'a corresponding price of release'. Jesus was a perfect man, just as Adam was a perfect man before he sinned. Thus, in death, Jesus became a corresponding price

for the forfeited life of Adam. And as all mankind lost life through Adam, so all mankind is redeemed from death through Christ.

JUST AND UNJUST

This means that in God's due time all will be awakened from the sleep of death. There is to be "a resurrection of the dead, both of the just and unjust." (Acts 24:15) Yes, throughout the ages, while sin and selfishness have predominated, there have been noble men and women who, for their faith and obedience, are spoken of by Paul as 'just'. But these have been allowed to suffer, just as Job did—not to punish them, but to test and prepare them for exalted positions which the Creator has designed for them.

There have also been millions of noble, unselfish people who have had no faith in God. One reason for their unbelief has been their observation that the innocent suffer as well as the guilty. They could not understand why an infant is allowed to die. They could not reconcile the idea of a loving, powerful God with the fact that so many have suffered sickness, blindness, insanity, or other cruel maladies. But had these unbelievers known the full plan of God, they would have understood these situations.

Moreover, God has been flagrantly misrepresented throughout the ages. Many professed believers in Christianity who bemoan the suffering they see around them, try to believe that all who die in unbelief will be tortured eternally in a burning hell of fire and brimstone. This blasphemous teaching has helped to create many unbelievers, for a properly reasoning mind cannot believe that a God of love would torture his creatures. Such cruelty is even contrary to the laws of civilized men.

THE FIRST AND SECOND LESSONS

Few in all the ages have as yet profited by their experience with evil. But we have seen, according to the Bible, that those who sleep in death will be awakened and given

an opportunity then to profit from the experiences of the present life. Then they will enter another term, as it were, in their school of experience.

In Job's case, when the experience was over, he could say, "I have heard of thee [God] by the hearing of the ear, but now mine eye seeth thee." (Job 42:5) So it will be with the world of mankind. When the experience of suffering and death is over, and they are awakened from death, their faulty understanding of God will be corrected. Then they will learn of the gracious, loving provision the Creator made for them through Christ to ransom them from death, and restore them to life.

JOY IN THE MORNING

The psalmist wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) This 'nighttime' of sin, sorrow, and death began with the disobedience of our first parents. And it has indeed been a night of weeping. The sorrow that has borne down upon the human race has been bitter, and many in their distress have wondered whether God has any pity.

But there is to be a morning of joy for the human race! That morning of joy will be ushered in when "the Sun of Righteousness," who will have "healing in his wings" appears. The new day of blessing will be brought about through the establishment of Christ's Kingdom, which is a government of righteousness foretold by God's holy prophets.---Acts 3:19-21

Associated with Jesus as rulers in his kingdom will be his faithful followers---those who have suffered and died with him. Jesus died, the Just for the unjust, and his followers voluntarily suffer and die unjustly with him, and will be exalted to the highest of all spirit realms of life. Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) The Scriptures also declare that these will

reign with Christ a thousand years, being brought forth from death in "the first resurrection." ~Rev. 20:6

Christ and his followers, a 'little flock', will be the invisible, spirit rulers of the world during the thousand years of his kingdom. (Luke 12:32) They will be represented here on earth by another group of God's faithful servants, each of whom proved loyal to God under adversity during the ages preceding the coming of Jesus. These will be made "princes in all the earth." (Ps. 45:16) This group will consist of the ancient and worthy servants of God of past ages, beginning with righteous Abel. It will include such outstanding figures as Abraham, Moses, David, Elijah, Daniel, and all God's holy prophets.

These 'princes in all the earth' will be awakened from death to human perfection, and for a thousand years will be the representatives of the divine Christ among men. What a wonderful governmental arrangement this will be! It will establish universal and lasting peace, which man in his selfishness has been unable to do. Christ, the divine head of this government, is "The Prince of Peace," and we are assured that "of the increase of his government and peace there shall be no end." ~Isa. 9:6,7

THE "HOUSE" OF THE LORD

In Micah 4:1-4, the kingdom of Christ is referred to as God's ruling house: "In the last days . . . the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall . . . say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the Word of the LORD from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation. neither shall they

learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

The ancient nation of Israel, to whom this prophecy was first addressed, was governed from a mountain: Mount Zion in Jerusalem. So the LORD uses this background in presenting this prophecy of Messiah's kingdom. The 'mountain' of the LORD is the kingdom of the LORD, represented by the symbolic Zion of this prophecy.

Notice that under the rulership of this kingdom the people learn the LORD's way. The entire period of Christ's kingdom will be one of learning, of education. In this prophecy one of the results of this education is that the people will learn war no more. Then the angels' message of peace on earth will be translated into reality. The Prince of Peace will then reign supreme. ~ Luke 2:13,14

UNDER VINE AND FIG TREE

Also, there will be economic security. This is symbolized in the prophecy by the assurance that every man will dwell under his own vine and fig tree. Much of the suffering in the world throughout the ages has been due to lack of food, clothing, and shelter. But this will be corrected in Christ's kingdom.

Nor will peace and security be the only blessings guaranteed to the people. Isaiah wrote, "In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

"And it shall be said in that day, Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." ~ Isa. 25:6-9

In addition to supplying a 'feast of fat things', 'the veil' now covering the faces of the people will be removed. This clearly refers to a symbolic curtain which hinders the people from seeing and knowing God. Another prophecy says that then "the eyes of the blind shall be opened." (Isa. 35:5) Those literally blind will have their sight restored, and those spiritually blind will acquire a true vision of God and his glorious character.

ALL EVIL TO BE DESTROYED

Of this same time we read, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD as the waters cover the sea." (Isa. 11:9; Isa. 65:25) There will be no more suffering and death as a result of Adam's transgression. Killing calamities will no longer be permitted. Peaceful and prosperous conditions will then exist, because 'the earth shall be full of the knowledge of the LORD as the waters cover the sea'.

The LORD "will swallow up death in victory"! (Isa. 25:8) What a blessed assurance this is! Paul wrote that Christ would reign until all enemies are put under his feet, and that "the last enemy that shall be destroyed is death." (I Cor. 15:26,27) The result of this is described in Revelation 21:4: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

FIRST EXPERIENCE WITH GOOD

During the reign of Christ, Adam and his children in general will receive their first real experience with 'good'. This will complete their education respecting the importance of the standards of right and wrong. Though perfect when created, Adam did not have sufficient knowledge to prevent his transgression. But, like Job, Adam and his race will 'see' God as a result of their experiences.

The God they will then see will be the one they have longed to know and to serve. They will recognize the value of their experience. They will realize that the few short years of hardship through which they passed were as nothing compared with the eternity of joy then stretching out before them under the canopy of divine love. No wonder they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation"!—Isa. 25:9

At the conclusion of the harrowing experiences which Job passed through, he was restored to health, and his family was also restored to him. This partially illustrates the great blessing which lies ahead for all mankind during the reign of Christ.

As we have seen, this loving provision for the human race includes those who have fallen asleep in death. This is the key to an understanding of why God permits evil, for it means that his viewpoint of human experience is not dependent upon man's present short span of life. God is viewing this as a lesson which in the resurrection can be compared with all the good which will then be showered upon the people.

A TIME OF LEARNING

This future period of blessing is also described in the Bible as one of judgment, or trial. Isaiah wrote that when the LORD's judgments are abroad in the earth, "the inhabitants of the world will learn righteousness." (Isa. 26:9) All the inequalities of the present will then be righted. Those who now willfully oppose God and his laws, and unjustly treat their fellows, will then receive appropriate discipline designed to correct their wrongdoing. All the circumstances relative to each individual will be considered, and the people blessed or punished accordingly.

Even those who have died in infancy will be awakened, will mature to adulthood, and have an opportunity to enjoy God's blessings. In a comforting promise to mothers who lose their children, the prophet wrote: "Thus saith the

LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy."---Jer. 31:15-17

Having had real experience with both good and evil, each individual will be able to choose intelligently between good---and live forever; or evil---and again be sentenced to death: a death from which there will be no resurrection. Christ will then be king, and judge supreme. Peter refers to him as a great 'prophet', and informs us that it shall come to pass "that every soul, which will not hear [obey] that prophet, shall be destroyed from among the people."---Acts 3:22,23

In the present nighttime of sin and death, all die---believers and unbelievers; the innocent and the guilty; the righteous and the unrighteous. During the reign of Christ, only those who willfully disobey the laws of God will be destroyed. All others will continue to live and mature toward perfection. If they continue faithful they will enter as perfect humans into the everlasting future ages of happiness and life, "with songs and everlasting joy upon their heads. ...And sorrow and sighing shall flee away."---Isa. 35:10 ■



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INTERNATIONAL BIBLE STUDIES

LESSON FOR SEPTEMBER 3

PROMISE OF NEW POWER

KEY VERSE: *"You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*—Acts 1:8, *New International Version*

SELECTED SCRIPTURE: Acts 1:1-14

FOLLOWING THE DEATH and resurrection of Jesus, he appeared to the apostles and others over a period of forty days. These appearances are recorded for us in the Gospels as convincing proofs that he was alive, even though during much of that time he was invisible to them. Once he told them, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) These instructions are confirmed in Acts 1:4,5.

When Jesus appeared to his disciples during this forty-day period, he spoke

about the kingdom. This was uppermost in their minds, as well. At his final meeting with them, it is logical that they should ask, "Lord, are you at this time going to restore the kingdom to Israel?" Our Lord's response was, "It is not for you to know the times or dates the Father has set by his own authority." (Acts 1:6,7, NIV) Jesus then spoke the words of our Key Verse, quoted above. In essence Jesus was telling them not to be concerned about the date when the kingdom would be restored, but to concentrate their efforts on the task before them, which was to witness for him. They

did not know yet that there were many more to be found who would comprise the body of Christ. This work of finding them had to precede the establishment of the kingdom.

It is noteworthy that the times and dates for the kingdom are under the complete control and authority of the Father. In the *King James Translation* of Acts 1:7 this specific Greek word, *exousia*, is translated "power," and might be considered to be the same word used by Jesus in the next verse where Jesus tells his disciples that they will receive power by way of the Holy Spirit. That Greek word translated power is "*dunamis*." The church was not to receive the same capability of knowing dates as possessed by the Father. Hence, when Jesus said in Matthew 24:36, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," we must accept his wisdom to have it so.

Jesus was then taken from the disciples, lifted up heavenward into a cloud,

and out of their sight. Two angels were standing by and spoke to them as they gazed into the heavens, saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Here important information was given on the manner of our Lord's return. There would be no fanfare—the world did not see him go, neither would they see him return. Only his disciples would know.

This event took place on the Mount of Olives. The disciples then returned to Jerusalem. The work they would be doing was to witness for Jesus, telling the wonderful kingdom message to find and assist those whom God would call. Assembled in the upper room in Jerusalem were the eleven apostles and the faithful women, including Mary, the mother of Jesus. These were the first members of the 'body' of Christ, and the recipients of exclusive favor given to Israel. Soon the call would go to the Gentiles. ■

LESSON FOR SEPTEMBER 10

RECEIVING NEW POWER

KEY VERSE: "Peter replied, 'Repent and be baptized every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit'."—Acts 2:38, *New International Version*

SELECTED SCRIPTURE: Acts 2:1-4,14,29-33,37-39,44-45

BEFORE JESUS LEFT his disciples on the fortieth day of his resurrection he had instructed them to wait in Jerusalem for a gift from God. (Acts 1:4) They waited obediently, and when the fiftieth day—Pentecost—came, the ransom merit of Christ was made available to them. Jesus presented the merit of his sacrifice on their behalf before God (Heb. 9:24), and divine justice had accepted it. It was fitting that such an important event should be well marked. And it was—by three distinct signs. First, the sound of a mighty rushing wind was heard. God's great invisible power of the Holy Spirit was now made

available as a gift to the disciples.—Acts 2:1,2

The second sign was that of tongues of fire, which came to rest over the heads of the apostles. (vs. 3) This indicated that the apostles were to be God's chosen mouthpieces in the witnessing work that was about to start.

The third sign was that the apostles began to speak the languages of the home countries of many who had come to Jerusalem to observe the Passover. (vss. 4-12) "Devout men [Jews], out of every nation under heaven" were "dwelling at Jerusalem." Every nation in the civilized world had a representative in Jerusalem.

These did not hear gibberish, or incomprehensible sounds. Rather, they heard in the language of their own countries, "the wonderful works of God." (vs. 11) This third sign indicated that the language barrier between disciples had been removed by God. Now they could all learn to speak God's language of righteousness.

Nations represented on that day are listed in Acts 2:9-11. Some, because they could not understand languages other than their own, accused the apostles of being "full of new wine." (vs. 13) This led Peter to speak for the other apostles by delivering a powerful discourse, in which he explained the prophecies of Joel 2:28,29; Psalm 16; and Psalm 110:1.

Peter's discourse was so compelling that those who heard him were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37) Peter replied, in the words of our Key Verse. The LORD called three thousand on that day. These were im-

mersed into the body of Christ, and were added to the one hundred and twenty disciples who faithfully had waited for this event to occur.

The Holy Spirit was received by these brethren so that they all could understand the meaning of the Old Testament Scriptures. Since many of them had come from distant lands to worship at Jerusalem, they were reluctant to leave inasmuch as the apostles were teaching new insights into God's plan. So "they continued stedfastly in the apostles' doctrines and fellowship, and in breaking of bread, and in prayers."—vs. 42

Life was not easy for the new brethren; there was great persecution by the Jews. But they survived by pooling their resources. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (vss. 44,45) And "the LORD added to the church daily such as should be saved."—vs. 47 ■

LESSON FOR SEPTEMBER 17

CHRIST'S POWER TO SAVE

KEY VERSE: *"Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."—Acts 3:6*

SELECTED SCRIPTURE: Acts 3:1 to 4:31

THE BIBLE IS rich with stories of God's power touching ordinary people in the course of their everyday lives. This Scriptural account of a lame man's encounter with Peter and John is a good example of how lives can be changed forever by an association with the power of the Heavenly Father. Lame from birth (Acts 3:2), and now past the age of forty (Acts 4:22), his daily routine included begging for alms at the Temple entrance from those coming to worship.

When two men stopped and took notice of him one day, he expected they were about to offer some monetary help. What he received was of much greater value! Peter told him, "In the

name of Jesus Christ of Nazareth rise up and walk." Imagine his joy when Peter took his hand and helped him to his feet! Able to walk for the first time in his life, he leaped for joy while entering the Temple with the others, all the while praising God.

Imagine yourself in that man's situation. Every day people would carry you to the Beautiful Gate near the Temple to beg. Every day you would see the same people pass by. They all know you. You are dependent upon their generosity. Most, however, simply turn away, forgetting that you are a human with feelings and a deep desire to be loved and accepted.

Two men respond to your plight—not with money, but with an outstretched hand and an invitation to walk in the name of Jesus Christ. The next thing you know, you are on your feet and can feel tremendous power surging through your feet and ankles. You respond by praising God, and the crowd recognizes that you are a new person as a result of your encounter with the power of Christ.

Peter and John, like the men outside the Temple, too, were going about their daily business. As they approached the Gate of the Temple, called Beautiful, they were stopped by a beggar. They could have ignored him, but instead, offered to heal the man in Jesus' name.

Perhaps they considered the consequences such a miraculous healing would cause with the Temple officials, just as had happened with Jesus. But they chose to act anyway, obviously with the leading of the Holy Spirit. The result was an

astonishing witness opportunity for both the apostles and the lame man, and the conversion of some five thousand persons.—Acts 3:12-26; 8:11; 4:4

This simple story of God dealing with ordinary people teaches many important lessons. Like the lame man, we often recognize in our lives the need for Christ. Daily we are presented with physical, emotional, and spiritual challenges which make us feel alone and trapped. We can only receive what others are willing to give, even though some may ignore us. It is not until we recognize our need of Christ that we can finally receive true relief.

Like the apostles, we often have opportunities to exercise the power of Christ daily. Do we share this witness of faith with others? Do we let our light shine as directed by our Lord? (Matt. 5:14-16) Preaching the Gospel message is a powerful privilege that might produce a living miracle when least expected. ■

LESSON FOR SEPTEMBER 24

BOLDNESS TO OBEY

KEY VERSE: *“Peter and the other apostles answered and said, We ought to obey God rather than men.”—Acts 5:29*

SELECTED SCRIPTURE: Acts 5:17-32

BEFORE HIS ASCENSION, Jesus told the apostles that they would “be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8) And he had told them before his death that they would drink of the cup that he was to drink (Matt. 20:23), foretelling the persecutions they were to suffer for his name’s sake. The test would be in their boldness to obey.

The first test came as a result of the healing of a lame man. (Acts 3:1-8) Summoned before the Sanhedrin, Peter and John were commanded “not to speak at all nor teach in the name of Jesus.” (Acts 4:18) The apostles’ response was to continue to “speak the

things which we have seen and heard.” (vs. 20) Because the man who had been healed was an undeniable witness, the rulers threatened the apostles and let them go without further punishment. But the apostles were true to their mission and continued to preach the Gospel, even with this threat hanging over them.

As the apostles continued performing ‘signs and wonders’ and healing in the name of Jesus, they were arrested and thrown into prison. The rulers were becoming more threatening and serious about silencing these men. But that night, while wondering what lay ahead for them, an angel appeared to Peter and John, opened the prison doors,

and instructed them to "Go, stand and speak in the Temple to the people all the words of this life." (Acts 5:17-20) The threats and imprisonment still reminding them of their dangerous situation, they did not hesitate, but went immediately to the Temple according to the delivered instructions and continued preaching the Gospel message.

When the High Priest and the Sadducees heard what had happened, they were furious, and had the apostles again brought before them, and demanded to know why these men continued to preach in the name of Jesus. But the apostles were not moved from their convictions, and Peter answered, in the words of our Key Verse, "We ought to obey God rather than men." Their obedience to God would not be denied.

When the council heard this, they were ready to have the apostles killed. (Acts 5:33) But they were spared when Gamaliel, a Pharisee, pointed out that similar threats had died out with their leaders, and this

'Jesus movement' would be no different. He concluded his defense of the apostles by saying, "If it [preaching in the name of Jesus] be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (vss. 34-39) This reasoning persuaded the council to once again release the apostles, but not before beating them, and again commanding them not to speak in the name of Jesus. ~vs. 40

What obedience the apostles had demonstrated! And their response to this difficult experience is an encouragement to every true Christian. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:41,42) They would obey God regardless of the consequences!

The apostles set a standard of Christian discipleship for us. We are "to obey [which] is better than sacrifice."—1 Sam. 15:22 ■

THE HIDDEN LIFE

*"You died, and your life has been hidden
with the Anointed One by God."*

—Colossians 3:3,

Wilson's Emphatic Diaglott

IN THE APOSTLE'S letter to the saints and faithful brethren in Christ at Colosse, he approaches the subject of holiness in quite an open and somewhat personal manner, but helpful to all desiring to complete their consecration to the LORD in faithfulness and in triumph. In the first verse of this chapter Paul reasons, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." That is, lift your thoughts and affections to things above, things which are heavenly, and seek to dwell in thought and affection where Christ is, at the right hand of God.

Similar language is used by Paul in writing to the Ephesian brethren. God "raised us up together, and seated us together in the heavenlies." (Eph 2:6, W.E.D.) In these remarks we are exhorted to appropriate to ourselves the heavenly citizenship, and by so doing enliven our heavenly or spiritual aspirations, and to set our affections on things above, not on things of the earth.

Our affections are important to us. They are a disposition of the mind which is directed to certain objects, or to persons. They are also emotions of the heart, and therefore a state of feeling, of friendship toward another, of goodwill, warm attachment, love, and sympathy, as the apostle again suggests: "Be kindly affectioned one to another."—Rom. 12:10

So we set our "affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:2,3) These two statements certainly appear contradictory, but are not when properly understood. We are 'dead' as human beings in the sense that we have devoted our humanity to sacrifice, and it is as Spirit begotten New Creatures that we are hidden with Christ in God. By faith we reckonedly died with Christ at consecration. There we covenanted sacrificially to change our viewpoint of life from self to God, and henceforth to seek to do his will in all our ways.—Rom. 12:2; 6:11

Our viewpoint of life is now eternal, but with a changed purpose in life. This change makes us a new and different individual in character or personality. The change, of course, is toward righteousness, truth, peace, and love for God and for Christ Jesus our Lord, and for all who are of a like purpose of life. They that are Christ's have crucified the flesh with its affections and its corrupted desires.—Gal. 5:24

What, then, is our responsibility as New Creatures in Christ? First, it is to mortify, put to death, our earthly inclinations, or our "old man," as Paul states it. (Rom. 6:6) Second, we are to nurture, cultivate, and bring to maturity the "new man, which after God is created in righteousness and true holiness."—Eph. 4:24

For the 'new man' only is there hope for a future life, and that hope depends upon 'growing up' into Christ in all things. There can be no future life for the 'old man'. The Scriptures declare, "They that are Christ's have crucified the flesh." (Gal. 5:24) The life which we now live as New

Creatures in Christ, we live by faith. This new life is in God's keeping, and only by our own unfaithfulness is there danger of its destruction.

"Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." We need to 'work' with God that we might know definitely what it is, with God's help, that we have to accomplish. (Phil. 2:12,13) In this chapter the apostle gives us clear instructions and helpful advice for this work.

We are at war with our 'old man'. Paul wrote, "Mortify therefore your members which are upon the earth." (Col. 3:5) "Put off the old man with his deeds." (Col. 3:9) The great favors which God has already bestowed upon us do not in any way relieve us of these matters—rather the reverse—and we should be careful not to allow them to lull us to sleep in vain imaginings. Paul warned: "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

So let us redouble our efforts to cleanse ourselves from all filthiness of the flesh. (II Cor. 7:1) In so doing we will demonstrate our true heart intention, and be helped in building up character. This is our personal responsibility. Let us seek to do as the Apostle Paul advises: that is, to 'put on the new man'. Let us endeavor daily, as the elect of God, with all sincerity and dignity, to put on "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, . . . and above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, . . . and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; . . . and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him."—Col. 3:10-17

When all the elect of God so live, and so express their personality as New Creatures, what a happy and what a blessed family it is! It represents the joint, participating life we now enjoy with others of the Christ family in which

there is one Head, one Spirit, one hope, and one life. It is, in reality, a foretaste of the fuller life that awaits us. (I John 3:2) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) Meanwhile, let us adorn the "hidden man" of the heart with what is incorruptible, a meek and quiet spirit, which in the sight of God is of great price.---I Pet. 3:4

It is so encouraging to know and realize that God, our Lord, and all the holy angels, are greatly interested in our welfare as New Creatures. Every fitting and proper assistance is rendered to help us to be successful. Yet the matter of our continued existence is our personal responsibility. It is only those who "endure to the end" that shall be saved.---Matt. 24:13

THE HIDDEN LIFE OF FAITH

The hidden life is one of faith. "The just shall live by faith." (Rom. 1:17; Gal. 3:11; Heb. 10:38) "Without faith it is impossible to please him [God]." (Heb. 11:6) Therefore without faith there can be no hidden life. The apostle says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."---Gal. 2:20

What was true of the Apostle Paul is equally true of us. The faith of Jesus Christ brought us justification, a condition of being made right with God. The faith of the Son of God has brought us life, the hidden life which we now enjoy as a result of our consecration to God.---Rom. 5:1

THE HIDDEN LIFE OF HOLINESS

Without holiness, we read, no man shall see the Lord. (Heb. 12:14) Jesus said, "The pure in heart . . . shall see God." (Matt. 5:8) The Apostle John says, "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) And those enjoying the hidden life are not of the world. (John 17:16) Consequently they avoid all un-

necessary contact with it, particularly everything calculated to hinder their life of faith. Paul exhorted, "Come out from among them, and be ye separate."—II Cor. 6:17,18

We have sympathy for the world, of course, and look forward to the appointed time when we will have the privilege of dispensing God's blessings to suffering humanity. Meanwhile, we are striving to qualify for this honor by seeking truth in the inward parts—righteousness, godliness, holiness. Our ambition is to glorify God in all things and to become conformed to the image of his dear Son.—Rom. 8:29

We seek to practice love, sympathy, patience, faith, and all those traits of character represented in the Lord. Those virtues, Peter said, will make us to be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:6-11) All who would nurture the hidden life, all who seek to walk with God and hold communion with him and with his dear Son, as friend converses with friend, will find that they do so only on condition of holiness of heart.

So long as one would cherish any unworthy thing, or voluntarily indulge in any known sin, he erects a wall of separation between himself and his Father to whom he has become attached. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. 1:13) The hidden life can prosper only by complete surrender to God, in harmony with our consecration vows.

THE HIDDEN LIFE OF PRAYER

It is inconceivable to think that we might enjoy to the full those precious truths we have considered except through prayer. Have we noticed how the promises attached to prayer are so definite? "Ask, and ye shall receive, that your joy may be full." "Let your requests be made known unto God." (John 16:24; Phil. 4:6) These words

should encourage us to be instant in prayer. Indeed, our whole life should be one of prayer. "Pray without ceasing," says the apostle.---I Thess. 5:17

There are, as we are aware, certain conditions to be observed regarding prayer. It must be a prayer of faith. It must be offered in God's appointed way, in the name of Jesus. (John 16:23) It must be subject to God's will. And it is noticeable that God seems specially to favor secret prayer: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father . . . and thy Father which seeth in secret shall reward thee." (Matt. 6:6) God's children have a right to pray, and are promised beforehand that the answer is assured. Just as our faith is true and constant, even so our prayers should be fervent and continuous to be acceptable.

A LIFE OF TRUST

The hidden life of the New Creature is also one of implicit trust. God's children endeavor to persevere along an even tenor of their way, undismayed by things around them, undisturbed by the events of life, exercising a constant trust in their Heavenly Father's overruling providence, realizing that of themselves they can do nothing. (John 15:5) At the same time, knowing that all things are possible to the LORD, they are a childlike, trustful folk, simply trusting every day; trusting through a stormy way; even when their store is small---trusting Jesus, that is all.

It is, of course, understood that this life of 'simply trusting' is only possible to God's dear children because of his revelation of himself to them through the knowledge of his Word. They know him whom they have believed and are persuaded that he is able to keep that which they have committed to him against that day. Because of this they implicitly trust him.---II Tim. 1:12

BASED ON LOVE

The hidden life is based on love. It must, of course, be love of the right kind. If our love for God is based merely upon what we may hope to receive from him in return, it shows quite clearly that our love is, after all, a love of self and not a love of God. Whereas if we love him without measure because he is God, then it will be our delight to know him, to do his will, and to glorify him. Such love will lead one to eternal life; whereas a love of self may, or can, lead to death. The truest love for self is expressed in supreme love for God. "We love him, because he first loved us."—I John 4:19

Our life is hid with Christ in God because God loves us. So then, our life already is where God would have us—hid with Christ. Even now we know something of the effect of the hidden life which leads to joy, and pleasures otherwise unknown. We find elevating, ennobling, purifying experiences of peace, joy, and happiness, of which the world can know nothing. "These things I speak in the world, that they might have my joy fulfilled in themselves."—John 17:13; 14:27

ENTIRE SUBMISSION

Folded and protected in the arms of boundless love and infinite power, we give our all to God and take all from him, as dear children. We are willing to let our Heavenly Father guide us in everything; willing to have little or much as he sees fit; willing to know and not to know; willing to go or to stay; willing to sit down or rise up; to be silent or to speak; willing to be honored or dishonored; to be on the mount of joy or in the valley of sorrow; to be anything or nothing, just as God wills. Our heart's song is:

I love thy will, O God,
Thy blessed, perfect will,
In which this once rebellious heart
Lies satisfied and still.

A LIFE OF WARFARE

The Apostle Paul exhorts those enjoying the hidden life to "put on the whole armor of God" that they "may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11,12) Everything connected with our old nature is opposed to the hidden life. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."—Gal. 5:17

What a constant warfare it is as we strive to work out our own salvation with fear and trembling! (Phil. 2:12) Not only have we the desires of the flesh to contend with, but additionally the attractions of the world, which at times seem to impose themselves upon us the more we seek to escape them.

Then there are the snares of the Adversary so subtly set to entangle us. At times they seem to bewilder us. Yet God, who is greater than all our enemies, loves us. He has given us great and precious promises for our encouragement to offset all the allurements around us. "My soul, wait thou upon God; for my expectation is from him."—Ps. 62:5

A LIFE OF COOPERATION

We must cooperate with the LORD and with his people, or our service will not be acceptable. It is not for us to determine the station of our service, or the work we do, but all must be done to the glory of God, our Father. Our attitude should ever be of silent, sincere waiting, that we might learn to know what he would have us do, in what manner, and the time when it is to be done. Jesus himself was our great example in this, for he always sought to please his Father in what he said, what he did, and the hour for it to be accomplished.—John 2:4; 11:42

Only in this way can we hope to avoid all bias and all thought of self in our service. Let us freely acknowledge and

bear in mind the fact that of ourselves we can do nothing. (John 15:5) It is necessary that we be but empty vessels to be filled with his Spirit, for only in this way can we hope to render acceptable cooperation with God. "What hast thou that thou hast not received?"—I Cor. 4:7

It is well to remind ourselves of these things, and so keep ourselves wholeheartedly willing to serve God's purposes. All who are united to God in Christ Jesus should expect to have evidence of being under the influence of the Holy Spirit, and to realize that their life is hid with Christ in God. "Happy is that people whose God is the LORD."—Ps. 144:15

It is necessary to success in our present or future service to the LORD that it be in accordance with what we have absorbed from our great Master. Jesus taught this to his disciples using the fruitfulness of the true vine and the branches, under the care of the husbandman. It is what we receive from God and not what we provide, that counts. Let us not forget this principle. What of our future life and hope? It is this: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4

MANIFESTATIONS

Let us dwell a little on the manifestations of the hidden life. One manifestation is evidenced in a profound love for the Bible as the source of spiritual life, inspiration, and repose. "The words that I speak unto you, they are spirit, and they are life."—John 6:63; Matt. 4:4

Another is to be seen in a fervent love for the brethren. (I Pet. 1:22; I John 3:16) If anyone lacks in this, he should realize that he falls short in one very important element. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20

Another manifestation might be seen in our sufferings for righteousness' sake. Jesus said, "In the world ye shall have tribulation." (John 16:33) No truly devoted child of God escapes from some form of tribulation. Yes, all that live

godly in Christ Jesus shall suffer persecution. (II Tim. 3:12)
There are sorrows of mind, as well as sufferings of body, for each one to endure, made necessary so that the naturally corrupted heart become purified and acceptable to God.

It is when all human supports are removed that faith is tested and tried, and valuable lessons are learned. Certainly those possessing the hidden life have their peculiar trials and temptations, and like all temptations, the attack is first made upon the intellect, by thought or perception. Our Lord's noble example in the wilderness should assist us to see the importance of resisting at this point. "Resist the Devil, and he will flee from you." (James 4:7) How much pain of heart, of grief, and sorrow we would save ourselves if we but followed the Lord's example!

When the apostle said, "Ye are dead," he did not mean that we are literally, actually, in such a state that we cannot sin. It is the overcoming of temptation that will gain the crown. "He that overcometh. . . . Be thou faithful unto death, and I will give thee a crown of life." ---Rev. 2:10,11

It has been suggested that the more holy the life, the more violent the temptations. Satan will try to make us sin if he can. Let us bear in mind that the LORD is with us, and we will not turn to him in vain. God is faithful! He has promised that he will not allow us to be "tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13) Prayer to him brings instant relief, if not entire escape. Very few, if any, have become strong in faith who have not passed through severe trials.

Another manifestation or evidence of possessing the hidden life will be the desire always to avoid unnecessary familiarities with the world. We should be pursuing a lowly, retired course, following the precepts and example of our Savior. Our life is a sealed book except to those who share it with us. God knows those who are his, which is all that is necessary.

(Cont'd on page 36)

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(Cont'd from page 31)

The long trial of our pilgrim way is not without its compensations, for we enjoy the rapture of experiencing the Lord's presence, as promised. (Heb. 13:5) "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) To experience this is a human thrill known only to those "who are dead and their life is hid with Christ in God." And then, "Christ in you," says the apostle, is "the hope of glory."—Col. 1:27

The joy and peace and rest of faith are such valuable treasures that even martyrdom becomes insignificant in comparison with being with the Lord, sharing his glory and honor and service; for the thought of 'when he shall appear' has been the incentive and delight of our entire walk of faith. The exceeding great and precious promises, their sustaining power, the Heavenly Father's graciousness, and the supervision of all our affairs, will complete the triumph; so that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." As *Wilson's Emphatic Diaglott* states the matter, "When the Anointed One, our Life, shall be manifested, then you also will be manifested with him in glory."—Col. 3:4

The birth of the hidden life will eventually be accomplished. And then, in his presence will be fullness of joy—"at thy right hand," there will be pleasures, delightfulness, evermore. (Ps. 16:11) It will be the end of any human warfare, the consummation of all our hopes, and the receiving of that new name. It will mean the fulfillment of that splendid love song of the Song of Songs. It will be the revealing of the hidden treasure for which one sold his all to secure, buying the field in which it was hidden. It will be the completion of the desired habitation of God himself. It will bring the greatest thrill of all prospective brides: "The marriage supper of the Lamb," and the crown of life, with the great assurance that presently everything that hath breath shall praise Jehovah! ■

STRIVE LAWFULLY

*"If a man also strive for masteries,
yet is he not crowned,
except he strive lawfully."
—II Timothy 2:5*

THIS TEXT HAS for its background the Grecian games of old, and fitly illustrates various experiences in the Christian racecourse. *Wilson's Emphatic Diaglott* reads: "If any one contend in the games, he is not crowned, unless he contend lawfully." In these Grecian sporting events there were definite, rigid rules to be observed, and each competitor was obliged to take an oath that he would not do anything unlawful. Whoever did not observe the rules had no real hope of being victorious no matter what strength, energy, skill, and zeal he displayed.

This is similarly true respecting the heavenly prize for which we are striving. There are certain definite conditions or rules laid down by our Father in his Holy Word, which we as consecrated children of his must observe. If we neglect them, or choose other rules, we cannot hope to succeed. God's inspired Word instructs us as to what we should do, and what we should not do, and 'striving lawfully' means loyal and zealous obedience to that Word.

THE CROSS

Jesus said: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) It has been well said that 'the way of the cross leads home'. But what does bearing the cross mean? It involves our doing the Heavenly Father's will under unfavorable conditions.

If all things within us and around us were in complete harmony with the LORD, the doing of his will would not be a cross. But doing our Father's will against all the oppositions of the world, the flesh, and the Adversary is indeed a cross. In our Lord's case, this doing of God's will brought to him the envy, hatred, malice, abuse, persecution, crucifixion, and death at the hands of his enemies.

We are called upon to take up the cross daily—not to take it up one day and put it down the next. (Luke 9:23) The cross is a symbol of death, and carrying our cross involves the death of the human will; being dead to self, but alive to the risen Lord, Jesus Christ.

And we are to be faithful in cross-bearing. Maintaining our willingness to stand firmly for the LORD, and for the truth, and for every principle of righteousness, meekly, humbly, yet firmly: letting our light shine, speaking the truth in love, thus doing our Father's will no matter what the cost may be.

Striving lawfully means loyal and zealous obedience to our Father's holy Word and will. Jesus, who did most surely strive lawfully, spoke these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

THE APOSTLE PAUL

Did Paul, the writer of the phrase 'strive lawfully', comply with his own exhortation? Most assuredly! Sounding a truly personal note, he wrote, "Every combatant [in the games] is temperate in all things; they, indeed, that they

may receive a perishable crown; but we, one imperishable. I therefore so run, as not uncertainly; I so strike, as not beating the air; but I severely discipline my body, and make it subservient [lead it captive]; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:25-27, W.E.D.

This was an important phase of God's will for the apostle, and is also a vital feature of God's will for each of his children; that is, severely disciplining self. The man engaged in conflict with an animal in the Grecian games knew that the bruised and wounded animal would seek to kill him; and the apostle would remind us here that the old nature within the Christian strives to kill the new mind. Therefore, the new mind must make sure that it uses all its strength to gain the victory. It is a real battle, a real conflict; and the final victory is to him that overcomes.

Individually, we are to be "more than conquerors through him that loved us." (Rom. 8:37) We cannot accomplish this of ourselves, but 'through him'. We can depend upon the Lord doing his part, and we should come to the comforting realization that this grand process is backed by the mighty power of the Holy Spirit. The only question is, are we willing to comply with the conditions? Are we determined to strive lawfully?

God's Word is our divinely inspired book of rules, and the more we read and meditate upon this precious Word, the more wonderful are the prospects set before us, and the more reasonable do the LORD's requirements become. We should more and more carefully and prayerfully study and meditate upon the Holy Scriptures, that we may know more and more clearly God's will for us.

While our text (II Tim. 2:5) gives us an exhortation to strive lawfully, the 24th verse reads: "The servant of the LORD must not strive." In the Greek, these two verses are not contradictory, but quite harmonious. God's Word, in the original, is beautifully accurate. In the expression 'strive

lawfully', the Greek word translated "strive" is *athleo*, meaning 'to contend', 'to be a champion'. In verse 24, as quoted above, the Greek word translated "strive" is *machomai*, and means 'to quarrel', 'to be contentious'. Therefore, in our striving lawfully, we must not quarrel, or be contentious. If we do quarrel, if we are contentious, or given to contention or strife, it is quite clear that we are not striving lawfully.

We are all engaged in a race, but there is not to be any hindering of others. There should be no selfishness, no ruling other brethren out of this wonderful contest, and out of the kingdom. And there must not be any refusal, or even the slightest hesitancy, to lovingly help and assist any and all runners for the prize of the high calling of God in Christ Jesus. Strive lawfully—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6:2

The fighting spirit within us must be used—under the control of the Holy Spirit—in severely disciplining one's own body, and wrestling against spiritual wickedness in high places, not for quarreling with, and fighting with the brethren. We are to judge self lest we cast a stumbling block before others and cause them to stumble and fall in this heavenly race. We are to fight down the wrong spirit in our hearts.

THE MASTER'S SPIRIT

"Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9) Quoting more fully from II Timothy 2:24,25, W.E.D., we read: "A servant of the LORD must not be contentious, but be gentle towards all, fit to teach, patient under evil; in meekness correcting the opposers." As we contend earnestly for the faith once delivered to the saints, and are giving a faithful witness, holding forth the Word of life, we are to do so with earnestness and zeal, and also with gentleness, meekness, patience, and humility.

We are to be governed by a royal law—the law of love. (James 2:8) "A new commandment I give unto you," said Jesus, "That ye love one another; as I have loved you, that

ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another." (John 13:34,35) This is a commandment to us, individually.

In effect Jesus said: If you would be my disciple, if you would share my throne, and glory, and immortality, you must have my Spirit. You must follow me; you must be more than straightforward, honest, just; you must be self-sacrificing. You are to love one another, as I have loved you. You must cast in your lot with me in self-sacrifice, or you cannot be my disciple, nor share my glory, and associate yourself in my work of blessing all the families of the earth. Because I have laid down my life for you, you ought to lay down your lives for the brethren.—I John 3:16

It is recorded in I Corinthians 4:9 that "we are made a spectacle unto the world, and to angels, and to men." We are, according to the Greek word used here, a public spectacle, or show. We are in the arena, and are to be the right kind of spectacle. To walk in the way, as our Lord set us an example, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his truth at all hazards.

ENDURANCE

When the Apostle Paul wrote the words 'strive lawfully', he was a prisoner in chains in Rome for his faithfulness to his Lord, and to the truth. But, said he, "The Word of God is not bound [or chained]." (II Tim. 2:9) "Therefore," he continues, quite uncomplainingly, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The apostle surely endured all things for the elect's sakes, for the body members of the Anointed, for the building up of the body of Christ. And we also are to endure all things for the elect's sakes—for any and all the elect, all the body members still in the flesh. Some are known to us; others, at the moment, unknown. Possibly some of these are within our reach. Are we longing for the completion

and glorification of God's elect? Is it really our hearts' fervent and earnest prayer that God's elect shall before long be completed and glorified with our Lord, beyond the veil? And are we living and laboring, day by day, with this end in view?

According to II Corinthians 6:11-13, *New International Version*, some of the elect in the church at Corinth seemed to have a small, narrow, congested sort of heart. "We have spoken freely to you, Corinthians," the apostle wrote, "and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange—I speak as to my children—open wide your hearts also." There is to be no narrowness in our love. We shall need to go often to the throne of heavenly grace in this matter.

CONSIDER JESUS

Ours is a wonderful race course, and daily—even hourly—we are looking toward our glorious Leader whom we are to follow, looking unto Jesus, the starter and finisher of the faith, and of our racecourse, who, for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God. For consider him attentively, who endured such opposition from sinners, so that you may not be wearied, and discouraged in your mind. Ye have not yet resisted unto blood, striving against sin. (Heb. 12:1-4) But Jesus did resist unto blood, and so have many of his footstep followers throughout the Gospel Age.

By comparison with Jesus, we suffer very little; and yet, it may be that we complain about the suffering and hardship of the Christian racecourse. In our little way we may easily become weary and discouraged. Let us consider Jesus attentively—study, meditate upon, comprehend, his course of action and what he overcame. Let us also consider his sublime words of instruction, his gracious words of encouragement, and his wonderful promises to help. Let us, with

renewed determination and zeal, deny self utterly; take up our cross daily and follow him.

There is a great cloud of witnesses surrounding us. (Heb. 12:1) And we, some of the last members of the body of the Anointed One, are in the arena, endeavoring more and more, with the LORD's help, to be the right kind of spectacle; and to strive lawfully, as we run our race. Jesus, our faithful Leader and victorious Forerunner, now beyond the veil, awaits our arrival. Also the greater part of his body members have successfully finished their course, faithful unto death. The end of our race is almost in sight. Strive lawfully, and see that no man take thy crown. ■

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WORKING TOGETHER

"From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

—I Thessalonians 1:8

THE APOSTLE PAUL was pleased and encouraged by the self-sacrificing zeal of the brethren at Thessalonica in spreading abroad the Gospel of Christ. To those who appreciated the significance of their activity it was an evidence of their faith in the LORD and in the truth—that they were "doers of the Word, and not hearers only."—James 1:22

Earlier in the chapter Paul wrote, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (vss. 2,3) Genuine faith is bound to 'work'. Just so, when divine love is the lodestar of one's life it is certain to manifest itself in 'labor'—unselfish and unstinted labor—in order that others might be blessed. And both the 'work' and the 'labor' will be continued patiently because of the glorious hope in which every truth-enlightened Christian rejoices.

Paul saw these elements of Christian character clearly manifested in the brethren at Thessalonica. "In every

place," he wrote to them, "your faith to God-ward is spread abroad." This was not because they had gone from place to place boasting of their great faith in God and in his promises. Rather, the fact of their faith was spread abroad because they let their light shine. Their faithfulness in bearing witness to the truth proclaimed their faith in the Gospel of Christ, the power of which had caused them to turn "from idols to serve the living and true God."—vs. 9

We can look back to the Thessalonian brethren and be encouraged by their example, and endeavor by the LORD's grace to follow them as they followed Christ, and, like them, seek diligently to carry out his instructions to preach the Gospel 'in every place'. And, as Paul felt himself to be one with them in their work of faith and labor of love, so we today rejoice in the privilege which is ours of together lifting up the voice of truth that it may be heard far and wide in this time of worldwide fear and distress.

All of the LORD's people are properly fellow-servants of one another. Christ is our Head and Master, and we are all co-workers with him. It is important to keep this fact vividly in our mind at all times. The LORD's people, in his providence, enjoy various opportunities of service, but they are all merely fellow-servants in the body of Christ, that body in which the LORD places every member as it pleases him.

We understand the Scriptures to teach that each local group of the LORD's consecrated people is recognized by the LORD as a 'church', and as such, is responsible only to the LORD for the manner in which it conducts its affairs. Recognizing this, the brethren of the Dawn, as publishers, are happy simply to be fellow-servants, ready and happy at the request of local ecclesias to render any service possible to help further the cause of truth, and to build up one another in our most holy faith.

No headship over the ecclesias resides in the Dawn, and no voice of authority in their affairs. We believe that the brethren generally recognize and understand this, but we

think it wise to reiterate our position occasionally---for the benefit of new readers particularly---also in order that we may all keep in mind our proper relationship to one another as brethren in Christ, and as fellowworkers in the LORD's vineyard.

How strong and sweet is the "blest tie that binds our hearts in Christian love." Because of this scriptural tie we all delight to work together in the one great cause, pooling our efforts in those services which cannot be done so effectively alone, while at the same time using every opportunity which presents itself to us, as local ecclesias or as individuals, to proclaim the truth and serve the brethren. Yes, love has found a way to do this so that no carnal ties are essential, such as human headships, or 'channels'.

The Scriptures indicate that in the time of the Early Church a wonderful bond of love existed among the brethren of the various ecclesias. To realize this we have only to note the messages of greetings from one to another which are found in most of the epistles. Even the physical needs of the brethren in famine-stricken Judea were given consideration by ecclesias in other districts. But no ecclesia---not even the church at Jerusalem---was looked up to as chief, or as head over the others.

In the beginning of the age, however, transportation and communication facilities were not of a character to make possible such a general cooperation as we enjoy today. Nor was the truth available in printed form, and there were no radio or television stations to send forth a message of truth. All of these advantageous facilities for promoting the truth are peculiar to our day, and make it possible for the LORD's people at the present time to combine their efforts for the mutual benefit of all, and to 'spread abroad' the kingdom message on a scale which would have been unthinkable when the Apostle Paul was making his missionary journey.

This present-day enlarged aspect of the ministry parallels developments in the world; although the selfishness of

the world has led to a vastly different result. It was not until the "increase of knowledge" in the "time of the end" (Dan. 12:4) that the nations of earth were brought close enough together by rapid travel and communication to make possible a global war. Since all the nations are motivated largely by self-interest, their being 'gathered' inevitably leads to worldwide struggle, instead of merely national wars, as in the past.

But, while the LORD's people are also now living in a world in which they have suddenly been brought close together, the spirit of love induces them to use this advantage in the service of the LORD and of one another. The distance-reducing inventions which have brought the nations together for war, are enabling the LORD's people to co-labor harmoniously, more completely, and more efficiently, than ever before.

As children of the LORD, we instinctively put our trust in him, and it is great cause for joy to realize that he has also placed his confidence in us. This does not mean that as individuals we do not falter at times, and perhaps fail altogether. We should search our hearts diligently, and examine our conduct sincerely to make sure that this does not happen. But, as a class, the LORD knows that he can put his trust in his people, that given a knowledge of his glorious plan of salvation and a vision of his glory, his love will motivate them unitedly to lay down their lives in his service.

Yes, the LORD, all of whose works are known to him from the foundation of the world, knew also that when the Master returned and through "that faithful and wise servant" (Matt. 24:45-47) provided his people with "meat in due season," they would together lift up the voice of truth throughout the entire harvest period. The printing press, together with rapid travel and communication, called for a united work of the LORD's people from the very beginning of the harvest, and they were, and continue to be, faithful to their privileges. ■

QUESTIONS TO THE EDITOR

QUESTION:

One of your articles mentioned a "High Holy Day." I would like to understand this expression, and how the Scriptures support the concept of this being when a holy day and the weekly Sabbath are on the same day.

Also, in Zechariah 14:16 it is mentioned that the Feast of Tabernacles will be observed by all nations. I guess this means in the Millennial Age. Will all the other holy days, such as the Days of Unleavened Bread, Pentecost, Trumpet, etc., also be observed? If so, by all people?—FL

ANSWER:

We do not know of any Scriptural reference other than that of John 19:31 to the Sabbath being a high Sabbath. Another translation of the Greek word for 'high' is also 'great', instead of 'high'. Nevertheless, we believe the distinction of this Sabbath as being high, or great, is because another Holy Day coincided with the Sabbath.

Concerning Zechariah 14:16, as you have suggested, this has to do with the Millennial Kingdom. The Feast of Tabernacles was celebrated when Israel entered Canaan, the Promised Land. The event was a picture of the world of mankind entering the Millennial Kingdom. When Zechariah mentions this celebration of the Feast of Tabernacles by all the Gentile nations, it shows their acquiescence to God's laws.

You ask, 'Will all the other feasts be observed?' We do not think so. All the feasts of Israel are symbolic, and have a meaning concerning God's plan, and his kingdom. Once these types were fulfilled, they would not have to be observed further. ■

REPORT ON 1995 INDIA PILGRIM TRIP

THE NORTHWEST INDIA Committee arranged for a visit to India by brethren from the United States: Michael Brann, who is on the Committee, and Jeremy Zandler, accompanied by Mikolay and Rebecca Grudzien. These travelers left San Francisco, CA, on May 8th and returned on May 23rd. They visited several major cities in South India, where the majority of Bible Students Classes are concentrated. These included Madras, Coimbatore, Erode, Conoor, Podanur, Trichi, Manapparai, Mysore, and Bangalore. The following is their report.

"We attended the Indian General Convention held in Erode from May 12 to 14. There were about 400 in attendance, and four were baptized into Christ in the local river. The convention was our first large gathering, and it was very interesting. It was hot but manageable. Many of the talks were not translated into English, so it is difficult for us to review the topics. Those we could understand were truly good. Subjects included the setting up of Christ's Millennial Kingdom, based on Hebrews 12:22-28, including the resurrection of the sleeping saints.

"There were two public meetings held. One evening consisted of a short discourse by Brother I.A. Joseph of Coimbatore, followed by the video 'For This Cause'. It was a bit strange for us to watch this familiar presentation while

the audio portion was in their Tamil language! The next evening, the public meeting was on "Nebuchadnezzar's Image, and Daniel's Interpretation of It." This was delivered by D. Daniel of Bangalore. A video was supposed to have been shown, but it did not arrive. Only a handful of public attended either session.

"Brother Mariadas of Mysore, who is an advocate (lawyer) by profession, spoke on 'An Aspect of the Law, and Its Spiritual Significance'. He is known for this type of approach due, in part, to his admitted love for the Law. He spoke on Deuteronomy 21:1-9, and made several good applications to our Lord Jesus, and the treatment he received from his accusers in conjunction with his death.

"Brother Kirupa of Coimbatore spoke on 'Paul's Letter to the Philippians', stressing that today is the day for acceptable sacrifices, connecting it with the church's part in the sin-offering. What was so outstanding is the fact that even these Indian brethren, who have so little of this world's goods, are able and willing to offer acceptable sacrifices to God, and to rejoice because they are accounted worthy to suffer with Christ. We observed much joy in the lives of the Indian brethren, and also the Indian people at large.

"One much appreciated aspect of the convention was the program for the children. They had studies for all age categories, from approximately five to fifteen years old, based on various chapter subjects taken from 'The Divine Plan of the Ages'. At the end of the convention the children are tested to monitor each child's level of progress in understanding at their age level. First, second, and third top scorers are announced to the audience as they come forward to receive awards. Then all the children in attendance are acknowledged with a small token, and come forward to receive congratulations from an elder. From what we observed and understand, such care and planning for the youth has paid spiritual dividends for all concerned.

We were told that most of the children can give a good explanation of the 'Chart of the Ages'!

"At the convention a Young Adult Study was held. The next day two young men came to our hotel room early in the morning wanting to have another lesson! The following day they came back again with two more, wanting to have another lesson; this time they asked specifically for the lesson to be on the subject of 'The Seventh Trumpet'. They seemed to be typical of many of the young adults there in both zeal and understanding. They are very knowledgeable regarding the Scriptures, and the writings of Brother Russell. We were extremely impressed with them as a whole, and wished we could bring them to the United States to visit our young brethren. It is a testimony of the dedication to instruct them in the ways of the LORD by parents, elders, and Sunday School teachers.

"Accommodations are quite different for most of the attending brethren when compared to our custom. Some stay in local hotels, but many of the brethren sleep on the floor of the main auditorium, or up on the roof under the stars. They bring a simple mat, or blanket, and roll it out. One evening a few brethren wanted a special study in Revelation on the rooftop where it was cooler. By the time we finished, we had to walk very carefully in the dark so we would not step on anyone as they lay sleeping on the floor of the rooftop!

"After the convention, the Grudziens went in a northerly direction from us to visit classes in Conoor, Ooty, Mysore, and Bangalore, while Jeremy and I stayed in the Coimbatore/Podanur area before heading east toward Trichi and Manapparai. We planned to meet again in Bangalore after we stopped in Mysore for a visit.

"One of the most enjoyable parts of the pilgrim trip is visiting the brethren in their homes and apartments. This we did in Coimbatore, Trichi, and Mysore. Usually we were chauffeured on motor-scooters or auto-rickshaws for brief

visits. Often discussion centered around a scriptural topic, questions, sharing favorite scriptures, singing hymns, and praying together. In Mysore we had expected to be driven around by a brother who had done this for visiting brethren quite frequently, since he drove an auto-rickshaw for a living. We came to find out that our young friend, Babu, had died this past year at 39 years of age. We were sorry to hear that bit of unexpected news, but rejoice that he has finished his course.

“The Indian brethren are concerned with the same kinds of topics with which the brethren in the United States and other countries of the world are interested: chronology, the 6,000 years, the reign of Christ, the resurrection of the sleeping saints, and especially, Israel. They are inquisitive about how the brethren here in the United States live, what they study, their joys and sorrows, how we operate, etc. One question was, ‘How do you view us here in India, especially since the last time you visited? Have you noticed any growth?’

“Although there are some problems, the overall view is that the brethren are spiritually healthy. There is much poverty; they have little in the way of Bibles, and Bible study aids; they are in short supply of volumes of *The Studies in the Scriptures*, and other harvest-truth resources, but they have a sincere desire to learn the truth, to apply its principles in their daily lives, and are bold in proclaiming it to friends, neighbors, and co-workers. Many who are young, studying the truth, and have consecrated their lives to the LORD, do suffer persecution from the majority, Hindu people, and other so-called Christian people. They are usually passed over with the better jobs because of their beliefs. Often in school they are treated with contempt. Still they persist in the faith, and testify to the grace of God in their experiences.

“According to their best estimates, there are around 450 brethren professing full consecration in Southern India where we traveled. There are several brethren who serve

as pilgrims, traveling to the different ecclesias regularly to feed and nourish the flock. They serve at conventions and help with public meetings. One such convention was held recently in an area at the southern-most tip of India, known as Nagercoil, where Brother Russell once visited in 1912. It was billed as a 'Public Gospel Meeting', and included talks on 'The Destruction of Earthly Kingdoms and the Establishment of an Heavenly Kingdom', 'The Divine Plan of the Ages', and 'The Second Presence of the Lord Jesus Christ'.

"Although the brethren have little earthly wealth, it is rare that any ask or expect to receive money or gifts from visitors. In fact, we were somewhat embarrassed to receive many little gifts from them—food, garlands of flowers, sandalwood, and other items which they so generously and lovingly offer! What they do request—if asked—is for truth literature. Bibles in various translations, Tabernacle charts, concordances, Bible dictionaries, cassettes of Hymns of Dawn, tracts, and current Bible Student publications. They also enjoy visits from foreign brethren.

"Those who have just returned are already looking forward to the day, the LORD willing, that they will once again be able to visit their brethren in India. It is an unforgettable, spiritually advantageous experience!" ■

OBITUARIES

The following brethren have recently finished their Christian courses. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Brother Odell Davis, Raymond, Mississippi—January 5.
Age, 66.

Sister Claire Petermann, Valparaiso, IN—June 18. Age,
90.

Sister Dorothy Baum, Forestville, WI—June 28. Age, 78.

DAVID, A MAN AFTER GOD'S OWN HEART

"He [the LORD] raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

—Acts 13:22

DAVID, WHOSE NAME means 'beloved', is prominent in the Hebrew Scriptures as a victorious warrior. As a man of exceptional courage and endurance he overpowered and killed the heavily-armed giant, Goliath, with a stone thrown from his sling shot. Yet, he possessed tender compassion and mercy, as shown in his love for Jonathan. "I am distressed for thee," David said, mourning Jonathan at his death, "My brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." (II Sam. 1:26) David also had humility, and was a man who loved truth and righteousness.

Because of his abundant love and trust for God he was especially chosen to serve as a type of our Lord Jesus—the greater David. It was the angel of the LORD who revealed to Mary that she would give birth to a son, and that his name would be called Jesus. "He shall be great, and shall be called the Son of the Highest; and the LORD God shall give

unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:31-33

As Israel's king, David had come a long way from his early life, when he was a shepherd boy. He had gained a good reputation through his military campaigns, and was a very popular leader among his people. However, he was bothered by the inconsistency of his dwelling in the king's palace, while God, whom he worshiped reverently, resided in the temporary quarters of the Tabernacle tent. He said: "See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains."—II Sam. 7:2

The presence among Israel of their God was symbolically represented by the Ark of the Covenant, which rested in the Most Holy compartment of the Tabernacle. Realizing this, David sought to utilize his favorable circumstances by building a permanent Temple in which to place the Ark of the Covenant. The matter was discussed with the Prophet Nathan, and God's will was made known. Although David's wish to build the Temple was denied, God did promise that through his offspring the Savior of the world would be born, and that the everlasting kingdom of truth and righteousness would be established. As for the building of the Temple, it must wait, however, until his son Solomon became king.

The prayer which follows is David's acknowledgment of the unmerited gift of divine grace as expressed by his words: "Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?" (vs. 18) Then he draws attention to the great and wonderful things God has done for his people, the Israelites. "Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy

people, which thou redeemedst to thee from Egypt, from the nations and their gods?" (vss. 22,23) He continues by saying, "For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God." ~vs. 24

David appreciated God's wish to bless and establish his house forever. He said, "Now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee." (vss. 25,26) This is further confirmed when he says, "Therefore now let it please thee to bless the house of thy servant, that it may continue before thee: for thou, O LORD God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever." ~vs. 29

David's life is an important part of the divine plan for establishing the kingdom of God. He is an essential link in the royal lineage of Jesus (Matt. 1:6), as well as the type of the greater David, the savior of the world. Also, students of the Bible recognize that certain aspects of his life portray the Christian's walk during the Gospel Age. His warfare and victories over his enemies are symbolic of the warfare engaged in by the LORD's people who are in covenant relationship with him.

Even as David waited for the building of the Temple, so, too, those of the consecrated class must wait while the selection of the spiritual 'stones' continues, and until all will be brought together for the building of the greater Temple, as represented in the everlasting kingdom of Christ. David's experiences portray the Christian's struggle during the present age, whereas the glorious aspects of the kingdom are represented by Solomon.

There are other features of David's life that also picture the Christian's walk during the present Gospel Age. The weakness of his flesh shows how degrading our fleshly

weakness can be to us. David's lust toward Bathsheba, and the treacherous conspiracy of murder involving her husband, Uriah, a loyal subject and soldier of the king, are well known. The Scriptural record provides an unusually frank account of the sinful failings and violent conduct of Israel's king, who had received abundantly of divine favor and grace.

This popular king of Israel fell into disfavor with God when the dirty deed had been accomplished. Then, when a suitable time had been allowed for Bathsheba to mourn for her dead husband, "David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased [*Margin, 'was evil in the eyes of'*] the LORD." (II Samuel 11:27) Furthermore, there is no evidence in II Samuel, chapter 11, of the Scriptural account that suggests any degree of remorse or repentance on David's part for what had taken place, and therefore there would be a price to pay for his unscrupulous actions.

God had entered into covenant relationship with David and his posterity, but Israel's king had proven himself unfit for this choosing, or to assume the responsibilities as leader of his people. He had not only violated Bathsheba, but caused the death of one of his most valiant soldiers. Uriah is included in the list of 37 who made up the select group of Israel's warriors. (II Sam. 23:39) David had been unsuccessful in luring Uriah, Bathsheba's husband, into unfaithfulness to his vows of abstinence, and when his cover-up failed, he implicated Joab in a conspiracy.

When the Prophet Nathan appeared before David, he spoke a parable that aroused the indignation of the king. He told of a poor man who had but one little ewe lamb, and how a wealthy man defrauded him of it. David, sensing the injustice, answered Nathan: "As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."—II Sam. 12:5,6

The Prophet Nathan was a wise and courageous man who realized the impact the parable would have on David. Then he spoke again to the king, saying, "Thou art the man." (vs. 7.) David, who had been specially selected by God, responded immediately to the prophet's accusation. He recognized his own improper conduct as measured by the standards of truth and righteousness. He saw himself as one who had been grossly unjust—as a murderer, as well as an adulterer—and understanding fully that on each count he was worthy of the death penalty under God's Law.

Having acknowledged this in his own heart, he then approached Nathan and said: "I have sinned against the LORD." (vs. 13) Nathan responded with the message that God would not demand his life because he had finally shown remorse for his actions, and had confessed to the crimes. However, as punishment for his misdeeds, the child which Bathsheba carried would not be permitted to live. As a result of God's punishment, the child conceived out of wedlock died, leaving Bathsheba not only to suffer the loss of Uriah, but her child, as well.

As further evidence of David's repentance, our attention is drawn to the 51st Psalm, a psalm that is attributed to David's writing. In it he beseeches the LORD: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight."—Ps. 51:1-4

A careful study of this psalm not only reveals the nature of David's changed heart condition, but is also an excellent guideline for Christian people to follow, those who have entered into covenant relationship with God during the present age. It is an essential feature of God's providence that each one—although aware that they are unable to be actually free from sin—must keep his heart condition pure,

and that God's forgiving grace must be sought for all offenses.

In this connection, consider the Apostle John, who said: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1) How grateful are we for the provision God has made for the forgiveness of our sins. As John says, further, "He is the propitiation for our sins."—vs. 2 ■



WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 7—“If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new.”—II Corinthians 5:17 (Z. '03-333 Hymn 191)

SEPTEMBER 14—“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.”—I Peter 2:12,19 (Z. '03-365 Hymn 197)

SEPTEMBER 21—“Yea, though I walk through the valley of the shadow of death, I will fear no evil.”—Psalm 23:4 (Z. '03-413 Hymn 57)

SEPTEMBER 28—“Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.”—I Peter 5:8,9 (Z. '04-11; '03-32 Hymn 44)

ENCOURAGING LETTERS

Science Teacher Speaks

Dear Sir or Madam: I teach science to 123 students in sixth, seventh, and eighth grades in Louisiana. I am interested in a video you supply to schools free of charge: "Creation or Evolution." Please mail me this video at your earliest convenience. Very truly yours.---LA

Just Learning

Dear Friends: Can you please send to me a free listing of available VCR tape cassettes on Biblical and spiritual subjects as advertised in the August issue of *The Dawn*? Would truly appreciate it as I am just beginning to learn the truth of the things of God. I am 55 years of age, recently lost my wife to our great enemy---Death---and am unemployed. That's a lot against me, but I believe God has a lot for me and all mankind. Hope to hear from you soon. God continue to bless you.---TX

Many, Many Thanks!

Gentlemen: I am grateful that I have access to such informative and inspirational reading as I get in *The Dawn* magazine. Many, many thanks! Sincerely yours.---TN

Divine Plan Makes True Sense

Dear Friends: Thank you for sending me literature and *The Dawn* several weeks ago. Again, thank you. I have been unemployed for 88 days as of today, and have no income. My oldest son and his family live with me, so I live off their goodness at present. I am studying with Bible Students here in Texas at their monthly meeting. A brother of that group takes me there as he comes through my town. They are a small meeting, but they have the truth and are fine people to teach me more fully of God's Plan. Most of my life has been spent among Baptists

and Christadelphians. My wife died last year, and things have been hard and, of course, I miss her very much. According to some, my wife has no opportunity of everlasting life; to others she is "in heaven." Only the divine plan of the ages makes true sense to me, and fills me with hope for my wife and the whole world of mankind. Blessed be the name of the LORD! I thank you for all you do for others in your work in the LORD'S vineyard. God continue to bless you. Sincerely.---TX

**A Conscientious
Objector in a
Polish Prison:**

Dearly beloved in Christ: I greet you in the name of our dear Redeemer, Jesus Christ. I must admit that even though they took away my liberty in this prison I thank the LORD that my faith and hope has not faltered. I am writing you a few words and am glad to do this in spite of the difficult circumstances that I find myself in. There are seventy of us in this cell, so you can

imagine what it is like. Nevertheless I can see the LORD'S care. Several times I was questioned as to whether I would be willing to fight the enemy, and I said I could not do that because it was against the teachings of Jesus Christ. On the basis of my answer they photographed me on three sides, and Friday I was taken to prison, and am here a week. (Written on March 20, 1993) I must say it has not weakened my faith and it has drawn me even closer to the LORD, and I am rejoicing in him. I am grateful for this privilege to suffer with him, that I may also live with him. In closing these few thoughts, I wish you the LORD'S blessing that we can together receive the reward of the first resurrection, and glorify the LORD.---Poland

**Wishes He Had Books
Much Earlier**

Dawn Bible Students Association: Greetings! I was so impressed when I read "The Divine Plan of the Ages" earlier this year. I only wish that

ago, but later is better than never I suppose! Anyway, your literature is great! Thank you! Sincerely.~MA

Some Like Darkness!

Dear Dawn Bible Students Association: I am writing you to inform you that through a friend I have had the opportunity to read the book by Pastor Russell called "*The Divine Plan of the Ages*." It has been a great source of comfort and understanding for me. I feel like my eyes have been opened, but at the same time I feel like I have a great big secret, due to the fact that some like living in darkness. I guess they feel that ignorance is bliss. Since my

quest for truth, having found the C.T. Russell books, I cannot keep my joy and knowledge of truth to myself. Some people were very interested in obtaining the books. Thank you for sending them information about them.~FL

Won't Go Wrong Reading *The Dawn!*

Dear Dawn: I appreciate *The Dawn*. I don't want to miss a single copy, so I'm sending in my renewal. Thank God for letting me find this magazine. I have learned so much. I have put it into several people's hands, and they won't go wrong reading it! Thank you so much.~LA ■

I SAW IN the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

~Daniel 7:13,14

SPEAKERS' APPOINTMENTS

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

M. Balko

New York, NY September 1-3
Pittsburgh, PA 24

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

E. Blicharz

Detroit, MI September 24

W. Blicharz

Huntsville, AL September 16,17

R. Goodman

St. Petersburg, FL September 10

R. Gorecki

New Haven, CT September 17
New England Convention 29-
October 1

N. Kasperowicz

Claymont, DE September 17

G. Passios

New London, CT September 17

E. Worfler

Middletown, NY September 17

L. Young

Louisville, AL September 3

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING two or three months before the date of the convention: Convention Listing, Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073

NEW YORK LABOR DAY CONVENTION, September 1,2,3—
Ramada Inn, Two Bridges Rd. & Exit 52, Route 80, Fairfield, NJ 07006. Phone: (201) 575-1742. For reservations and information, contact Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY

10605. Reservations should be made by *August 15th*. Phone: (914) 948-5428

JACKSON LABOR DAY CONVENTION, September 2,3,4—
Holiday Inn, I-94 at 127 North, Jackson. For information, contact: Mrs. Ray Lumley, 2531 Ashton Road, Jackson MI

49203.

Phone: (517) 782-7252

SEATTLE LABOR DAY CONVENTION, September 2,3,4

New Location: Best Western Landmark Inn, 4300-200th Street SW, Lynnwood, WA 98036. Reservations must be made before August 9th to receive group rate. Call 800-528-1234 for reservations. For information, contact: Mrs. Michael Brann, 20B East Intercity Ave., Everett, WA 98208. Phone: (206) 353-8983

HUNTSVILLE, AL, September 15-17

Holiday Inn, Research Park, 5903 University Dr., Huntsville, AL 35806. Second Annual Convention. Contact Sandy Cothren, 1912 Stevens Dr., Huntsville AL 35812 for information and program. Reservations may be made directly with Holiday Inn by calling (800) 845-7275 ask for the "HBS block" of rooms, or, contact Sandy Cothren as suggested above.

Phone: (205) 852-8505

DETROIT, MI, September 24

Redford YMCA, 25940 Grand River, Redford Township. Contact Walter Blicharz, 19146 Bedford Road, Birmingham, MI 48025
Phone: (810) 642-1553

LOS ANGELES, CA, September 24

Burbank Auditorium, 248 E. Olive Ave. For information contact: Robert Wagoner, 901 N. Westwood, Santa Ana, CA 92703.

Phone: (714) 542-8466

NEW ENGLAND CONVENTION,

September 29-October 1

Howard Johnson's, Crooked St., Plainville, CT 06062. Phone:

(203) 747-6876. Contact Mrs. Richard Suraci, 171 Johnson Rd. Hamden, CT 06518, for reservations, and information.

Phone: (203) 248-3793

WASHINGTON, DC, October 7,8

Holiday Inn, Fredricksburg North, VA. For programs and directions, and (for reservations, contact before September 22): Mrs. H. Earl, 2613 Hughes Rd., Adelphi, MD 20783.

Phone: (301) 434-8480

PITTSBURGH AREA CONVENTION, October 14,15

Sewickley Grange Hall, Rte. 136, West Newton, PA. For information, contact: Charles Martig, 94 S. Harrison, Pittsburgh 15202.

Phone: (412) 734-9269

GRAND RAPIDS, MI, October 14,15

New location: Fairview School, Corner Alpine Ave. and Hillside Dr. Contact Mark Carpenter, 804 Conger, N.E., Grand Rapids 49505 for information and reservations.

Phone: (616) 365-2635

ORLANDO, FL, October 28,29

Garden Club of Sanford, 200 Fairmont Drive (Cor. Hwy. 17-92), Sanford, FL. For information and reservations, contact Helen Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707.

Phone: (407) 699-8303

MILWAUKEE, WI, November 11,12

Lake lodge, 1235 East Howard Ave., Milwaukee. For information, contact: Mrs. Debi Moore, 2176 South 71 Street, West Allis, WI 53219.

Phone: (414) 327-5679