

The Dawn

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Highlights of Dawn

CREATION, Part 4

No one has ever been able to cross a dog with a cat, or a horse with a cow. It is quite evident in all areas of life that reproduction can take place only within its species. If this were not so, think of the terrible distortions with which the earth would be filled, after these many thousands of years.

What a wise God we have who created everything . . .

"After Its Kind"

HAVING traced briefly the Genesis account of the creation and fall of man, and having found from the Scriptures that it is the plan of God to recreate the human race to live on this planet forever, let us now compare the findings of science with some of the details of biblical truth in order that we may have a greater faith in the testimony of God's inspired Word concerning the divine plan for the eternal happiness of mankind. One of the points emphasized in Genesis is the fixity of species. Concerning this we read: "God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: . . . And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."—Gen. 1:25,26

The Apostle Paul agrees with this statement of Genesis that each species of animal is constituted by nature to be separate and distinct from all other species, or orders, and that while they are all animals, consisting of flesh, yet they are not the same flesh; that is, they are unrelated. He says, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—I Cor. 15:39

All nature, as we know it today, corroborates the foregoing biblical declaration. So far as scientific observation goes, nature is unalterably opposed to the commingling of species or to the formation of new species: and it continually and successfully seeks to prevent it. It allows seemingly endless *varieties* according to fixed laws, but it has established limits beyond which variations cannot occur.

Furthermore, in the crossing of varieties within a given fixed species, we see retrogression quite as often as we see improvement in the stock; and there is no evidence whatsoever that nature is attempting to move forward by 'infinitesimal steps of perpetual progress', as the Darwinists have long theorized.

By artificial cultivation and forced cross-breeding of selected varieties, stocks may seemingly be improved or enlarged up to a certain point; but when left to themselves, nature soon brings them back to an ordinary level, instead of naturally carrying them 'onward and upward' by an evolutionary law. Nature, when not interfered with, strives to bring all new varieties back to normal as quickly as possible, rather than inducing in them further progressive changes by 'evolution'.

Every attempt at crossing two species results either in no descendant at all, or else in a hybrid offspring being produced that is sterile and unable to perpetuate its kind—as occurs when the horse and donkey, or the horse and the zebra, are crossed.

These animals are so structurally similar that they can interbreed; but the resultant offspring is a sterile hybrid that cannot cross with anything. This supplies further proof that the species are fixed, that nature does not allow even very similar species to commingle and change into another, but calls a sudden halt every time any attempt in that direction is made.

Darwin himself, in his "**Origin of Species**," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." It is not surprising to Bible students, who have confidence in the story of special creation, as recorded in Genesis, to learn that

scientists, after nearly a century of effort, can find no positive proof to support a theory that is obviously at variance with the Word of God.

The late Professor Vernon Kellogg, of Leland Stanford University, added his testimony to the host of his former colleagues. In his **Darwinism of Today**, page 18, he says, "We only tell the general truth when we declare that no indubitable cases of species-forming or transforming, that is, of descent, have been observed."

To date, the most that has been accomplished in the effort to develop new species is the production of new varieties. However, some interesting things have been discovered in the field of genetics, such as Mendel's **Laws of Variation**, and De Vrie's **Mutations**, which we may here briefly note.

From 1857 to 1868, Gregor Mendel, an Austrian monk, experimented with garden peas, crossing different varieties and producing new ones. His notations of the results came to the attention of Professor Carl E. Correns, famous botanist, about thirty years later, and he soon found that Mendel had discovered a hitherto unknown law of heredity. Correns duplicated Mendel's experiments, using the garden flower four-o'clock instead of peas, and found that they too followed Mendel's "law."

Correns crossed a red and a white variety of the flower "four-o'clock," and, true to Mendel's "law of segregation," all the first generation were pink; that is, the red and white were evenly mixed. But in the second generation only half of them came pink—the remainder being pure white or pure red, just like the original parent stocks. They were just as pure as though they had never been mixed and continued to reproduce themselves without variation.

Mendel's law of segregation is simply this: when any two simple varieties are crossed, only half of the genes, or hereditary elements, of each of the parent cells mix with each other, while the other half remain segregated and dormant; and in the second generation these segregated genes filter out and

reproduce themselves in their original form, as though they had never been mixed. Mendel also discovered that if complex varieties are crossed (that is, if there is more than one difference between the parent stocks, as when yellow-round peas are crossed with green-wrinkled peas), not only will the original unmixed genes filter out in the second generation, but in addition there will be two new varieties of hybrids instead of one.

Dr. Thomas Hunt Morgan, when at Columbia University, found that animals obey Mendel's law the same as do plants, and that finally the original stocks begin to filter out and reappear, even after having passed through successive generations of cross-breeding with other varieties. In none of these experiments, either with plants or with animals, has a new species been produced. Rather, Mendel's laws seem to prove that the species are fixed and that the tendency of nature is to return to the original parent stocks rather than to get away from them, as Darwin erroneously imagined.

In 1900, Professor G. De Vries, the late Dutch botanist, who had been experimenting extensively with the evening primrose, discovered that occasionally a new and strange variety would crop up, totally different from all other hybrids that were being produced by directly crossing the varieties. These new variants seemed to be freaks of nature, which came up in defiance of Mendel's law, and yet were able to perpetuate their variety if unmixed with others—although generally they could be readily mixed with any other variety of primrose.

De Vries called these freaks "mutants," and he formulated a theory which seems to explain their existence. He believed that they result from some accidental scrambling or disarranging of the genes in the fertilized cell or germ plasm, which may happen either at the time of fertilization or subsequently and which prevents nature from taking its ordinary course. Mendel's law thus represents nature's normal process, while De Vries' mutants seem to be the result of some accidental interference with nature.

Now if a mutant should ever be discovered that is so far changed from the original stock as to be incapable of mixing with it and at the same time would be fertile in itself and able to mix with other mutants like itself, then we would have a demonstration of a new species arising, or evolving from an old species—the answer to every evolutionist's prayer since Darwin's day. But no such species has ever been discovered, notwithstanding many years of experimentation with this in view.

Even if such a mutant should finally appear, which is exceedingly unlikely (since their genes or hereditary elements are none other than those of the parent stocks), this would not prove the existence of a law of evolution; for these mutants apparently do not result from any law whatsoever but, in defiance of law, due to accident. At most, then, this would be accidental evolution, not 'natural evolution'. Furthermore, these mutants are freaks and are often dwarfs, or otherwise inferior to the parent stock. Hence they do not obey a law of 'progress', such as Darwin's theory demands.

Thus it is apparent that neither the discoveries of Mendel nor of De Vries, nor of any other experimenters in the field of genetics, have helped the case for evolution. Rather, they have proved to be a boomerang. As to the effects of Mendel's and De Vries' findings on Darwinism, let the late Dr. D. H. Scott, the well-known British botanist and erstwhile Darwinist, speak. In an article in *Nature* magazine, he has this to say: "It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or indeed transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. Not only is the omnipotence of natural selection gravely impugned, but variation itself, the foundation upon which the Darwinian theory seemed to rest so securely, is now in question.

"The mutations of De Vries, though still accepted by many, seem to some at the present time to be nothing more than Mendelian segregates, the products of previous crossings; opinion

on this subject is in a state of flux. In fact it is clear that we know astonishingly little about variation."

Thus has experimental research brought the theorizing Darwinists to the crossroads of science, and they are having difficulty in deciding which way to turn. And perhaps without realizing it, many of them are finding themselves turning more and more in the direction of truth, as it is given in the creation story of Genesis.

A great conflict between truth and error is now being fought by the scientists themselves, and we may be sure that the truth will ultimately prevail. In this connection we are reminded of the following paragraph from the able pen of the late Dr. William Emerson Ritter, professor of Zoology at the University of California, which was published in *Science* magazine sometime ago. He therein wrote this significant sentence: "If one scans a bit thoughtfully the landscape of human life for the last few decades he can hardly fail to see signs that the whole battleground of evolution will have to be fought over again, this time not so much between scientists and theologians, as among scientists themselves."

It is truly remarkable that the Bible, written thousands of years ago, before the era of scientific research, should state so accurately and so definitely what now has been established as scientific truth, namely, that species are fixed. Only by divine inspiration could this have been possible. Let us then have confidence in this sacred record as we pursue our further investigation of its God-given truths.

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International Bible Study Lessons

LESSON FOR AUGUST 2

The Goodness of God

KEY VERSE: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

—Romans 8:28

SELECTED SCRIPTURE: Romans 8:28-39

ONE of the secrets of a happy Christian life is to have confidence and trust in the LORD—a faith that is so unfailing and all-comprehensive that no matter what experiences may come we will be able from the heart to say with the Prophet Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10) It is not a case, however, of blindly trusting in the LORD in the sense of not knowing the ultimate purpose of the experiences which he permits to come into our lives. To the Christian he has revealed the purpose of his call, which is that in us the image of the Master may be developed in preparation for the blessed privilege of living and reigning with him during the thousand years of his kingdom, and of being associated with him in divine glory throughout the endless ages of eternity.

But even though we rejoice in this knowledge of the divine purpose which is being worked out in our lives, and are assured beyond doubt that to this end all things are working together for our good, we still are not walking by sight. Faith and trust are essential, because with our limited comprehension and our short-sighted viewpoints, it is impossible to understand just how this or that experience, whether of joy or of sorrow, may be best at the time. If we were masters of our own destinies so far as our day by day walk in life were concerned, we would probably change a lot of things, but in so doing would be quite liable to create circumstances and conditions which would be detrimental to ourselves as new creatures in Christ Jesus.

How essential it is, then, to develop complete confidence in

the Heavenly Father's care, to learn that his way is best, and that, although it is often difficult, the end will be glorious, because in every experience his wisdom is choosing that which will be the very best for us. Happy are we, then, if by learning this, we can always leave the choice with him! If we can do this, we will not think strange the fiery trials which our loving Heavenly Father permits, but will accept them in quietness and confidence knowing that he is too wise to err and too loving to be unkind.

Oftentimes we may wish to change the circumstances of our lives, thinking that thus we could serve the LORD so much better. Even the Apostle Paul had thoughts along this line, but he learned that the LORD'S way for him was best. At the time of his conversion he was blinded by the light which shone "above the brightness of the sun." (Acts 9:3; 26:13) Later, when visited by Ananias, his sight was partially restored, but he did not regain his normal vision, and was afflicted with this handicap for the remainder of his life. Paul refers to this as a "thorn in the flesh."—II Cor. 12:7

It was but natural for Paul to reason that he could serve the LORD more efficiently if he

had better eyesight, so he made it a matter of special prayer. He besought the LORD three times to have this thorn in the flesh removed, but the LORD's answer to the apostle was, "My grace is sufficient for thee; for my strength is made perfect in weakness." (II Cor. 12:9) Paul's heart responded to this answer, and he wrote, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

In reasoning this matter out, Paul concluded that if he did not have this affliction he might be "exalted above measure," and thus be inclined to trust in his own strength and abilities rather than in the LORD'S. And here is the reason for many of the circumstances which the LORD permits to come into our lives. He wants us always to realize that our every victory of faith is his victory, and that our every success and accomplishment should be accredited to him. It is so easy to forget that he is fighting our battles for us and clearing our path of obstacles which block our progress in the narrow way; so in his wisdom and mercy he allows conditions that continually remind us of our need for him.

How reassuring to know that "all things" are working out for us "a far more exceeding and eternal weight of glory."

God's Unchanging Purpose

KEY VERSE: *"There is no difference between the Jew and the Greek for the same LORD over all is rich unto all that call upon him."*—Romans 10:12

SELECTED SCRIPTURE: *Romans 10:12-17; 11:1, 11,12*

THROUGHOUT the age, various issues have tended to place a strain upon the spirit of Christian unity. Some of these have been essentially the same in each generation; others have been peculiar to the time in which they existed. One of the issues which tested the unity of the Spirit in the Early Church was that which arose when Gentiles began to accept the Gospel, and to associate themselves with congregations which had been hitherto exclusively Jewish.

But what did the Holy Spirit dictate with respect to the Jew and Gentile issue in the Early Church? This is the question which we should all ask ourselves in connection with the difficult-to-understand situations which may arise among us. The answer is to be found on the basis of what the Holy Spirit says, through the written Word.

In the Early Church there should have been no difficulty for any of the LORD'S consecrated people to

know where they should stand with respect to the Jewish and Gentile converts—but there was difficulty, and largely because certain teachers were going about teaching error on the subject. Paul withstood these, as did others. Even Peter wavered in his conduct on one occasion. Religious prejudice doubtless entered into the matter.

True, to begin with, Jesus had instructed his apostles not to go to the Gentiles. Probably some remembered this, but did not keep their instructions up-to-date, for later, after his resurrection, Jesus instructed his disciples, beginning at Jerusalem, to go into all the world and preach the Gospel. And then the LORD performed a miracle in bringing Peter and Cornelius (the first Gentile convert) together. When Cornelius and his household accepted the message, and the Holy Spirit came upon them as it had upon the Jewish converts at Pentecost, Peter, reporting it, said con-

cerning the work of God's grace in their hearts, "God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15:8-11) One of the great lessons Peter learned from his experience was that henceforth as between Jew and Gentile "there is no respect of persons with God."—Rom. 2:11

In presenting his admonition on the importance of keeping the unity of the Spirit, Paul gives an outline of essential beliefs involved in this unity. We quote: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."—Eph. 4:4-6

It is in the knowledge of these things that our Heavenly Father has indeed been rich unto all that are called. The true riches now imparted to the faithful include a knowledge of the truth—"the treasures of wisdom and knowl-

edge"—or, as Paul elsewhere expresses it, "the riches both of the wisdom and knowledge of God."—Rom. 11:33

The eternal riches beyond the veil are also "unsearchable," in that they cannot be secured by human enterprise, but by a faithful conformity to the will of God, allowing him to work in us to will and to do of his good pleasure.

Seeing that the Father and our Redeemer have arranged to bestow upon the called ones of this Gospel Age such boundless riches of his grace, what manner of persons ought we to be, in all holy conversation and godliness? (II Pet. 3:11) As Paul exhorted the church, so let us pray for one another, regardless of kindred or tongue, that we may all walk worthy of the calling wherewith we are called (Eph. 4:1); seeking to become "rich in faith" and rich in the knowledge of God.

When Jesus said, "Freely ye have received, freely give" (Matt. 1:7,8), he suggests that our sharing of the riches so freely bestowed upon us consists of revealing the kingdom of heaven to others. While this message has been for the most part rejected, in the age to come it will be heard and make all men rich in the knowledge and blessings of God, both Jew and Gentile.

Marks of a Transformed Life

KEY VERSE: "Be not overcome of evil, but overcome evil with good."—Romans 12:21

SELECTED SCRIPTURE: Romans 12:1-6, 9-21

TO KEEP the thought of our text in mind will help us greatly to bear our trials. But merely to bear them is not enough. The LORD wants us to bear them patiently and, in spite of them, to be rejoicing Christians. This is possible through faith—faith, that is, in the promises of God to strengthen us in our weakness and to guide our otherwise uncertain steps.

Trials to the Christian are not an evidence of God's disfavor, but the reverse. Paul wrote, "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 2:12) And we also read that it is through "much tribulation" that we enter the kingdom. (Acts 14:22) Even if some of our trials may be in the nature of disciplinary stripes, they are still an evidence of God's love, "for whom the LORD loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6

Yes, *every son* whom the Heavenly Father receives and loves is subject to training and discipline. Therefore, when trials are permit-

ted for this purpose we should think of them as evidences of God's grace, not as being alien, or foreign, to our needs as new creatures in Christ Jesus.

Those who understand the divine plan of salvation know why the LORD permitted evil; they know that it was because he wanted his human creation to learn valuable lessons from the experience. But do we always stop to think, when we are passing through severe trials which come as a result of the permission of evil, that in our case the LORD is using these experiences in a special way; that by them he is training us to be the teachers of the world of mankind, to help them understand the full meaning of the reign of sin and death!

The Apostle Paul wrote: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 1:14,15

Here the apostle admonishes us to "do all things without murmurings and disputings." How fitting is this counsel! The world in which we shine as lights is filled with strife and animosity, and in such a world our witness will be effective in proportion to the wholesome influence of love and goodwill among ourselves as we proclaim the message. The LORD'S people should have but one objective in their labor of love, and there should be no reason for strife as together they lay down their lives showing forth the praises of their God.

It is thus, the apostle asserts, that we will be "blameless and harmless, the sons of God, without rebuke." If we continue faithfully to let our light shine in this dark and suffering world, sooner or later we are sure to be rebuked by those who sit in darkness. But when it comes it should be unmerited so far as any wrongdoing on our part is concerned. Our own conduct should be both harmless and blameless, hence without just cause for rebuke. Nor will we be rebuked by the LORD if we are faithful to the truth and maintain the proper attitude of sympathy, understanding, and love as we minister the kingdom message to others.

Faithful followers of the Master have never found themselves at

home in the world. Its spirit is contrary to their spirit, and it is a struggle to overcome the spirit of the world. This is especially true today. We are surrounded by turmoil and chaos, by ill will and hatred, but let us rise above these in our association with one another and in our attitude toward those to whom we proclaim the message.

Paul speaks of the "perverse nation" of his day, and now we have the privilege of shining as lights in a perverse world. It is a world that is falling apart under the weight of its perverseness. We cannot do anything to hinder this, nor do we want to, but we can tell the people that a new world is near—new heavens and a new earth, wherein dwelleth righteousness"—II Pet. 3:13

We have the privilege of spreading the Gospel message about a *good* world, where nothing will "hurt nor destroy," where "nations shall not lift up sword against nation," where all "sorrow and sighing" will flee away, and "there will be no death." (Isa. 11:9; Micah 4:3; Rev. 21:4) This will be a world that will have the ability to overcome evil and turn all to good, through the help and guidance of those who now, under very adverse circumstances, have proven their ability to overcome evil with good.

Love—The Law of the Kingdom

KEY VERSE: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."

—Romans 13:10

SELECTED SCRIPTURE: Romans 13:1-8, 10-14

IF IT were not for God's love for the rebellious and sin-cursed human family, there would be no divine plan of the ages for their recovery and blessing. True, the other qualities of wisdom, justice, and power, of his righteous and benevolent character must be employed to this same end. But it was his love for us, the church of Christ, and for all mankind, that provided the "unspeakable gift" of his only begotten Son, our Lord and Savior, as the Way, the Truth, and the Life. And this provision was made "while we were yet sinners," without our first having shown a disposition and desire for reconciliation, for at-one-ment with him.—II Cor. 9:15; John 14:6; Rom. 5:8

If our Heavenly Father were merely exercised by his inexorable justice, our lives would be forfeited, and we truly would be without hope in this world. His power we could not doubt, but knowing him to be a God of love supreme, what

could we think of his wisdom in permitting us thus to have these innate desires for right and the truth, and to exercise ourselves benevolently and sacrificially, only to be blotted out of existence? Our desire to know righteousness and truth would avail us nothing, and be without meaning, could we not see and realize the fruition of our hopes and desires. What benefit would we personally derive if the only result of living was to leave "footprints on the sand of time"?

The love which is of God, disclosed by the Apostle Paul in I Corinthians 13, transcends all other loves, for it is the very nature and being of God. As the Apostle John puts it, "God IS love (Greek, *agape*)." As we are controlled by it, we, too, indicate our Godlikeness. That we could ever reach its fullness and perfection while still in these imperfect vehicles of expression—these frail, perishable bodies—is unthinkable; but we have it ever before us as the criterion, the

standard toward which we are ever to strive; for if we do not thus strive to attain it, how can we expect to be in fellowship and association with our Heavenly Father and his now divine Son, to share with him in the "dispensation of the fullness of times"? —Eph. 1:10

The apostle suggests that we might have all knowledge and mountain-removing faith, and a totally self-sacrificing disposition, and yet fail to achieve this goal of Godlikeness in thought, word, and deed. In our desire to qualify for a place in the divine kingdom of our LORD, we might be inclined to place the emphasis on study. Study is very essential, to be sure, but to what end is that study?

We might think to place the emphasis on self-sacrifice. That is good indeed, but the apostle warns us that we might give our bodies to be burned and we might give everything we possess to feed the poor, and still be found lacking. This kind of love involves demonstration under trial and test, under suffering and adversity. Our sacrifice entails not only material loss, but additionally suffering, ignominy, and reproach for his name's sake. Only if we suffer with him shall we reign with him.

There is still another great obstacle we need to bear in mind in

considering the development of this divine attribute of love, and that has to do with *self*. Surely, if we have reached the point of perfect love, self should not enter into our consideration; but strive as we may, it will obtrude itself at times. Think how much is involved in this little word! All the besetments of our fallen humanity, the influence of the world and the wiles of the Adversary are focused on us.

Divine love, if fully controlling our hearts and lives will enable us to triumph where other qualities might fail in overcoming the fallen propensities which are in conflict with our spiritual lives and interests.

If this divine attribute of love, *agape*, the pinnacle of character development (II Pet. 1:7), motivates us in everything we think, say, or do—which is not impossible if we are set and determined to have it so—then whatever material loss we might suffer, or however intense the physical or mental pain we might be called upon to endure, will be seen to be a means to an enduring end, to refine, polish, and prepare us for "the glory that excelleth," the "glory and honor and immortality, eternal life" beyond this veil of tears, and a place in God's kingdom.

When Christians Disagree

KEY VERSE: *"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."*—Romans 14:17

SELECTED SCRIPTURE: *Romans 14:1-4, 13-21*

AS THE family of God, the tie that binds our hearts transcends any earthly tie of family or affection. The realization of this should cause us to love the brethren. But love does not come merely because we are told such should be the case. Our love for one another is strong in relation to our love for the Father and our Lord Jesus.

Our concern and tenderness grow toward those whom God has named as our brethren as our appreciation and love of God grows. If he has drawn and begotten a member of the family, leads them daily, hears their prayers, should not we too view them in a special way? We can measure our love for God by our love for the brethren.

When we associate with the brethren, they and we must continually exercise patience. Our Father has called his children from varying backgrounds, greatly differing casts of mind. We all have dissimilar human frailties. The need of adjusting to each other

will be ever present. It is as though our Father, as part of our development, brought together those who are naturally diverse and then said, "Now, my children, live together in love, cherish and serve each other." If we maintain a strong love for God and our Lord, keeping in focus his plan and our relationship thereto, then the knitting of love between us and our brethren will be sure and firm.

If we can say that we discern and appreciate the family relationship of the brethren, then the witness of the Spirit is real and vital in our lives. If we find in our hearts a desire to be with and serve the interests of the brethren, then we have "passed from death unto life because we love the brethren." I John 3:14 then becomes a "witness of the spirit" that we are the children of God.

The Holy Spirit is a spirit of liberty; God "seeketh such to worship him as worship him in Spirit and in truth." (John 4:23)

Through the enlightening influence of the Spirit of God we have come "into the glorious liberty of the children of God" (Rom. 8:21), and are left without bondage to any law except that we shall love the LORD with all our heart, soul, mind, and strength, and shall love our neighbor as ourselves.

To the Corinthians the Apostle Paul writes, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." (I Cor. 10:23) He declares that while nothing is forbidden the new creation under direct divine law, it is nevertheless true that there are many things that would be ill-advised and contrary to its best interest and development. When the apostle tells us not all things edify, he is not necessarily talking about sinful or unrighteous thoughts or deeds, but more particularly those things which would be within our rights, but if pursued would not edify, build up, or profit. And whatever is not to edification spiritually should not be practiced, regardless of any law on the matter.

Our supreme love for God, and our love for our neighbor, should bind us to thoughts and actions which would not only be harmless to ourselves, but also would be

helpful to the welfare of others and to the glory of God.

Thus the apostle sums up his argument in favor of loving consideration for our brethren, and liberty of conscience for ourselves. "Let no man seek his own, but every man another's. . . . Eat not for his sake that showed it, and for conscience sake. . . . Conscience, I say, not thine own, but of the other."—I Cor. 10:24-29

He shows that we should be disinclined to do anything that might stumble one of the LORD'S little ones. And he declares, in the last verse of this chapter, that this was his course in life, that in line with his conscience he tried to be pleasing in all things. Disregarding his own advantage, he gave chief consideration to the profit of the many, that he might do all possible for their salvation. This noble spirit is the only one consistent with our law of liberty—love which is always generous, thoughtful of the interests and feelings of others, and desirous of doing all to the glory of God.

This is the true spirit of God, and is the all-pervasive law of his kingdom. This law of love we must learn and practice in our association with one another, and the world, until it becomes inseparable from our very beings.

Christian Life and Doctrine

THE SEARCH FOR GOD'S PEOPLE, Part 3

Suffering "Great Things" for Jesus' Name

AFTER Paul and Barnabas had returned to Antioch, about A.D. 48, having successfully completed their first missionary journey, they found that there were now a good number of Gentile brethren in the church, although the majority still were Israelites. A large concentration of Jewish brethren who lived in Judea, were continuing to observe certain features of the Mosaic Law, and some of these went to Antioch and began teaching the Gentile brethren that if they were not circumcised according to the custom of Moses, they could not be saved.

Paul and Barnabas, elders in the class at Antioch, disagreed with this doctrine, and strong contention resulted. The Judean brethren felt sure they were right, and that they had the support of the apostles living in Judea. But Paul and Barnabas held firm to their conviction. Finally, the church at Antioch decided the only way to settle this controversy was through a conference in Jerusalem with the apostles and the elders, to which they sent Paul and Barnabas as representatives of their view of the matter. Titus, who was also in Antioch at that time, went with them to the conference. (Gal. 3:1,2) He would be useful, no doubt, as an example of the great faith they had found among the Gentiles.

On this trip Paul and Barnabas traveled through Phenice and Samaria en route to Jerusalem, telling the brethren there, who were mostly Jewish, about the large number of Gentiles who had come into the body of Christ. This news was of great interest, and it seems all who heard about their work rejoiced in the success it was having.

At Jerusalem, Paul and Barnabas reported these same events to the congregation and the apostles. However, here the news met with a different reaction. Some of the brethren who had come from the sect of the Pharisees insisted that it was mandatory for these new brethren to be circumcised, and to keep the Law of Moses. This began a lengthy and rather intense debate, since Paul and Barnabas did not agree with this viewpoint. Ultimately the Apostle Peter stood up, agreeing with Paul, and reminding the brethren that Paul had been selected by God several years ago to open the way for the Gentiles. Peter looked upon the demand of circumcision as nothing short of 'tempting', or trying, God, saying, "Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"—Acts 15:10

When Paul and Barnabas had an opportunity to speak, they endeavored to convince the gathering that the Gentiles were truly brethren as evidenced by signs from God—they were being blessed by God with the gifts of the Holy Spirit. The Apostle James apparently served as chairman for the assembly. He summarized the meeting, quoting significant prophecies which foretold how God would turn to the Gentiles to find a people for his name. He offered a compromise which suggested that the Gentile brethren be asked to observe four items from the Law and nothing else: "that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts 15:20) Since this was agreeable to those assembled, they decided to send Judas and Silas back to Antioch with Paul and Barnabas, to deliver a letter from the apostles, elders, and all assembled at Jerusalem, reiterating the conclusions of the conference.

Paul told about this conference in a letter he wrote to the Galatians: "Within fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. Now I went up according to a revelation, and submitted to them the glad tidings which I publish among the nations; but privately to those in high repute, lest perhaps for a vain thing I may run, or might have

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run. But not even Titus, my associate, though a Greek, was under a necessity to be circumcised, on account even of the false brethren secretly introduced; (who crept in to spy out our freedom which we possess in the anointed Jesus, so that they might enslave us;) to whom not even for an hour did we yield by submission; in order that the truth of the glad tidings might remain with you. But from those of reputation, whatever they were formerly is of no consequence to me; (God does not accept a man for personal appearance;) for to me, those of reputation communicated nothing. But on the contrary, James and Cephas and John, —those seeming to be pillars,—perceiving that I was entrusted with the glad tidings for the uncircumcision, even as Peter was for the circumcision; (for He who operated in Peter for

the apostleship of the circumcision, operated in me also for the Gentiles;) and acknowledging that commission given to me, gave to me and Barnabas the right hands of fellowship, in order that we should be for the Gentiles, and they for the circumcision; only urging that we should be mindful of the poor,—which very thing I was even ardently hastening to perform."—Gal. 2:1-10,
Diaglott

In the above account Paul explains that an agreement was reached. The apostles at Jerusalem felt their main task would continue to be with those brethren who came from natural Israel, the "circumcision," whereas Paul and Barnabas would work more with the Gentiles and mixed congregations of Jews and Gentiles. Paul and Barnabas were accompanied back to Antioch by Silas and Judas, and when they arrived they assembled the brethren and delivered the letter. These two brethren were gifted speakers and they stayed with the class at Antioch for quite some time, perhaps several months, exhorting and teaching. Judas eventually returned to Jerusalem while Silas continued with Paul and Barnabas.

Although it might appear that the matter was settled, some who had come from the sect of the Pharisees continued to press the matter in the following years. These were unwilling to give up their inheritance in the Mosaic Law. Later, Paul told how even Peter, for a time, was affected by their strong feelings. A short time after the conference in Jerusalem Peter went to Antioch for a visit. There he fellowshipped freely with Jew and Gentile brethren alike, until certain brethren, former Pharisees, arrived from Judea. Peter, knowing their adamant position on the Law, withdrew from the hometown Gentile brethren for fear of damaging his standing with the visiting Jewish brethren. This made Paul angry, and he withstood Peter to his face.

Paul, in his letter, describes the incident in these words: "When Cephas [the Apostle Peter] came to Antioch, I opposed him face to face, because he was blamable. For before certain persons came from James, he ate together with the Gentiles; but when they came he withdrew and separated himself, being afraid

of those belonging to the circumcision. And the other Jews also dissembled with him, so that even Barnabas was led astray by their hypocrisy.

"But when I saw that they walked not straight with respect to the Truth of the glad tidings, I said to Cephas in the presence of all: 'If thou, being a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to Judaize? We are Jews by natural birth, and not sinners of the Gentiles; and knowing that a man is not justified by works of the Law, except on account of faith of Christ Jesus, even we have believed into Jesus Christ, so that we may be justified by faith of Christ, and not by works of Law; because by works of Law will no flesh be justified.'—Gal. 2:11-16, **Diaglott**

We cannot determine with accuracy the chronology of these events, but it appears reasonable that Paul was converted in A.D. 35, and that it was about three years later (Gal. 1:18) or about A.D. 38, that he made the first trip from Antioch to Jerusalem. Sometime later, "within fourteen years" (Gal. 2:1), he attended the conference in Jerusalem. After about two years had elapsed since returning from their first missionary journey, Paul became concerned about the Gentile brethren in the various classes they had established.

He feared they might have been visited by misguided brethren from Judea who would insist they be circumcised and so he suggested to Barnabas that they visit these brethren again and take with them the letter drawn up at the conference by the apostles. It took many years for some of the brethren in Jerusalem to understand Paul's position. As much as ten years later the apostles were encouraging Paul to demonstrate to these brethren that he had not forsaken certain customs which came from the Law of Moses.

Barnabas thought well of the plan to retrace the steps of their first journey, starting at Cyprus and then heading up toward Paul's home city. Their first journey had been sponsored by the church at Antioch. This second pilgrimage was a suggestion by

Paul and so he did not request any financing.

In planning this expedition, Barnabas suggested that his nephew, John Mark, go with them again, as he had on their first journey. But Paul remembered the fact that Mark had left them after going only part of the way on the former trip, and did not want to take him this time. There was such a sharp difference of opinion over the matter that they decided to separate—Barnabas taking his nephew and sailing for his native land, Cyprus, and Paul taking Silas by land northward into Syria and Cilicia.

Before proceeding with the account further, it is important to clarify this matter. We are not to think of the contention between Paul and Barnabas as making a rift between them which existed for the remainder of their lives. On the contrary, Paul loved Barnabas and wrote of him in his letters to various congregations as an example of faithful devotion to the LORD.

One mention of this is in Galatians 2:13, where, several years later, Paul tells of Peter's concern for the opinions and reactions of his Jewish brethren in Judea, and how he withdrew from the Gentiles of the Antioch church. Next to Paul, Barnabas had the clearest understanding of the position of the Gentiles in the church. Thus, to emphasize how greatly the Jewish brethren were swayed by Peter's actions, he said, "The other Jews also dissembled with him, so that even Barnabas was led astray by their hypocrisy."—Gal. 2:13, **Diaglott**

Paul made mention of Barnabas again, about six years after their difference of opinion. In a letter Paul told the brethren in Corinth that as apostles they had certain rights and privileges, "or," he asks, "is it only Barnabas and I who have no right to refrain from working for a living?" (I Cor. 9:6, **RSV**) His inclusion of Barnabas indicates that he was still faithfully serving the LORD, and Paul had loving respect for his service.

According to tradition, Barnabas continued to live on the island of Cyprus until opposing Jews brought his ministry to an end by stoning him to death.

The Bible is careful to record, also, that in after years Paul leaned heavily on John Mark for his help in the ministry. While Paul was a prisoner in Rome he wrote to the brethren at Colosse, concluding his letter by saying, "Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;). And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." —Col. 4:10,11

Often when a problem or difference arises between brethren, those who hear of the difficulty tend to take sides, making matters worse. It is possible that many who sided with Paul in the original controversy may have retained negative feelings about John Mark. But Paul stressed his warm sentiments toward Mark and instructed the brethren that if he should visit them, they should receive him. Perhaps just a little earlier than this, Paul had written to Timothy saying, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." (II Tim. 4:11) Apparently Timothy did so, contacting John Mark, who went to Paul and was very helpful and comforting to him in the last days of his ministry.

Returning to the account of Paul's journey: after visiting the churches in the area of Syria and Cilicia, and delivering to them the letter from the apostles, Paul continued by land over the mountains into the province of Lyconia, to Derbe where Timothy lived. Arriving at the home of Lois and Eunice, Timothy's grandmother and mother, Paul found that young Timothy had matured and was very active in the congregations of Derbe, Lystra and Iconium. The brethren of these congregations commended Timothy highly and Paul decided to have Timothy join them in their travels.

Before inviting him to accompany them, he had Timothy circumcised. His mother was a believing Jewess, but his father was a Greek. This action might appear strange in view of the recent events in Jerusalem where the general agreement had

been reached that Gentiles need not to be circumcised. But we must keep in mind that Paul always went first to the synagogues to present the Gospel message, and if Timothy were not circumcised, he would be hindered in dealing freely with Jews.

So Timothy joined Paul and Silas as they continued on their journey to deliver the letter of the apostles to the churches in Lystra, Iconium, and Antioch of Pisidia. The various congregations they met with benefited a great deal from the news they brought and from their ministry. "So were the churches established in the faith, and increased in number daily."—Acts 16:5

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The exclusive nature of the work of selecting a people for God's name is emphasized in the events that followed. Paul sought to reach other prospective brethren in Asia Minor, called Asia in the Scriptures, in the regions of Galatia and Phrygia, but in some manner God indicated by his Holy Spirit that he should not do so. The simple statement of the Scriptures is: "They had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia." (Acts 16:6) Likewise, when they considered going into a region to the north called Bithynia they were instructed by the Holy Spirit not to go. This is stated in Acts 16:7: "After they were come to Mysia, they assayed to go into Bithynia but the Spirit suffered them not."

It is important to recognize from these simple accounts that the Gospel message was not to be preached indiscriminately everywhere to find converts, but rather we observe that the work was being carefully directed by God and our Lord Jesus. Though unknown to Paul at this time, there was an urgency for him to go to Macedonia. This was revealed to him only when they reached the western side of Asia Minor, arriving at the port city, Troas. There Paul was given a vision where he saw a man of Macedonia entreating him to come there to help them.

We should not conclude that there were none of God's people to be found in the other areas of Galatia, Phrygia, and Bithynia, and hence God bypassed them. Later Paul went to these places. But on this particular journey it was necessary for him to help those who were then being prepared by God to receive the invitation to become members of the body of Christ.

The Book of Acts, as it was written by the physician, Luke, one of the many Greek Gentiles called by God at Antioch, up to this point has described the events in the second and third person. The preceding verses of Acts 16:10, tell how "they," this party of three brethren—Paul, Silas, and Timothy—traveled through the land. After Paul received the vision he responded immediately, sailing from Troas to Macedonia. Luke now switch-

es to the first person in relating subsequent events. "After he had seen the vision, immediately *we* endeavored to go into Macedonia, assuredly gathering that the LORD had called *us* for to preach the Gospel unto them. Therefore loosing from Troas, *we* came with a straight course to Samothracia, and the next day to Neapolis; and from hence to Philippi, which is the chief city of that part of Macedonia, and a colony: and *we* were in that city abiding certain days." (Acts 16:10-12) It appears that Luke had come from Antioch to join them. It most likely had been prearranged, because from this point in time, Luke became a very active member of their missionary activities.

When they arrived they found there was no synagogue; instead there was an open place by a river which had the natural shape of an amphitheater. Religious Israelites used this as a meeting place for prayer. It was not unusual for Jews to use such places for devotional services. A similar place was used for prayer by Jesus in Galilee, and is mentioned in Luke 6:12. At Philippi, Paul went to this riverside gathering-place on the Sabbath and found women of Israel assembled for worship. "A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the LORD opened, that she attended unto the things which were spoken of Paul."—Acts 16:14

What depths of meaning these words express: Lydia's heart was opened by God! God is the one who opens the heart to understand and appreciate his Word. Lydia was one being sought by the LORD; she as well as her family were immersed and formed the nucleus of the church in Philippi. Being "much given to hospitality," and no doubt yearning to learn more about the truth, she entreated Paul and his companions to lodge in her house. Paul was hesitant, not wanting to impose upon her, but she entreated them, and her home became their home.

Paul continued to go to the oratory, the amphitheater by the river, to speak with others, over a period of time which might have been weeks, or months. Others were found for the body of

Christ, but we do not know how many, or their names.

One day, as Paul walked through town, he had a most peculiar experience. A female servant, who had powers to foretell events because of being possessed by a familiar spirit, began following Paul and those with him. Her masters profited a great deal from her powers, and because of this she was considered a valuable property. As she followed Paul's party she cried out, "These men are the servants of the Most High God who are proclaiming to us the way of salvation." (Phil. 16:17, Diaglott) This continued to occur for several days, each time Paul would be seen by her in the town.

Finally Paul, being upset by her behavior, commanded the evil spirit to come out of the woman. It obeyed him, thereby making this maidservant of little use to her owners, since she had lost her peculiar powers. The masters of the slave were so incensed they seized Paul and Silas and took them before the magistrates of the city, accusing them of disturbing the city and of preaching customs unlawful for Romans to observe. The large crowd that had assembled to observe the proceedings agreed with the accusations. Therefore, the magistrates had Paul and Silas stripped to the waist, beaten with rods, and then brought to the prison where they fastened their feet in stocks.

These two faithful servants of God, not able to sleep from the pain of their wounds, began to pray and to sing hymns, and to witness to the other prisoners about God's plan. Suddenly, at midnight, a severe earthquake shook the prison to its very foundations, broke open the prison doors, and loosened the chains that bound the prisoners. The jailor, awakened by all this commotion, saw the open prison doors and assumed that all the prisoners had escaped. Fearful of the consequences, he drew his sword to kill himself. But Paul cried in a loud voice that he should not harm himself, because all the prisoners were there. This was due, no doubt, to the leadership of Paul and Silas, who had convinced them to stay.



Paul cried with a loud voice, "Do not harm yourself, for we are all here."

The jailor asked for lights; and then in gratitude fell down before Paul and Silas, subsequently leading them out of the prison into his home, which probably was next to the prison. He asked what he must do to be saved. Paul told him, "Believe on the Lord Jesus Christ and thou shalt be saved and thy family." This scripture is often quoted by Christians as the simple answer to salvation. However, the jailor must have overheard an earlier discussion between Paul and the prisoners on the matter of being saved, or he would not have asked the question in the way he did.

A detailed study of the Scriptures, with an explanation by Paul of God's plan for salvation, convinced the entire family to accept the provisions of the call and be immersed that very same night. After they had dressed the flogging wounds of Paul and Silas, they all assembled in the house for fellowship. The occasion was a joyous one as they ate together, and spoke of God's wonderful plan until the coming of dawn.

In the morning, the magistrates sent word to the jailor to release Paul and Silas. But Paul refused to leave, contending that he was a Roman citizen who had been beaten and imprisoned unlawfully, not having been condemned by a court trial. There was great fear on the part of the magistrates when they heard this, and they went to entreat Paul and Silas to go. The two eventually complied, but not before they finished their business in that city.

The jailor and his family were now new members of the congregation, along with other brethren who are mentioned by Luke, but not named. Later we hear of Epaphroditus, a Greek brother from Philippi who journeyed to Rome with a gift for Paul. We learn a little more of these brethren through the letter which Paul later wrote, addressed to all the saints at Philippi, their elders, and deacons.

Paul, Silas, Timothy, and Luke had spent many weeks in Philippi. A congregation had been started, and the brethren were learning much about God's Word. Even so they needed further help; therefore, Luke was left with this church to assist them. We know this to be the case, since Luke once again returns to the use of the third person in his writing. Paul, Silas, and Timothy once again went on their way, their destination, Thessalonica. In that city Paul knew someone whom he referred to as a kinsman, named Jason, who opened his home to the travelers. Paul mentions Jason later, saying, "Timotheus, my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you."—Rom. 16:21

At Thessalonica they found a synagogue, which they went to on the Sabbaths. There Paul reasoned with the Jews from the Scriptures, for about three weeks. Paul's preaching was fruitful in convincing several men and women, both Jews and Greeks, of his doctrine. Soon they began meeting together as an ecclesia in Jason's home. Paul's success, however, was resented by the other Jews, and as time went on they enlisted the aid of rogues in the town to harm Paul, forcing Paul and Silas to flee. Going to the home of Jason to lay hands on Paul, and finding

him gone, they took Jason and several other brethren captive and brought them before the magistrates. They accused them of disturbing the empire, threatening the sovereignty of Caesar by claiming no other king than Jesus. Although Jason and the brethren were released, it was quite evident that it would be unwise for Paul to remain. So he, Silas, and Timothy went under cover of night to the neighboring town of Berea.

There they found the Jews in the synagogue much more responsive to the message. Apparently their leaders had taught them to study and prove their beliefs by the Scriptures, which prepared them to consider Paul's teaching with a sincere desire to learn. The Bible record commends them with these words: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few."—Acts 17:11,12

We often find brethren using the term, Berean Bible Students, a name derived from the noble Jews of Berea who searched the Scriptures daily to determine whether or not that which was being taught was so. We should do likewise. The LORD rewarded them by bringing many of their members into the body of Christ. These formed the nucleus of another congregation of the LORD'S people, to which the LORD added Gentiles as well.

Soon, however, the Jews of Thessalonica who had previously threatened the lives of these disciples, heard of the success of Paul, Silas and Timothy, and went to incite the people of Berea against them. Again Paul, who was the main target of their attack, was compelled by the brethren to leave. They were so concerned about Paul's welfare that they advised him to leave Macedonia and to set sail for Athens in the province of Achaia. Paul was loath to leave these two new congregations of Macedonia, as they needed to be further strengthened and established in the faith. But events made it almost impossible for

(Continued on page 37)

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KANSAS Goodland	KLOE 730	8:15 a.m.	TEXAS Pearsall	KVWG 1280	9:15 a.m.
KENTUCKY Bowling Green Winchester	WLBj 1410 WHRS	8:00 a.m. 10:30 a.m.	VIRGINIA Richmond	WGGM 1410	7:45 a.m.
MARYLAND Baltimore	WCBM 68	6:45 a.m.	WASHINGTON Clarkston Everett Spokane Tacoma Yakima	KCLK 1430 KWYZ 1230 KUDY 1280 KAMT 1360 KUTI 980	10:00 a.m. 9:30 a.m. 9:45 a.m. 7:30 a.m. 6:45 a.m.
MAINE Portland	WDCS-FM 106.3	9:45 a.m.			

WISCONSIN
Milwaukee WNOV 85.6 7:00 a.m.

WYOMING
Cheyenne KSHY 1370 10:15 a.m.
Sheridan KWYO 1410 12:00 noon

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

U.S. BROADCASTS-SPANISH

ARIZONA
Nogales KFBR 9:15 a.m.

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
Banff CFHC-1340 11:45 a.m.
Canmore CFHC-1450 11:45 a.m.
Lethbridge CJOC-1220 7:15 a.m.
Wetasquin CJOI-1440 7:45 a.m.

BRITISH COLUMBIA
Castlegar CKQR-760 8:45 a.m.
Duncan CKAY-1500 9:00 a.m.
Duncan CKAY-1500 7:30 p.m.
Grand Forks CKGF-1340 9:00 a.m.
Langley CJUP-800 AM 9:30 a.m.

LABRADOR
Churchill Falls CFLC-FM 97.9 7:15 a.m.

MANITOBA
Winnipeg CKJS-810 9:00 a.m.

NEWFOUNDLAND
Corner Brook CFCB 570 7:15 a.m.
Deer Lake CFDL-FM 97.9 7:15 a.m.
Goose Bay CFLN 1230 7:15 a.m.
Port au Choix CFNW 790 7:15 a.m.
Pt.aux Basques CFGN 1230 7:15 a.m.
St. Andrews CFCV-FM 97.7 7:15 a.m.
St. Anthony CFNN-FM 97.9 7:15 a.m.
Stephenville CFSX-910 7:15 a.m.
Wabush CFLW-1340 7:15 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD-1240 9:00 a.m.

ONTARIO
Hamilton CKOC-1150 7:00 a.m.
Leamington CHYR-710 5:00 p.m.
St. Thomas CHLO-1570 10:45 a.m.

QUEBEC
Montreal CFMB-1410 5:15 p.m.

SASKATCHEWAN
Prince Albert CKBI-900 7:30 a.m.
Weyburn-Estevan CFSL-1190 7:15 a.m.

YUKON
Whitehorse CKRW-610 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline-Tues. KHZ 962 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
Columbo-Sat. Radio Sri Lanka 7:15 p.m.

FRANCE (French)
Lyon (Sat.) Radio Ciel 6:30 a.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.

ITALY (Italian) Europa Radio Milano
83.3-FM 11:30 a.m.
Euro Tele Radio Calabria-Fri.
MHZ 102 5:30 p.m.
Radio Corleone Centrale
FM-88-500 FM-92 11:00 a.m.

MEXICO (Spanish)
Mazatlan XEQC 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa-Wed. 8:00 p.m.

PANAMA
Panama City HOQ 1250 10:30 a.m.

PHILIPPINES
Manila-Sat. DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA
Joubert Park-Thurs. SWAZI Music
Radio 1400 & short-
wave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Gerona-Mon. 9:45 p.m.

TONGA
Nuku' Alofa-Mon.. 10:15 a.m.

URUGUAY (Spanish)
Montevideo-Sun..
Radio El Espectador 810 9:15 a.m.

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

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Atlanta WATL

ILLINOIS

Champaign-WBHW
Springfield

IOWA

Cedar Rapids KTS-13
Mt. Vernon-WMVL Cable 7:00 a.m.
Lisbon (every weekday)

MICHIGAN

Ann Arbor (Sun.) WIHT-31 12:00 noon

MISSISSIPPI

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Springfield KOLR

NEW MEXICO

Roswell KSWB

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Hickory WHKY

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Lubbock KCBD

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Logan (Mon.) Channel 12

GUAM (Sun.) KUAM 9:00 a.m.

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him to be of further help and so it seemed expedient that he himself leave Macedonia for the sake of the safety of these new Christians. However, he sent Timothy back to Thessalonica (I Thess. 3:1,2) and left Silas in Berea. Altogether, he had spent only about two or three months with these brethren, and he realized that they, being very new in the truth, still needed much assistance.

The remarkable way in which the LORD'S Holy Spirit guided the lives of these newly-found brethren becomes evident when we read Paul's letter to the Thessalonians. He wrote his first letter to them soon after leaving and traveling to Corinth, another city in Greece. Reading that letter gives us insight into the fine character of these brethren. "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; knowing, brethren beloved, your election of God." (I Thess. 1:2-4) We note Paul's reference to their 'election' of God, telling us that theirs was not an indiscriminate selection.

Later, in verse ten, he speaks of how they had turned away from idols to worship the true and living God. This lets us know that the ecclesia was composed mainly of Gentiles, since Jews were not idol worshipers. Also, most of the Jews of Thessalonica had not been receptive to Paul's teachings. Paul's words about them were: "Our Gospel came not unto you in word only, but also in power and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: so that ye were ensamples to all that believe in Macedonia and Achaia. For 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; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve

the living and one God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:5-10

The zeal demonstrated by these brethren is amazing. They had learned of God's plan in only a matter of months and yet in a very short time were preaching to others throughout their province and in other places as well. They were doing Paul's work for him! But then this was God's way of spreading the message. Others, too, were joining Paul in the search for God's people.

These brethren were very dear to Paul and as we continue to read his letter, we see how he stresses the motive and spirit of his work among them as an example for their activities also. "Yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

"For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."—I Thess. 2:1-8

In this letter there is another confirmation of the fact that Paul's trip was not being financed by other brethren. He worked to provide for his own needs: "Ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached God unto you the Gospel of God. Ye are my witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that

believe: As ye know how we exhorted and comforted and charged everyone of you, as a father doth his children.

"That ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." (I Thess. 2:9-13) When Paul spoke of working 'night and day', it meant that during the day he worked to provide for his needs; after which, he devoted his time in the interest of the brethren.

Paul desired so very much to see these brethren again, but he could not do so. He recognized that this situation was caused by the Adversary, as he says in I Thessalonians 2:18: "We would have come unto you, even I Paul, once and again, but

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Satan hindered us." The evil circumstances in Thessalonica did not abate. With Paul gone, the brethren there received the brunt of the persecution. It was as bad for them in Thessalonica as it was in Jerusalem for the brethren residing there.

This situation is made clear in Paul's letter, when he wrote: "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."—I Thess. 2:14-16

Because of this, these brethren were all the more dear to Paul. He further wrote: "We, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. . . . For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—I Thess. 2:17-20

Again, "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellowlaborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith. . . . Therefore, brethren, we were comforted over you in all our affliction and distress by your faith."—I Thess. 3:1-7

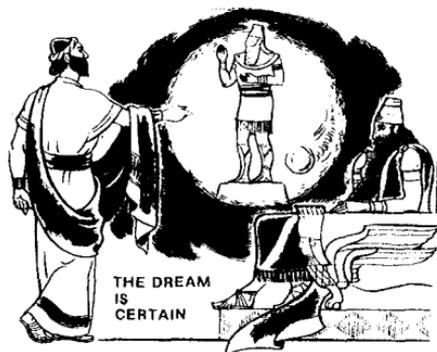
At that time it was not possible for Paul to see these brethren, among whom were Aristarchur and Secundus, who later journeyed to meet Paul and assist him in his labors. It was not until many years later that Paul was able to visit this congregation of the LORD'S people again. Although little is written of that visit, his third missionary trip, we feel confident that he found them progressing well in the service of the LORD and in their development in the body of Christ.

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Unity

"Keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."—Ephesians 4:3-6

One Body

THE Apostle Paul's letter to the Ephesians was written from Rome where he was being kept under house arrest by the Roman government. Appropriately he opens chapter four of this epistle by referring to himself as a prisoner, not of Rome, but of the Lord. And he exhorts the saints at Ephesus, and everywhere, to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3

No doubt Paul considered it necessary to give this advice, knowing that God was not any longer restricting his dealings to one particular nation, as he had during the Jewish Age. Now he was giving Gentiles an opportunity to serve him as well. This was a new arrangement that would continue throughout the length of the Gospel Age. Aware that this change was causing strife between Jewish and non-Jewish believers, Paul told them they were all one in Christ, and should recognize that the bonds of Christian unity relate to those called from every kindred and nation.

In verse eleven, he wrote that the church had been given apostles, prophets, evangelists, pastors, and teachers "for the per-

fecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."—Eph. 4:12,13

Of course he knew that the saints could never be perfect as human beings. Only Jesus was actually perfect. Notwithstanding, Paul says we should become mature, full-grown individuals in Christ. To accomplish this, he says, "Walk not as other Gentiles walk, having the understanding darkened, being alienated from the life of God through the ignorance that is in them." Most of the Christians at Ephesus were Gentiles. Other non-Jews in that city knew nothing of Christ. "But ye [Ephesians, Gentiles] have not so learned Christ, if so be that ye have heard him and have been taught by him."—vs. 17

Here the apostle is trying to make Gentiles as well, regardless of nationality, see that they are all one. There is one body in Christ without respect to Jew or Greek, bond or free, male or female. "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For the body is not one member, but many."—I Cor. 12:12,14

The head of this body is Christ and the members are composed of those who are willing to be controlled by the head. Just as a human body has various members with differing responsibilities, this spiritual body is likewise composed of many different members. "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5) If all body members have this mind, none will ever say he has no need of another member.

"Now you are the body of Christ and each one of you is a part of it." (I Cor. 12:27, NIV) When working effectively together, this body can accomplish the objectives and purposes of its head, which includes the proclamation of the Gospel of the kingdom, and assisting each other to make their calling and election sure.

"So we being many are one body in Christ," says Paul in Romans 12:5. Earlier he wrote, "Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) As our minds are being transformed, we are becoming like our head. And so, like Jesus, we should "be kindly affectioned one to another with brotherly love, in honor preferring one another."—Rom. 12:10

Paul also said in his letter to the Ephesians that the apostles and teachers were given "for the perfecting of the saints . . . till we all come in the unity of the faith." (Eph. 4:12,13) We must continue to grow up into our head, even Christ, "from which the whole body fitly joined together and compacted by that which every joint supplieth maketh increase of the body unto the edifying of itself in love."—Eph. 4:16

One Spirit

The Greek word translated "spirit" is *pneuma*. Strong's Concordance says the word means 'a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition'.

'Mental disposition' is a good rendering of the word spirit in our text. All new creatures in Christ Jesus are to develop this very special mental disposition or state of mind. Paul writes: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ [this mental disposition], he is none of his."—Rom. 8:9

In his letter to the Philippians, Paul wrote, "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5) He gives as examples of this mind such things as participating in the fellowship of the Spirit, being of one accord, having one mind, and developing love and concern for others. "Who hath known the mind of the LORD, that he may instruct him? But we [meaning new creatures in Christ Jesus] have the mind [disposition] of Christ."—I Cor. 2:16

The mental disposition of Jesus was one of obedience to his Heavenly Father. The psalmist, speaking prophetically of Jesus, writes: "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:8) Jesus described his commitment to the Father by saying, "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30

Unless we have the spirit of obedience, nothing we do will please our Father. Samuel had to explain this principle to Saul, who thought he did not need to follow God's commands: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22

Jesus stands as an example of the greatest servant of all. He was always attentive to the needs of others without concern for himself. And he taught his disciples to do the same. He had a mental disposition of love. "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—I John 4:19-21

As footstep followers of the Master, we must develop this one spirit, this mind or disposition of Christ, which desires to strengthen our brethren in love. We must be examples and show through God's Word the right course of action. We must be sympathetic and have a listening ear. We must be peacemakers in the truest sense of the word. "Follow peace with all men, and holiness, without which no man shall see the LORD."—Heb. 12:14

Bearing one another's burdens is one way we can fulfill the requirements of this one Spirit. "We that are strong ought to bear the infirmities of the weak and not to please ourselves." (Rom. 15:1) We bear one another's burdens by giving a word of comfort in bereavement, or by financial aid and physical help when necessary. We do this so that we may be perfectly joined together. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be

no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. 1:10

The Greek words translated by the phrase "perfectly joined together," is used in the context of mending fishing nets. The **Diaglott** translation says, "knit together." When we have the same mind, the same Spirit, we are joined together as a fishing net! What a wonderful illustration of the kind of unity that should exist among brethren.

One Hope

The call for the unity of the one hope of our calling, was expressed in the words of our text, written by Paul about thirty years after the crucifixion of Jesus. In less than ten years, Jerusalem would fall, and the brethren would feel a great loss. Knowing that their faith would be tested, this letter was meant to encourage and strengthen them to meet this hard experience.

Paul addressed them as faithful saints in Christ Jesus, and expressed his love for them when he wrote: "After I heard of your faith in the Lord Jesus, and love unto all the saints, I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe."—Eph. 1:15-19

Since the church at Ephesus consisted mostly of Gentiles, Paul went on to write: "Wherefore remember that ye being in time past Gentiles in the flesh . . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:11,12) The Greek word translated hope is *elpis*. **Strong's Concordance** says it means 'to anticipate (usually with pleasure), expectation, or confidence'. **Webster's**

Dictionary defines hope as 'to cherish a desire with expectation of fulfillment'.

This special hope once reserved exclusively for Jews was opened to Gentiles with the conversion of Cornelius. Just before Peter was sent to Cornelius, he had a vision where God told him to kill and eat unclean animals. Peter did not understand this vision until he met with Cornelius and his family. Then he declared, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34,35

In Paul's letter to the Colossians he talks about a mystery "which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26,27) Note the phrase, "the hope of glory." In one respect it is a continuation of a hope promised by God in the Garden of Eden. God spoke to Adam, Eve, and the 'serpent', saying: "Enmity will I put between thee and the woman, and between thy seed and her seed. He shall crush thy head, but thou shalt crush his heel."—Gen. 3:15, **Rotherham**

Here is the first glimmer of hope following the disobedience of our first parents. Hope is found from cover to cover in the Bible. God promises Abram that if he would leave his country and his kindred, and go to another land, he would be used by God to bless all the families of the earth. (Gen. 12:3) Abram complied, not because he wanted some personal blessing, but because of his sincere desire to have better conditions for the entire human race.

During the four thousand years following Adam's disobedience, God continued to give glimpses of this hope in his Word—"times of restitution of all things," as Peter described them, were "spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) And now, some six thousand years since God gave Adam and Eve that very first glimmer of hope in

the Garden of Eden, all the world still lives in hope. The mother whose child dies in her arms, the husband who loses his wife prematurely, sickness, sorrow on every hand—all who experience these tragedies feel there has to be a better way. They may not know the truths of the Bible, but they hope tomorrow will be better than today.

Those who have come to understand God's plan of salvation written in the Bible, see much hope: the hope of glory! They realize it is God's purpose that the hope of blessings for the world of mankind come through the Christ—through Jesus and those of this age who have had Christ (the anointing) perfected in them. Faithful Christians, who will be with Christ in the heavenly phase of the kingdom, will have the privilege of lifting the entire world out of sin, sickness, and death. This is their strong motivation for serving God during this age despite the sacrificial aspects of doing so.

"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee . . . that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set

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before us: which hope we have as an anchor of the soul, both sure and steadfast." (Heb. 6:13,14,18,19) This hope is our anchor which sustains us when the winds of trouble and strife blow. Let us maintain that anchor—our hope of the kingdom for which we pray.

One Lord

The one Lord is Jesus Christ who gave himself a ransom for all and through whose death a hope of salvation is assured for all. But before he came to earth to accomplish this, he was in heaven, and so the scripture says: "In the beginning was the Word [Greek: *Logos*] . . . the same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John 1:1-3

In writing to the Colossians, Paul said about the Logos: "Who is in the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. 1:15,16

Notice just how great our Lord was in his pre-human existence. He was "the beginning of the creation of God" (Rev. 3:14), and under the Father's direction and employing his power, he created all things. Even though he had such high honor, he willingly sacrificed it all. "We see Jesus, who was made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste death for every man." (Heb. 2:9) "Though he was rich, yet for your sakes he became poor."—II Cor. 8:9

Reading further in Colossians: "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18) Although Jesus died as man's redeemer, he was raised by his Father to a new life. We read that Stephen "looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God."—Acts 7:55

Through the eye of faith we can see this same scene—the wonderful one, our Lord and Savior Jesus Christ, exalted to the right hand of the Majesty on high! "According to the working of his [God's] mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet and gave him to be the head over all things to the church, which is his body."—Eph. 1:19-23

Our Lord willingly gave up his position with the Father in heaven, to provide what no sinful human could—a ransom, a perfect corresponding price for the perfect life lost in Adam. Jesus was willing to sacrifice his life in God's appointed way as an expression of God's great love for fallen mankind. In his life on earth he manifested the character of God himself. He demonstrated that to know God is to love him, and to appreciate his principles of righteousness; and to love him is to serve him. Perhaps one of the greatest lessons we can learn from our Lord is his commitment to the service of others. From the very beginning, he dedicated himself to doing his Father's will, not his own. "Let this disposition be in you which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."—Phil. 2:5-8, **Diaglott**

Shortly before his crucifixion, his commitment to service was displayed when he washed the feet of his disciples. Though any of them would have been happy to wash his feet if he would have asked, none seemingly at that time felt a desire to wash anyone else's feet. Even after his death and resurrection, Jesus continued to serve others. We see an example of this at the time when some of his disciples decided to go fishing. They had worked all night and were tired and hungry, but as the morning

dawned they had caught nothing. A "stranger" on shore suggested they cast their net on the other side of the boat; they did so and it was immediately filled with a great number of fish. Instantly they recognized that it was the Lord. And what was he doing? Cooking fish over a fire! "Jesus saith unto them, Come and dine."—John 21:12

Through God's grace we have been permitted to know Jesus Christ, our one Lord, the head of the church which is his body, and to realize that his service to the cause of righteousness is also ours. At the end of the millennium, when he turns the kingdom back to the Father, we will rejoice throughout all eternity that he will continue to be the head of the church in all things!

One Faith

In our theme text, the word faith has the thought of doctrine or belief. We also call it the truth. Paul says, "Faith cometh by hearing and hearing by the Word of God." (Rom. 10:17) Thus we conclude that real faith requires a knowledge and understanding of the Word of God.

Jude used this word in much the same way: "Beloved, when I gave all diligence to write unto you of the common salva-

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tion, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (vs. 3) It was Jesus who had delivered that faith to the saints. And throughout the two thousand years since, faithful Christians have worked to uphold and to contend for it.

In the fifth chapter of Revelation, consternation is expressed because no one could open a certain book and loose its seals. Then a Lamb appeared, took the book and opened its seals, and as a result a new song was sung. (Rev. 5:9) When our Lord Jesus came to present himself as man's savior, all God's pre-ordained agencies began to cooperate together in the grand work of a new age—the Gospel Age. Only then did the Scriptures begin to harmonize to reveal their combined testimonies, and a new song was sung that had never been heard before. It was a new faith, a new doctrine.

Here is that doctrine: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."—Rev. 5: 9,10, **New International Version**

This is a beautiful description of the high calling—a doctrine which speaks of a call to Christians to participate with Christ in reigning over the earth. This is a vital feature of the "faith once delivered unto the saints." But there is more to this faith. The scripture continues, saying, "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength ." (vs. 12) It is not just that he was slain, but that through the power of his Heavenly Father, he was resurrected as well.

Our faith in the high calling rests upon the redemptive work of Jesus at his first advent. How important it is to know this, that he was the means of our justification, sanctification, and glorification, and provided footsteps in which to walk to achieve our goal.

Another strain of this song of faith is restitution: "I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: To him who sits on the throne and to the Lamb be praise and honor and glory and power, forever and ever!"—Rev. 5:13,14, NIV

Faith's foundation is contained in these doctrines. It is what unifies us in the truth. We understand and believe in the high calling of God in Christ Jesus. We believe in the redemptive work, the ransom provided by our Lord when he died on the cross. And we believe that the wonderful object of this work is the restitution of all things.

Sadly, this foundation for faith became progressively distorted after the apostles fell asleep, and the devil actively worked to change truth into error. Many subsequent chapters in Revelation, looking down the corridors of history, prophesied that this would happen. Yet throughout the entire time of this Gospel Age there have been those who have refused to deviate from the clarity of the one faith, or to destroy the strain of its wonderful harmony.

In his letter to the Ephesians, Paul outlined this faith in much the same way as delineated in the description given to us in Revelation. He wrote: "Blessed be the God and Father of our Lord Jesus Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:3,4) It is not that we have individually been chosen or predestinated before the world was created, but that the standards we must meet have been established from the beginning—to be holy and without blame before him in love. He continues: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (vs. 5) What a beautiful summary of the high calling! The Heavenly Father proposed to develop his own divine family which would reflect his character.

Paul then again continues to tell us the means of accomplishing this: "In whom we have redemption through his blood,

the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence." (vss. 7,8) Here we are informed that our relationship as sons in this prospective divine family is based upon the fact that Jesus gave his life as the ransom, and that forgiveness of sins came through his blood.

And lastly, he informs us of God's objective in our calling, that "in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance." (vss. 10,11) Here is a statement of restitution—the gathering of all things, in heaven and in earth, back into harmony with God through Christ.

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Paul ends by summing up the aggregate understanding of these great truths as the "Gospel of our salvation" (vs. 13), which forms the "sure foundation" of our inheritance (vs. 14) with the saints in light. This inheritance is the basis for our unity of faith, that one faith. Let us diligently follow the advice of Paul when he said, "Speaking the truth in love, may [we] grow up into him in all things, which is the head, even Christ."—Eph. 4:15

One Baptism

Baptism was experienced by Israel as soon as they left Egypt. "All our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (I Cor. 10:1,2) This set them apart as a nation to be God's special people. If they had been faithful to the covenant they made with God, they would have inherited all the special blessings he had promised them. They would have been God's "peculiar treasure" or "own possession."—Exod. 19,5, **KJ, RSV**

However, much of the time Israel did not value their relationship with God and so their privileges were taken from them. Peter, writing to spiritual Israel, comprised of both Jew and Gentile, said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people [God's own people, **RSV**]."—I Pet. 2:9

John the Baptist went to the Jewish nation preaching a baptism "of repentance" (Luke 3:3), but forgiveness of sins was something he could not provide. Nevertheless John told of a better baptism to come: "I indeed baptize you with water; but one mightier than I cometh. . . . He shall baptize you with the Holy Spirit and with fire."—Luke 3:16

What John prophesied concerning, was the baptism of the Holy Spirit which began in the upper room at Pentecost. It was something never before offered to the Jews, but for the past two thousand years Christians from all nations have been baptized into Christ and have received the Holy Spirit. Like the nation of Israel who were baptized into Moses, Christians also make a

covenant with God to do his will and are set apart to be God's special people. If faithful to their covenant, they will inherit the special promises God has for those who love him.

Real Christian baptism has nothing to do with water, though water immersion has symbolic importance. Note Paul's words: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." (Rom. 6:3,4) Jesus, when he was baptized, offered to die a sacrificial death. This he willingly carried out in his life and in the end literally laid down his life doing the will of his Heavenly Father. But he carried out his ministry, in the hope of a glorious resurrection which also he received, and to which he afterward gave ample testimony. Those who are baptized into Jesus also agree to die a sacrificial death. But they do not remain dead in the sense that they too are given a hope of sharing in Jesus' resurrection. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4,5

The outward symbol of baptism in Jesus' day was the complete immersion of a person in water. Lowering a person under water beautifully illustrates the burial of earthly hopes and life. Raising the person out of the water illustrates his new life with heavenly goals.

Near the end of Jesus' ministry, the mother of James and John came to him with a request: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20:21) Jesus had a question of his own which he asked the two men: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (vs. 22) Jesus had been baptized by John in water several years earlier, but we see this was only a symbol of his real baptism, the giving up of his will and living a life of sacrifice. The complete laying down of his earthly life in death

was still future. James and John, when asked this question by Jesus, said, "We are able." They probably did not know at that time all that was involved in such an answer. But by faith they showed their willingness to give up their own wills and follow their Master into death. By God's grace, faithful Christians since that time have similarly answered, "We are able."

The one baptism is that of sacrificial death. Our Christian life begins when we consecrate ourselves to God, offering up our will and accepting his will for us. We are immersed into water as a symbol of being baptized into his death, and are raised to walk in newness of life, in the likeness of his resurrection. This is the great hope of the Gospel Age!

One God

The phrase, "one God and Father of all," indicates that God is unique, one of a kind. He is from everlasting to everlasting. The same thought is intrinsic in God's name, the one he told to Moses before Moses was to lead the Israelites out from Egypt. "God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exod. 3:14) The Hebrew word meaning 'to be' is used here. We are to understand that God IS, always WAS, and always WILL BE. And in this respect, he is unique in the universe.

After the Israelites left Egypt, they entered into an extraordinary covenant relationship with God. They understood their God was unique: "Unto thee it was shown, that thou mightest know that the LORD he is God; there is none else beside him." (Deut. 4:35) With this knowledge, Israel could make the declaration of the oneness of God that stood as a hallmark of the Jewish faith: "Hear O Israel: The LORD our God is one LORD."—Deut. 6:4

This concept of one God and Father of all is the foundation belief of our faith and our hope also. It is a precept that has been declared by the prophets, by our Lord Jesus, and by

the apostles. And we have been given a most remarkable privilege of understanding our God through their declarations. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6) Natural Israel never received such a promise. The one hope of the high calling was made possible only after the ransom sacrifice of Jesus had been accomplished.

It is by his mighty power that God brings us into this relationship. The entire sixth verse of our theme scripture reads: "One God and Father of all, who is above all, and through all, and in you all." This is the same God who declared through Isaiah: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." (Isa. 57:15) This is our Heavenly Father, the one God above all. Of course we would expect him to dwell in the high and holy place, but how reassuring to our faith to learn he also dwells with those of a contrite and humble spirit.

A good example of how God dwells with those of a humble spirit can be seen in Jesus, who laid down his life in sacrifice and has been raised to the right hand of God. The same promise is offered by God to those who would follow Jesus' example, who would accept the one hope of their calling and the one baptism. If faithful, they will become one with their Lord and one with the Father. Note the words of Jesus' prayer: "Holy Father, keep through thine own name those whom thou hast given me . . . that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us."—John 17:11,21

The Ephesians text says that God is "through all and in all." If we submit ourselves fully and completely to do his will, then he can act and operate through us. By the channel of the one Spirit, the Holy Spirit, we will be guided in the knowledge of God's will for us. Eventually we will be brought into "the unity of the faith, and of the knowledge of the Son of God, . . . unto the measure of the stature of the fullness of Christ."—Eph. 4:13

This fullness was first observed in Jesus, "for it pleased the Father that in him should all fullness dwell." (Col. 1:19) Now this same opportunity is offered to the church: [Christ is] the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1:22,23

So we see that the church is also to be filled with the fullness of the one God and Father of all. And after the operation of the kingdom when all mankind will receive the promised blessings, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:28

Surely it is the desire of all sincere Christians to have the same unity of thought, purpose, and objective with the Father as Jesus had. Surely this is the essence of all unity.

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

His love has no limit; His grace has no measure;
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

Weekly Prayer Meeting Texts

AUGUST 6—"Resist the devil, and he will flee from you."—James 4:7 (Z. '00-30 Hymn 109)

AUGUST 13—"We are ambassadors for Christ."—II Corinthians 5:20 (Z. '04-72 Hymn 322)

AUGUST 20—"Whom therefore, ye ignorantly worship, Him declare I unto you."—Acts 17:23 (Z. '03-29 Hymn 296)

AUGUST 27—"Henceforth know we no man after the flesh."—II Corinthians 5:16 (Z. '03-170 Hymn 132)

Talking Things Over

Buenos Aires, Argentina Convention Report

March 13, 14, 15, 1987

THE first Bible Student Convention held in South America is now a precious memory to those who had the privilege of attending, and its many blessings we will try to convey by this report.

Truly, the Spirit of the LORD was present in the hearts of the dear brethren throughout the two-and-a-half days of convention, and was manifested in the several discourses given on vital subjects of truth as well as in the warm fellowship which transcended any and all language barriers.

To most of the South American brethren this was a new experience, and many remarked that it was a spiritual feast which they would never forget. Indeed, it was a blessed convention! As for us from the United States, we are thankful to the LORD that he favored us with the privilege of being there, and to learn firsthand that, in that faraway place, the truth is going forth on a sound basis of fundamental doctrine, and is doing its sanctifying work in those whom the LORD has called.

Many of the discourses were given in the Spanish language, and for the benefit of the American brethren they were translated into English; discourses given in English were previously translated and copied in the Spanish language—scripts to be followed as the discourse was being delivered. Subjects were mostly of a doctrinal nature and gave clear indication that the South American brethren believe a firm understanding of the present truth is important.

A question and answer meeting was an interesting highlight of the convention. Its panel consisted of brethren from

the United States as well as all the speakers from South America. At first we were somewhat concerned as to whether there would be enough questions submitted for the one hour-and-a-half session; but as it turned out, so many were received that to consider them all would have required many such meetings! Some questions related to the kingdom, some to the binding of Satan and his ultimate destruction, and others with various aspects of the plan of redemption. The Scriptures were well consulted for answers, with nearly total agreement on interpretation, it seemed. The meeting stimulated much interest which continued on in private discussions long after the meeting had ended.

Children's classes were provided throughout the convention for about fifteen children. This was organized somewhat "on the spot" by one of the visiting sisters from Chicago who spoke both Spanish and Portuguese, and a sister from Argentina, proving to be a very valuable service to both parents and children. Some special songs were sung by young brethren from the United States and Argentina, singing both in Spanish and English; it was beautiful and harmonious. Our regular hymn singing for the services was in the Spanish language from our new Spanish hymnbook. Some of us would at times inject an English word or two, but yet it was delightfully blended to the glory of God!

The convention hall was beautiful and comfortable, and the hotel staff was extraordinary in providing all the assistance needed to make our stay pleasant and profitable. The meals served by the hotel personnel were superb and mealtimes afforded much opportunity for fellowship. It was during these intermissions that we had opportunity to discuss with the elders of Argentina, Peru, and Brazil, ways to further disseminate the message of truth in their countries, and programs were developed for doing this.

The beautiful singing at the close of the convention, along with the Love Feast, was an occasion never to be forgotten by those attending. It was during the Love Feast that we asked the brethren if they would like to have another convention, and every hand, without hesitation, was raised high in approval.

After the convention, the brethren from Peru remained for a few days to visit and to strengthen their ties with the brethren of Argentina. Brother Aldo Olcese, from Lima, delivered a discourse at one of their meetings, and plans were made for another visit to Argentina by him later this year.

The two main purposes of this convention were to provide an opportunity for the brethren to get to know one another, and to formulate plans for cooperating in a greater promulgation of the truth in their countries. It is our belief that these objectives were well accomplished.—*Report by Bro. Jos. Panucci*



Speakers' Appointments

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

R. Gorecki London, Ont.	August 9	G. Passios Berwick, PA	August 16
G. Jeuck New London, CT	August 16	L. Post Allentown, PA	August 9
H. Snyder Middletown, NY		August 9	

"Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there. Selah."

—Psalm 87:5,6

Obituaries

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

Sister Irene DeWyse, Grand Rapids, MI—June 7.

Sister Lulu Chick, Philadelphia, PA—June 16. Age, 95.

Sister Tessa C. Janke, Buffalo, NY—June 16. Age, 94.

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

ROCKY MOUNTAIN CONVENTION, AUGUST 14-16—Sheraton Denver Airport, 3535 Que, Denver, CO 80207. Contact: Marcia Kuehmel, 10201 Riverdale Rd., #53, Thornton, CO 80299

CINCINNATI, OH, August 16—At the Harp's Home, 2609 Merrittview Lane, Cincinnati, OH 45231 Phone: (513) 825-4112

CHICAGO, IL, August 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL. For more information contact: Joe Megacz, Secretary, 1431 S. Fairview Ave., Park Ridge, IL 60068

NEW YORK, NY, September 4,5,6—Ramada Inn, Route S-3, (East), Clifton, NJ. For reservations please contact before August 15: Mrs. Ann-Truth Lange, 76 Longview Avenue., White Plains, NY 10605

JACKSON, MI, September 5,6,7—Inn on Jackson Square, 1 Jackson Square. Please contact: Mrs. Ray Lumley, 2531 Ashton Road, 49203
Phone: (517) 782-7252

SEATTLE, WA, September 5,6,7—St. Thomas Center, Kenmore, WA. Contact for reservations, as soon as possible: Mrs. Ginger Brann, 13831 20th Place, W., Lynnwood, 98037

GREATER NEW LONDON, CT, SEPTEMBER 13—Mo-

hegan Community College, Mahan Dr., Norwich, CT. Contact: Miss Jewel Franco, 29 Cutler St., Groton 06340 Phone: (203) 446-9558

PITTSBURGH AREA CONVENTION, September 19,20—Sewickley Grange Hall, Rt. 136, West Newton. Contact: Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

BUFFALO, NY, September 26,27—Unity Temple Lodge, 1940 Niagra St. Contact: Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225
Phone: (716) 634-2163

RICHMOND, VA, October 9, 10,11—Roslyn Conference Center, 8727 River Rd. Contact: Miss Katharine Warren, 2805 Stonewall Ave. 23225

SAN LUIS OBISPO, CA, October 10, 11—Motel Inn, 2223 Monterey Street. Please Contact: Mrs. Audrey Dunn, 2078 Johnson Avenue, 93401

CONNELLSVILLE, PA, October 23,24,25—Conley's Inn, New Stanton. Contact: Mrs. Wesley Cramer, RD 1, Box 326-C, Monongahela 15063 (412) 258-2585

ORLANDO, FL, October 24, 25—Orlando Garden Club, 710 E. Rollins St., Orlando. Contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707
Phone: (305) 699-8303