

# The Dawn

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# Highlights of Dawn

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## **“Then Shall the End Come”**

**“This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”—Matthew 24:14**

THE Bible that is commonly used by Christian people the world over is a volume composed of sixty-six books, written by dozens of different authors, over a period of some seventeen centuries. After a brief but scientifically accurate description of the creation of the planet Earth as man's abode, the early chapters of the Bible tell of God's creation of man, his commission to this wonderful new being to fill the earth and have dominion over it, man's sin of disobedience, and his consequent condemnation to death. It culminates in the final chapters of the Book of Revelation with the establishment of Christ's righteous kingdom, man's restitution to perfect, everlasting life on earth, and his return to favor with his Creator, Jehovah God.

In between, faithfully recorded by all God's holy prophets from century to century, runs the glorious, unbroken thread of God's never-failing love for his fallen human creation, as evidenced in types and shadows as well as in more explicit promises, proclaiming his intention to provide a way for man to escape from his fallen, dying condition through a Savior, who is revealed in the New Testament as Jesus Christ, our Lord and our Redeemer.

Even at the moment of pronouncing the condemnation of death on disobedient man, Jehovah God vaguely hinted that of the woman who was father Adam's partner in that awful

human tragedy in the Garden of Eden, there would come a Seed, who would eventually destroy their evil tempter. (Gen. 3:15) Long centuries went by before the Lord enlarged on that obscure promise in a statement to Abraham, who had just demonstrated his faith by his willingness to offer his beloved son Isaac as a burnt offering. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:1-18

Again the centuries rolled on, as man continued to die and go down into the grave, before Jesus came and offered himself on Calvary's cross as the long-heralded Savior of mankind. The Apostle Paul identifies Jesus as the promised seed of Abraham who would redeem and bless all the families of the earth. "Now to Abraham and his seed were the promises made," Paul wrote. "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16) Here, at long last, was the One who would be the propitiation for man's iniquity, and bring the promised blessings to all the families of the earth!

Jesus himself had previously announced from whom and through whom these foretold blessings would come to fallen man, of what they would consist, and how they could be obtained. They would come from Almighty God himself, through his beloved Son, Jesus, and would give life to all who would demonstrate their faith in the merit of Jesus' sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

In writing to his beloved Timothy, the Apostle Paul enlarged on that glorious hope. He wrote to Timothy that "our Savior Jesus Christ . . . hath abolished death, and hath

brought life and immortality to light through the Gospel." (II Tim. 1:10) But if it is true that Jesus abolished death, and is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2), why is man still going down into the grave?

During the period of this Gospel Age that began at the first advent of our Lord Jesus, the Lord God of creation has not been dealing with the world of mankind in general. He is dealing only with those who love the Lord their God with all their heart, and all their soul, and all their mind, and their neighbor as themselves, and who, trusting in the merit of Jesus' sacrifice for sin, have dedicated their lives wholly to God's service. (Matt. 22:37) Jesus indicated that this involved serving the Lord even unto death. "If any man will come after me," Jesus said, "let him deny himself, and take up his cross, and follow me." (Matt. 16:24) The Apostle Paul stated the matter no less plainly. He wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And 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. 12:1,2

It is to these, and to these alone, during this Gospel Age, that immortality has been brought to light through the Gospel. It is to these, and these alone, during this Gospel Age, that the merit of Christ's sacrifice is applied. Paul wrote concerning these, the faithful, sacrificing, footstep followers of the Lord, that he has appeared "in the presence of God for us," the little flock of the Gospel Age. (Heb. 9:24) These are counted, or looked upon in God's sight, as righteous, or justified, by their faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Paul said that these "by patient continuance in well-doing seek for glory and honor and **immortality**."—Rom. 2:7

The purpose of this long period of time since Jesus gave himself on Calvary's cross as man's Redeemer has been to call out from the world those who would prove worthy to live and reign with Christ in his thousand-year kingdom. Not until this phase of God's plan shall have been accomplished will the rest of the world be called forth from the grave. All who shall prove obedient to the righteous laws of the kingdom then in operation will be given **everlasting life** on earth, as distinguished from **immortal life** in the heavenly phase of the kingdom. Then will have been fulfilled Paul's statement that Jesus Christ brought both life and immortality to light through the Gospel.

This is the glorious message that Jesus commissioned his footstep followers of the Gospel Age to preach in all the world for a witness to all nations. While all who hear the message are given a hope of life, it is primarily an invitation to those few in the world whose hearts would be so touched with love for their Lord and their fellow man that they would dedicate their lives entirely to Jehovah God's service. These have the hope of sharing with Jesus in restoring the obedient of mankind to everlasting life under the righteous laws of the coming kingdom. When the full number who shall make up that little flock is complete, "then shall the end come"—the end of this Gospel Age, and the end of this present evil world, to be followed by the establishment in the earth of Christ's kingdom.

This Gospel of the kingdom, and the invitation to whomsoever will to follow in Jesus' sacrificial steps, has now been sounding forth for more than nineteen hundred years. When Jesus first preached the Gospel, the message probably went but little beyond the sound of his own voice. Early in his ministry he instructed his apostles to go forth, two by two, "preaching the Gospel." (Mark 6:7) As disciples were added to their numbers, these, too, in the face of much persecution, also announced the glad tidings of the kingdom. The Apostle Paul, Barnabas, Silas, and others of the Early Church

traveled wearily and dangerously by foot and by ship to carry the Gospel throughout the Eastern Mediterranean area, establishing churches in various cities and countries. When Paul could not reach the brethren personally, he wrote letters of instruction and encouragement. But in spite of all their zeal and devotion, the preaching of the Gospel was limited.

The present-day Bible doubtless contains the oldest recorded history of man in the world. The first five books of the Bible are believed to have been composed by Moses some sixteen hundred years before Christ. The history of creation and of the human race contained in these books may well have been transmitted from Adam to Moses by word of mouth, through the medium of a mere half dozen of the ancient patriarchs whose lives overlapped. The material comprising these books was probably first inscribed by hand on clay tablets similar to those now being unearthed, literally by the thousands, by archeologists in the Middle East countries. Subsequent portions of the Old Testament were laboriously recorded on papyrus, copy by copy.

By the end of the century that marked the first advent of our Lord Jesus, the writings of God's servants which presently make up the New Testament were available, and these would be incorporated with the substance of the Old Testament to make up the Bible largely as we have it today. But all these holy works were still the product of tedious hand labor, and therefore they would be few in number, and their availability limited. Indeed, during much of the so-called Christian era that followed, the possession and study of the Holy Scriptures was largely restricted to the clergy, who claimed for themselves the sole privilege of interpreting the teachings of God's Word of truth. Furthermore, such Bibles as were produced would have been translated into very few different languages; communication between lands and peoples was at a relatively low ebb, and illiteracy was high. As a result, the preaching of the Gospel message in accordance with Jesus' commission to his followers

proceeded but slowly, and additions to the true church were doubtless few in number. This situation would continue until, in the Lord's due time, and in the Lord's own way, conditions would be brought to pass that would encourage and promote the spread of the glorious message to every land and nation.

A short step in that direction was made possible when the art of printing by type was developed by the Chinese about the fifth century A.D. Although this represented a small advance in promoting the communication of knowledge, such printing was still laborious. It was not until the middle of the fifteenth century, when the invention of printing from movable type provided the means of promulgating information on a larger scale, that the Gospel message could be somewhat more widely disseminated. How fitting it was that the first major publication to come off Johann Gutenberg's new press should be the Bible!

But the text was in Latin, a language understood only by the few, and its value in spreading the Gospel was therefore strictly limited. About a century earlier John Wycliffe and his followers had already completed the translation of the Latin Vulgate Bible into English, and now more numerous copies of this first complete Bible in English could be produced and distributed as a result of Gutenberg's invention.

However, it was not until the 1700's, when Bible societies came into being, that the translation, production and distribution of the Bible went forward in real earnest. In 1710 the Canstein Bible Society was established at Halle, Germany. In 1780 the Bible Society was formed in England, primarily to distribute Bibles among soldiers and sailors. The British and Foreign Bible Society was founded in London in 1804, and it has since distributed Bibles in hundreds of languages.

About this same time Bible societies began to spring up in the United States. One of the foremost of these, the American Bible Society, was formed in 1816. Since that time it has translated the Bible into many different languages, and

sent them to numerous foreign lands. Bible societies now serve more than 150 countries and territories around the world. The American Bible Society estimates that it, alone, has distributed more than two billion Bibles, Testaments, and other portions of the sacred Book since its founding in 1816, and it now distributes more than 191,000,000 Scriptures each year.

But without the use of present-day technology and equipment the task of reaching and preaching the Gospel to every land and nation would be monumental. It is estimated that there are at least 3,000 languages and dialects in the world. However, at least one book of the Bible has been translated into approximately half of these numerous tongues; but these translations, partial though many of them are, represent about 97 percent of the entire population of the world.

According to one recent world almanac, at the end of 1979 there were 170 nations in the world, speaking numerous different languages. However, in 106 of these nations a substantial number of the people speak and understand either English, French, or Spanish. Furthermore, a brief study reveals that a knowledge of only 134 different languages would be sufficient today to make oneself understood to a substantial number of the people in all 170 of these nations of the world, because of the use of the same language by different nations. And the complete Bible, as we know it today, has already been translated by these same zealous workers in the Bible societies into 261 different languages. Present-day high speed, high volume printing presses, the result of the increase of knowledge accompanying our Lord's second presence (Dan. 12:4) are now producing mountains of literature, including complete Bibles in numerous tongues, which are finding their way into the nations of the world.

Other highly efficient tools for disseminating knowledge that have come into modern-day usage as a result of the



brightshining of our Lord's parousia are radio and television. The Dawn Bible Students Association regularly broadcasts the message of truth in English, now almost a universal language, over more than 100 radio stations in the United States and Canada, as well as in Australia, the British West Indies, Ceylon, New Zealand, Nigeria, Panama, the Phillipines, South Africa, Tonga, the Virgin Islands, and England. Truth broadcasts also go out from the United States and from Uruguay in the Spanish language.

The newest method of spreading the good news of the Bible provided by the Lord is by satellite. Dawn Bible Students messages of Bible truths transmitted by satellite are now going out by way of 350 cable network stations in the United States, and these are heard and viewed by millions each week. These present-day methods of communication are especially effective in spreading the Gospel of the kingdom, for they bear the message of life to dying millions throughout the world.

But even with all this activity by so many in disseminating the Scriptures, is the world of mankind being converted to Christianity? After nearly two thousand years of preaching the Gospel, only about one-fourth of earth's four billions even profess to be Christians. Not knowing the heights and depths and lengths and breadths of God's boundless love for every last one of his human creatures, and believing that all are forever lost who do not accept Christ as their Redeemer during this Gospel Age, it is little wonder that sincere people are frantically endeavoring to Christianize each and every individual in each and every nation of the world by every means at their disposal!

Does this mean that God's plans and purposes for man have cruelly gone awry? By no means! The witness that Jesus commissioned his followers to tell forth was to be to all **nations**. It never was God's purpose that every **individual** of every nation should become followers of Jesus in this Gospel Age, and gain a heavenly reward. Nor was it Jesus'

expectation that the preaching of the Gospel would make disciples of all the people of the world before his second advent. Concerning this he said, "When the Son of man cometh [at his second advent], shall he find [the] faith on the earth?" (Luke 18:8, see Diaglott) Jesus knew full well that not many would choose the toilsome way of sacrifice in order to gain immortal, heavenly life. "Strait [difficult] is the gate, and narrow is the way, which leadeth unto [immortal] life," he told his followers, "and few there be that find it."—Matt. 7:14

The preaching of the Gospel message at this time is to call out of the world only those who shall strive to be worthy to become members of that little flock who shall live and reign with their Lord Jesus in the kingdom, for the purpose of restoring the rest of mankind to life on earth. (Luke 12:32; Rev. 20:6; II Tim. 1:9; I Pet. 2:21) It is and always has been an impartial, universal invitation to the humble few, the one here and the one there, throughout the world, whose hearts would be moved with love for God, for their Lord Jesus, for their fellow men, and for righteousness, to run for the prize of the high calling of God in Christ Jesus.

Even if it came about as a result of modern technology and Christian zeal that every inhabitant of the earth were in this present age to receive a Bible in his own tongue or dialect, it would not guarantee that the world would be converted to Christianity. Mere possession of the Scriptures does not make one a Christian. The Lord God of heaven touches the hearts and opens the eyes of understanding only of those whom he is calling to glory, honor, and immortality in the kingdom. To these Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) All the rest of the world of mankind will come to know and worship God during the thousand-year reign of Christ and his faithful followers of this Gospel Age.—Jer. 31:33,34; Rev. 21:1-4

Jesus indicated that when the preaching of the Gospel as a witness to all nations had accomplished its purpose the end

would come. How much longer will the invitation to sacrifice go out? How much longer will it be possible to give oneself wholeheartedly, and with understanding, to Jehovah God? We would not presume to say. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," said Jesus. (Matt. 24:36) But we do believe the end cannot be far away. With the message of God's great love for mankind, and the call to walk in Jesus' steps now being beamed from the very skies to the far-flung nations of the earth and the remotest isles of the oceans, it would surely seem that ere long the task of selecting Jehovah's jewels from the far reaches of the world will be complete. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation."—II Pet. 3:14,15 □

**HE SHALL judge thy people with righteousness, and thy poor with judgment.—Ps. 72:2**

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## **Weekly Prayer Meeting Texts**

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**FEBRUARY 5**—This is the will of God [concerning you], even your sanctification.—I Thessalonians 4:3 (Z. '99-4 Hymn 225)

**FEBRUARY 12**—Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James 1:4 (Z. '93-295 Hymn 88)

**FEBRUARY 19**—All things, indeed, are pure to those who are pure; but to those who are defiled and unfaithful, nothing is pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless.—Titus 1:15, 16, Diaglott (Z. '99-214 Hymn 130)

**FEBRUARY 26**—Rejoice in the Lord alway: and again I say, Rejoice.—Philippians 4:4 (Z. '03-7 Hymn 255)

# Bible Study

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LESSON FOR FEBRUARY 1

## Trust in God's Victory

**MEMORY SELECTION:** "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matthew 13:33

**SELECTED SCRIPTURE:** Matthew 13:24-35

OUR Lord Jesus was asked by the Pharisees when his kingdom was coming, and he replied as follows: "The kingdom of God comes not with outward show; nor shall they say, Behold here! or there! for, behold, God's Royal Majesty is among you." (Luke 17:20,21, Diaglott) The thought of the text is that the kingdom would come without outward manifestation as far as the casual observer was concerned. In fact, God's King of the kingdom was in their midst. (This variation from the King James translation is justified because of the context. Jesus was speaking to the Pharisees who were hypocrites, and it is not reasonable that Jesus would say that the kingdom of God was within them. Strong's Concordance gives as the first meaning of the Greek word "basileia" as

royalty, and therefore its application to a person is proper. The whole idea of the kingdom being within men rather than men being within the kingdom is modern, and was not taught by Jesus or his disciples.) Then in verse 24 the Lord explains further that when it is time for the kingdom to be revealed all will be aware of its establishment. His words are, "For as the lightening, that lighteneth out of one part under the heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." (Luke 17:24) Light is a symbol of truth, and the Lord states that in his day—the time of the kingdom—truth and knowledge of him will be known by all men on the earth.

To properly understand these texts, it is necessary that we

know there are two phases of the kingdom—a heavenly phase and an earthly phase. The heavenly phase has been in preparation during the Gospel Age. This great work of calling out a people for his name first from the Jews and then from the Gentiles has been without observation as far as the world is concerned. In fact, Jesus referred to this phase of the kingdom as a secret: “To you is given the secret of the kingdom of God; but to those without, all things are done in parables.” (Mark 4:11, Diaglott) When the work of selecting and proving the church is completed, then the earthly phase of the kingdom can start to operate under the terms of the New Covenant, with Christ and his church as its Mediator.

The first parable in our lesson is recounted in verses 24-30 of Matthew 13, and is known as the parable of the wheat and the tares. The parable states that a man sowed good seed in the field. But while he slept an enemy came and sowed tares. When the wheat was maturing it was evident that there were tares in the field. The man's servant asked if they should remove the tares. The householder stated they should let both grow together until the harvest lest the wheat be rooted up also, but in the harvest the

tares should be put in bundles and burned, and the wheat should be put in the barn.

Jesus interprets this parable for us in verses 37-43. Because of the interpretation, we can be sure of its meaning. Jesus is pictured as the sower who sows good seed, the field pictures the world, and the good seed are the children of the kingdom, that is, the prospective members of the church. The tares are the children of the wicked one, that is, imitation wheat, or people who appear to be Christians but who are not really footstep followers of Jesus. The harvest is the end of the age, and during the harvest time the true wheat will be gathered into the barn. This would seem to picture the end of the Gospel Age and the completion of the church. The gathering of the tares into bundles to be burned seems to illustrate how the false Christians, who have bundled themselves into groups, will be dealt with. The groups (organizations) will be destroyed in preparation for the establishment of the earthly phase of the kingdom. The operation of the kingdom under Christ and his church is shown in verse 41: “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity.” □

## Have Compassion

**MEMORY SELECTION:** "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."—Matthew 14:14

**SELECTED SCRIPTURE:** Matthew 15:29-39

JESUS was anointed to preach the Gospel, (Isa. 61:1) and this commission he carried out with zeal and with an undivided purpose. He not only taught the people concerning the kingdom, but he demonstrated by his many miracles of healing the works that would be accomplished in the kingdom. His lessons were warm and meaningful. It was said of his teaching, "He taught in their synagogues, being glorified of all," and again, "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:15,22) His words were gracious and comforting to the people because they were uttered in the spirit of love and the spirit of the truth.

The wonderful miracles which Jesus performed were not done in a perfunctory manner either, but they also were motivated by love and compassion for the people. The actions of Jesus in

all these things were a reflection of God's love, which was manifested to Jesus by the Holy Spirit.

The miracles which Jesus performed also gave authenticity to his ministry, that is, they were proof that he was the Messiah. Many of the people believed because of the miracles, as recorded in John 6:14,15: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

The two miracles of feeding large groups of people who followed him were the means of leading into one of the most profound lessons taught by our Lord. Apparently, Jesus discerned that many of the people who followed him were inter-

ested in the material rewards—the loaves and fishes. This prompted the following statement from Jesus: “Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” (John 6:26,27) They then asked Jesus what they should do to work the works of God. Jesus answered that they should believe on him. Then they asked for a sign, stating that Moses had given them the sign of manna—bread from heaven. Jesus answered, “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.” (John 6:32,33) In this scripture Jesus is affirming the fact that it is through him that mankind will have a full opportunity for life in God’s own due time and way.

Manna was certainly the means of sustaining the life of the children of Israel while they were in the desert. But this life-sustaining bread failed them eventually, because they all died. But Jesus stated that the real bread will give everlasting

life, and that he is that true bread. The question then remains as to how they are to partake of this true bread.

Jesus answered this question in subsequent verses 44,45, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” It is evident that, at first, the opportunity to be “saved” is to be limited to those whom the Lord calls. These are to be taught of God, and whoever has an ear to hear and respond will come to Jesus. But to partake of this wonderful bread of life now, it is necessary to follow the instructions of the Apostle Paul, “I beseech you, therefore, brethren, by the mercies of God, that ye present [or yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1) Those who carry out such a complete and unreserved consecration during this Gospel Age will receive life in the ultimate sense—the divine nature. The world will have their opportunity to partake of the bread in the kingdom and to earn everlasting life here on the earth if obedient to God’s laws. □

## Live Your Faith

**MEMORY SELECTION:** "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24

**SELECTED SCRIPTURE:** Matthew 16:13-26

THE matter of living the life of a Christian is much more than mere profession. The circumstances surrounding the incident in our Lord's life which is recounted in our text strongly emphasizes this fact. Because our Lord knew that he was soon to die and that his death was to be accomplished in Jerusalem, Jesus began "to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."—Matthew 16:21

Peter did not understand the Lord's decision in this matter. He had just stated that Jesus was the Messiah (vs. 16), and to him and all the disciples it was a matter of prophecy that when Messiah came, he would establish his kingdom. The thought of Jesus deliberately exposing himself to death seemed to be a totally unwarranted action, and Peter didn't waste any time tell-

ing Jesus so. "Be it far from thee, Lord; this shall not be unto thee." (vs. 22) "But he [Jesus] turned, and said unto Peter, Get thee behind me, Satan: for thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—vs. 23

We do not believe that Jesus was really speaking to Peter, but rather directly to Satan who had taken advantage of Peter's limited knowledge and was using him as a tool. Satan was trying to dissuade Jesus from fulfilling the prophecy that would result in his providing the ransom price for Adam. Jesus, in making the decision to go to Jerusalem, was fulfilling his consecration to the Heavenly Father to do his will in all things, even unto death on the cross.

In verse 24, Jesus applied the same principle of consecration that he had just demonstrated to those who would be his footstep



followers. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here Jesus is emphasizing three general principles that must be present in any acceptable consecration to the Heavenly Father. The principles were manifested by Jesus, and must likewise be manifested by those taking the name of Christ, professing to be Christians.

First, Jesus states that his followers must deny themselves. What does this mean? The Diaglott Translation uses the word "renounce" instead of "deny," which seems to better describe what must take place in the hearts of the potential followers of Jesus. It is necessary that the individual recognize his undone, sinful condition, and be aware of the fact that the only hope that he has for life and a relationship with God is through the applied merit of Christ. He must recognize that through his own efforts, he can never be righteous in God's sight. Associated with the life that he now lives, there are earthly aims, ambitions and desires which are self-serving, and these must be renounced also for the Lord God requires that those following in the footsteps of Jesus must serve him and his interests only. Jesus was once asked what was

the greatest commandment, and he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37) Any activity or thought not in harmony with this principle must be renounced.

Then Jesus stated that a potential follower must take up his cross. The cross in Jesus' day had come to symbolize death and all the suffering and experiences associated with a sacrificial death. Jesus literally suffered and died on the cross. A literal fulfillment could also be required of his footstep followers, and in the early days of the church this was often so. But for now, followers at this end of the Gospel Age, the requirement seems to be that of complete submissiveness to God's will in matters great and small, with particular emphasis on the experiences that result from actively serving the Lord. The Apostle Peter explains, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you . . . yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:14, 16

Finally, to follow Jesus means to use his life as a pattern in making decisions that affect the life of the Christian. □

## Love One Another

**MEMORY SELECTION:** "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matthew 18:4

**SELECTED SCRIPTURE:** Matthew 18:1-6, 15-22

JUST before his crucifixion Jesus said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (John 13:34, 35) And again, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—John 15:12-14

What is there in being a footstep follower of Jesus that requires the expression of love toward others who are endeavoring to walk in the same way? One reason is that we have the same Father and, therefore, there is a real family relationship. At the tomb after the resurrection of Jesus, when he

spoke to Mary he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) His brethren, of course, were his disciples. In the flesh, we know that Jesus and his disciples were not brethren. They were brethren only because of their ultimate mutual relationship to God. The father and son relationship did not become a reality for the disciples until Pentecost when they were baptized with God's Holy Spirit, just as Jesus was baptized with God's Holy Spirit at Jordan. (Matt. 3:16) The result was the same in both instances, for both became spirit-begotten sons of God, and since they are sons, they are also brethren.

The Apostle Paul explains the matter: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:14-17

Those who are begotten of God's Holy Spirit appreciate this bond. Jesus put the relationship in proper perspective when he said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) This means that all who enjoy sonship have been personally selected by God to be part of his family, which is the basis for a strong bond of mutual love.

Each member of the Lord's family has Jesus as his example. It was he who demonstrated by his actions the kind of love that members of the Lord's family should have toward one another. The Apostle John explains: "By this we have known love, because he [Jesus] laid down his

life on our behalf; and we ought to lay down our lives for the brethren. Dear children! We should not love in word nor in tongue, but in work and in truth." (I John 3:16,18, Diaglott) If we study the accounts given in the Gospels, we can readily see how Jesus laid his life down on behalf of the disciples. He literally died on the cross to provide the ransom price for them and for the whole world, but he did more than this. Day by day, early or late, in season or out of season, Jesus ministered to his disciples, teaching them, encouraging them, looking after their needs. In fact, he laid his life down every day.

The Apostle Paul's life was also an example of a dynamic Christian love in action. In II Corinthians 11:24-28, he tells some of the experiences and trials that he endured while laying down his life for the Lord, the truth, and the brethren. In doing these things, he realized that he was following the admonitions of Jesus as recorded in John 15:12-15,17, previously quoted in this study. These instructions were for all the footstep followers of Jesus, who realize that they all have one work and one purpose or object in view, and that there is but one way to attain that purpose. □

# **Christian Life and Doctrine**

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## **THE CREATOR'S GRAND DESIGN PART 16**

### **God's New Creation**

**“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—Ephesians 2:10**

THE animate and inanimate creations of God exist in almost endless variety. On this small planet Earth there are the many sorts of inanimate life in the vegetable kingdom; and in the animal kingdom there are many thousands of species, beginning with the lowest forms of organisms and continuing to the highest form of earthly life, which is the human. David wrote that man was made “a little lower than the angels,” which means that above the human plane of existence, and invisible to our eyes, there are further varieties of created life. —Ps. 8:4-8

The Scriptures reveal that, beginning with the first advent of Jesus, the Creator has been developing another creation—a creation on a higher plane of life than any previously brought forth. This new creation is to be divine and in God's design will share his highest of all planes of life. The Creator's design calls for a limited number to be on this high plane of life, and it reveals that these will be indestructible. They will enjoy “glory and honor and immortality.”—Rom. 2:7

It was God's arrangement, in connection with all his other intelligent creatures, to create them and then test their loyalty to him. It was thus with the angels. Some of these maintained their fidelity; others failed under test and became what are

sometimes referred to as "fallen angels." The same procedure was followed with respect to man. Adam was created a perfect human and then tested. He failed under test and came under condemnation of death, with his progeny dying with him.

### **Pre-tested**

But this procedure was not possible when it came to God's new creation of the present age, for in his design those who would be members of this highly honored class were ultimately to be exalted to the divine plane of life, which, as we have noted, is indestructible. Obviously it was necessary that those striving for this high position should be tested before they were granted immortality, else there would be the possibility of having in the universe sinners who could not be destroyed. Thus, so far as these would be concerned, the divine mandate that "the wages of sin is death" would be made void.—Rom. 6:23

The only way this testing prior to full maturity as "new creatures" could be accomplished would be to invite a limited number who already existed on a lower plane of life to participate in the program, on the basis that if they proved loyal under the severest of tests they would be exalted to the divine plane. The first of these was Jesus, and during this Gospel Age others have been invited to partake of this "heavenly calling." (Heb. 3:1) The creative work in these has been, and continues to be, accomplished by God's Holy Spirit.

At the time of his baptism, and through the holy power of the Creator, Jesus became a new creature. His mind was filled with the precious promises of God, and these set before him the hope of a future joy of exaltation to the right hand of his Father. The joy enabled Jesus to endure the cross and to despise the shame involved in the testing of his fidelity to the Creator. (Ps. 16:10, 11; Heb. 12:2) When Jesus proved his faithfulness, even unto death, and was raised from the dead, he was highly exalted above every name that is named. He was, in fact, given the divine nature.—Phil. 2:9, 10

## **His Followers Also**

What was true with Jesus is also true with respect to all his faithful followers. The only difference is that Jesus was perfect from the beginning, so that his mind and body could and did react perfectly to the impulses of the Holy Spirit as they reached him through the Word of truth, whereas his followers are imperfect, members of the fallen and sinful race of Adam. These could not be acceptable at all for the purpose for which they are called except as they are looked upon by the Creator as being covered by the righteousness of Christ.

In the selection of these to be part of his new creation, the Creator, through his providences, prepares them to be receptive to his Word of truth, and then arranges for them to be brought into contact with that Word. Through God's Word these begin to appreciate his love as expressed through Christ Jesus, and by the drawing power of his love they are influenced to dedicate themselves to him and to Christ, whose righteousness they believe will be imputed to them.

Paul explains this viewpoint very beautifully. He writes: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5:14, 15) Then in the 17th verse Paul adds: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is concerning these that, in our text, Paul writes, "We are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10

As Paul explains, this new creation is "God's workmanship." God's creative work in developing this group of his faithful people in preparation for exaltation to the divine nature is accomplished by his Holy Spirit, or power. It involves much more than conversion from sin to righteousness. The total creative process involves the development of a new mind

—a spiritual mind with heavenly aspirations—and finally, in the resurrection, the exaltation of that mind in a glorious divine body.

### **Born Again**

To help our finite minds comprehend in some measure the bringing forth of this new creation, the Bible uses various illustrations. One of these is the begetting and birth of a child. We recall Jesus' conversation with Nicodemus, a ruler in Israel. To him Jesus said, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) "The kingdom of God" here referred to is the rulership aspect of that kingdom. There will be many millions in the kingdom of God as subjects, but these will not be "born again."

Nicodemus did not understand this, and he asked if it would be necessary to enter again into his mother's womb and literally be born again. Jesus replied: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—vss. 4-8

Jesus' illustration of the characteristics of one who is born of the Spirit is revealing—he uses the invisible power of the wind. Obviously our finite minds cannot grasp too much concerning the characteristics of spirit beings, but we do know that they are invisible to human eyes and powerful. This is true of the exalted Jesus and of the Heavenly Father; and those who are exalted to the divine nature to be rulers in the kingdom of God will be like these. They will be God's new creation.—I John 3:2

### **Begotten First**

Many students of the Bible think that in his discussion with Nicodemus Jesus was referring only to conversion from sin to

righteousness and a filling with the Holy Spirit. But this is not all that Jesus was speaking of, as is apparent from the Master's statement that those born of the Spirit can come and go as the wind. However, before there can be a birth of the Spirit there must first be a begetting of the Spirit, and it is this begetting that occurs when one enters the narrow way and begins to walk in the footsteps of Jesus.

This point is somewhat obscured in our English Bibles, due to the fact that there is but one Greek word for both begetting and birth. The student must determine from the context which meaning is intended. For example, when Jesus said that those "born" of the Spirit could come and go as the wind, we know he was referring to Spirit birth and not Spirit begetting. Other texts use the word "born" when the context indicates that the reference is to the Christian at the present time. In these instances the word "beget" or "begotten" would greatly clarify the meaning of the text.

There is a beautiful thought associated with the idea of begetting, followed in due time by birth. It is during this period that the embryonic new creature is nourished and matures in preparation for birth. This development takes place while the mind of the new creature is contained in an earthly body. Thus the creative process goes on, and in due time the new creature is ready for birth on the divine plane.

It is the Spirit of truth, reaching the new creature through the inspired Word of God, that does the nourishing and strengthening prior to the birth of the new creature. During this period God's providences also exercise an important role in the development of the new creature. But when the due time comes for spiritual birth in the resurrection, God's power is exercised in a more direct manner. Paul speaks of the "exceeding greatness of his [God's] power" which raised Jesus from the dead at the time he was "born of the Spirit."

Through God's overruling providences in our lives as new creatures, that same divine power is available for us while we are maturing in preparation for Spirit birth. And then that



mighty power of God will be used to raise us from the dead and exalt us to the divine nature to live and reign with Christ in that glorious kingdom through which all the families of the earth are to be blessed. Paul was willing to give up all earthly advantages and glory in order to experience that power, during the present life and in the resurrection.—Phil. 3:8-11; Eph. 1:18-23

### **Cooperation**

In all the other works of creation the things created did not have the opportunity of cooperating in their own creation. But with God's new creation it is different. Paul wrote: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) Peter speaks of our being made partakers of the divine nature through the "exceeding great and precious promises" of God and then admonishes us to add to our faith virtue, knowledge, fortitude, patience, godliness, brotherly kindness, love. If we do this, Peter assures us, we will have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

Part of the work of God's grace in our lives is accomplished through the trials he permits and helps us to endure. It is by these that our loyalty to the Creator is tested. Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (I Pet. 4:19) Yes, our Creator is faithful. He was faithful in the creation of our first parents. When they transgressed his law he was faithful in sending his beloved Son to redeem them and their progeny from death. He is faithful now in bringing forth his new creation. He is loving and kind and just; and while he knows that we need to be tested, his strength is available to help us if we yield ourselves to the experiences that he sees are best for us.

Peter also wrote: "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time: casting all your

care upon him; for he careth for you.” (I Pet. 5:6,7) Nothing like this was ever said to any others of God’s intelligent creatures while in the process of being created. They were not asked to cooperate. But we are. God’s creative hand may at times weigh heavily upon us as new creatures. But this is in love and because he is a faithful Creator. Our part in it is to realize he is caring for us and to humble ourselves under his mighty hand, knowing that if we do, through his faithfulness he will exalt us in due time to the glory, honor, and immortality he has promised.

“The mighty hand of God,” as represented in his providences, will continue over us until we finish our course in death. Jesus said, “Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) Here again our cooperation is invited, and what a blessed privilege it is to respond by faithful adherence to the whole will of God. Being faithful is possible only with the help of “the God of all grace, who hath called us unto his eternal glory by Christ Jesus.” It is the God of grace who is able, after we have suffered a while, to make us perfect and strong and settled. Truly he is a faithful Creator!—I Pet. 5:10, 11

### **Minds Renewed**

Paul 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) The renewing of the mind here referred to by Paul is accomplished by the power of the Holy Spirit through the Word of God. By nature we seek earthly things. Adam was created of the earth, earthy. The earth, by nature, is our home, and it is natural that man should love the things of the earth. But for those whom God is developing as new creatures in Christ Jesus there is the need that their minds be transformed. There are many promises of the Word that help to accomplish this. Jesus said to his disciples that he was going away to prepare a place for them and that he would come and receive them unto himself, that where he is there they would be also. (John

14:2, 3) John wrote that it does not yet appear what we shall be, but we know that we shall be like him and see him as he is.—I John 3:1-3

The Apostle Peter wrote: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:3-5

These and other promises create an assurance that by faithfulness to the will of God we may attain spiritual life with Jesus in a heavenly home. Thus our minds are transformed from earthly to heavenly aspirations. We hear Paul’s admonition to “seek those things which are above, where Christ sitteth on the right hand of God,” and to set our “affections on things above, not on things on the earth.” (Col. 3:1, 2) As we allow these new aspirations to captivate us, we are growing as new creatures; and if faithful to the end of our earthly course, we will attain the glory promised.

### **“Bare Grain”**

Paul uses “bare grain” to describe the new mind that is “sown” in death and made alive in the resurrection. He says that “it is sown in corruption,” and “it is raised in incorruption.” Continuing, he says: “It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” To this Paul adds, “There is a natural body, and there is a spiritual body”—in the resurrection, that is.—I Cor. 15:37, 42-44

Paul explains that in the resurrection God will give to “every seed” “its own body,” that is, a body appropriate to the mind that was sown in death. For the mass of mankind this will be a human body, for they have not developed spiritual aspirations and hopes. They were created to live on the earth, and their hopes have all been earthly. But for “new creatures” who

have set their affections on things above it will be different. The minds of these have been transformed, and their hopes have been transferred from the earth to heaven, for they have been made "partakers of the heavenly calling."—Heb. 3:1

Concerning these in the resurrection, Paul states, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." (I Cor. 15:49) "For," he further explains, "this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—vss. 53,54

The statement, "Death is swallowed up in victory," is taken from Isaiah 25:8. The entire verse reads: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." This is one of God's promises to restore mankind in general to perfection of human life on the earth. This will be accomplished through the agencies of Christ's thousand-year kingdom. During that time Satan will be bound, and the Lord's people will not be persecuted; for then, as Isaiah assures us, the Lord will remove "the rebuke of his people . . . from off all the earth."

However, as Paul explains, this great boon to humanity, this great project of "restitution," must await the completion of the "new creation" class of the present age. Only after all these, individually, have been exalted to immortality will God fulfill his promise to "swallow up death in victory" and put an end to the reign of sin and death. This proper sequence in the outworking of the divine plan is shown by Paul's use of the words "when" and "then" in his explanation that "when . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

## God's Inheritance

In Ephesians 1:18 Paul speaks of "the riches of the glory of his [God's] inheritance in the saints." There are many passages which refer directly or indirectly to the rich inheritance of the new creation class. They are heirs of God and joint-heirs with Jesus Christ. But here Paul speaks of this class as being God's inheritance. This is a stupendous thought, yet one which can be understood when we take all the facts into consideration.

Among all the hosts of God's intelligent creatures there had been none on his own plane of existence. Even the holy angels were limited in the extent to which they could fellowship and cooperate with the divine Creator. But God's new creation, when completed, will be on the divine plane of life with him. He will have an immediate family of his own, which in this full sense was not true before. So, in the outworking of his grand design for the deliverance of mankind from sin and death, God himself will receive an inheritance which throughout the endless ages will continue to enhance his joy and glory.

How truly marvelous it is to realize that by his Holy Spirit, or power, the Creator could take some of his imperfect and dying creatures here on earth, recreate and exalt them to his own nature and high position in the universe! To do this, even for Jesus, who was perfect and separate from sinners, is beyond our comprehension. But what amazing grace is manifested through his calling, preparation, and exaltation of Jesus' followers to the same high position. "How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33



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# **Christian Life and Doctrine**

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## **Armageddon**

THE word "Armageddon" is used in the Bible only once, and that is in Revelation 16:16. The text reads, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Verse 14, speaking of the same "gathering" of "the kings of the earth and of the whole world," says that it is "to the battle of that great day of God Almighty." In verse 15 there is a reference to the return of Christ, as if to emphasize that Armageddon is in some way associated with that event.

While the word Armageddon is used only this once in the Bible, the prophecies abound with various symbolic references to this final struggle of the ages. In Daniel 12:1 it is described as "a time of trouble such as never was since there was a nation." This "time of trouble" is shown to be the result of the standing up of one called "Michael." This is one of the titles the Bible applies to Christ, particularly at his second advent.

Daniel says that Michael will then "stand up," signifying the exercise of authority and power. He "stands up" for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great kingdom of God which has been preached from the days of Abraham.

In answer to questions asked by his disciples concerning the sign of his second presence, Jesus quotes Daniel's prophecy concerning a time of trouble, our English translation using the word "tribulation" instead of trouble. It seems

clear, therefore, that this great tribulation referred to in Revelation 16:16 under the symbolic term Armageddon, is the final great struggle of the ages. Jesus, in fact, said that there would never be anything like it again.—Matthew 24:21, 22

The prophecies use various symbols to illustrate different aspects of this tribulation, for no one symbol could describe all that it involves. Among the symbols used are “earthquake,” “fire,” “storm,” “tempest,” and “flood.” None of these are to be understood in a literal sense. It is simply that the trouble that brings about the destruction of Satan’s social order is in some respects like these various upheavals of nature.

The Armageddon symbolism illustrates an aspect of this great and final struggle not contained in any of the others used in the prophecies. In the Hebrew, Armageddon means “mountain of Megiddo.” Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon and commanded an important pass into the hill country of Galilee. Here many of the battles of ancient Israel were fought. It was here that Gideon defeated the Midianites.

What made these battles different from others is the fact that God took a hand in them and directed the outcome. We think this is the principal lesson conveyed by the symbolism of Armageddon. It is the battle of the great day of God Almighty. In this struggle God directs the issue for the destruction of Satan’s world, in preparation for the establishment of Messiah’s kingdom.

Armageddon will result in much destruction of human life, but many will pass through the struggle alive and be the first to enter into the blessings of the kingdom which will then be available. But those who die in Armageddon will not be deprived of the kingdom blessings; for later they will be awakened from the sleep of death, that they, too, under the laws of the new kingdom, may be given an opportunity to live forever. □

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## LOUISIANA

New Orleans  
WRNO-FM 99.5 6:45 a.m.

## MAINE

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

## MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

## MICHIGAN

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

## MINNESOTA

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

## MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

## MISSOURI

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

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

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

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

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

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

## OHIO

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

## OKLAHOMA

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

## PENNSYLVANIA

Allentown WHOL 1600 10:30 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

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

# Radio Broadcast Schedule

## SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

## TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 1:45 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

## VIRGINIA

Alexandria

WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke (Sat.)

WJLM-FM 93.5 1:15 p.m.

## WASHINGTON

Clarkston KCLK 10:00 a.m.

Seattle KMPS 1300 10:00 a.m.

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

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 6:45 a.m.

## WISCONSIN

Milwaukee WZUU 8:00 a.m.

## WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

## CANADA

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

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

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

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

Corner Brook, Nfld.

CFCB 570 10:00 a.m.

Deer Lake, Nfld.

CFDL-FM 10:00 a.m.

Port au Choix, Nfld.

CFNW 10:00 a.m.

Port aux Basques, Nfld.

CFGN 910 10:00 a.m.

St. Andrews, Nfld.

CFCV-FM 10:00 a.m.

St. Anthony, Nfld.

CFNN-FM 10:00 a.m.

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

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

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

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

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

## AUSTRALIA

Geelong 3GL 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

## CEYLON

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

## NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

## TONGA

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

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

## ARIZONA

Nogales KFBR 1340 9:00 a.m.

## CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

## FLORIDA

Coral Gables WRHC 8:45 a.m.

## TEXAS

San Antonio KUKA 1250 8:45 a.m.

## URUGUAY

Montevideo Radio El Espectador

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

# The BIBLE ANSWERS

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

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

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

## SATELLITE TRANSMISSION SCHEDULE

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

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

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

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

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

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

# Television Schedule

LAKEWOOD, CO	GREENVILLE, MI	HOOD RIVER, OR
PUEBLO, CO	Lapeer, MI	LA GRANDE, OR
STERLING, CO	MUSKEGON, MI	MADRAS, OR
BRANFORD, CT	NEGAUNEE, MI	MEDFORD, OR
CLINTON, CT	NILES, MI	PORTLAND, OR
MANCHESTER, CT	NORTH LANSING, MI	PRINEVILLE, OR
MIDDLETOWN, CT	ST. CLAIR SHORES, MI	REEDSPORT, OR
PLAINVILLE, CT	MANKATO, MN	SILETZ, OR
TORRINGTON, CT	MARSHAL, MN	WALDFORT, OR
ALTAMONTE SPRINGS, FL	MONTVIDEO, MN	ERIE, PA
BONITA SPRINGS, FL	RED WING, MN	MASONTOWN, PA
CAPE CORAL, FL	ST. LOUIS PARK, MN	PALMERTON, PA
DUNEDIN, FL	STEPHEN, MN	READING, PA
FERNANDINA BEACH, FL	WILLMAR, MN	MYRTLE BEACH, SC
FT. WALTON BEACH, FL	LONG BEACH, MS	SUMTER, SC
LAKELAND, FL	HAZELWOOD, MO	RAPID CITY, SD
NAPLES, FL	INDEPENDENCE, MO	JEFFERSON CITY, TN
ST. PETERSBURG, FL	BAKER, MT	MEMPHIS, TN
SARASOTA, FL	DEER LODGE, MT	NASHVILLE, TN
VALPARAISO, FL	FORSYTH, MT	AUSTIN, TX
CLAYTON, GA	LAUREL, MT	BELLAIRE, TX
DOUGLASVILLE, GA	LA VISTA, NE	CLUTE, TX
FORT BENNING, GA	CARSON CITY, NV	CORPUS CHRISTI, TX
JONESBORO, GA	ELKO, NV	DALLAS, TX
MABLETON, GA	PT PLEASANT BEACH, NJ	DENTON, TX
MONROE, GA	WASHINGTON, NJ	EL PASO, TX
SMYRNA, GA	WOODBURY, NJ	GEORGETOWN, TX
VALDOSTA, GA	ALAMOGORDO, NM	HOUSTON, TX
WEST POINT, GA	ALBUQUEPQUE, NM	LONGVIEW, TX
HILO, HI	BAYARD, NM	MARFA, TX
WAILUKU, HI	DEMING, NM	MULESHOE, TX
BLACKFOOT, ID	ESPAÑOLA, NM	OZONA, TX
BOISE, ID	FARMINGTON, NM	PASADENA, TX
BURLEY, ID	LAS CRUCES, NM	PORT ISABEL, TX
COEUR D'ALENE, ID	LORDSBURG, NM	ROCKSPRINGS, TX
IDAHO FALLS, ID	LOS ALAMOS, NM	SAN ANGELO, TX
MOUNTAIN HOME, ID	LOVINGTON, NM	SAN ANTONIO, TX
OROFINO, ID	ROSWELL, NM	SONORA, TX
PINEHURST, ID	SILVER CITY, NM	SWEETWATER, TX
TWIN FALLS, ID	SOCORRO, NM	WACO, TX
ALTON, IL	TRUTH OR CONSEQUENCES, NM	THE WOODLANDS, TX
CARBONDALE, IL	TUCUMCARI, NM	UTAH, UT
EFFINGHAM, IL	TULAROSA, NM	SALT LAKE CITY, UT
McHENRY, IL	ALBANY, NY	VERNAL, UT
MOLINE, IL	LOCKPORT, NY	BARRE, VT
OAK PARK, IL	NORTH TONAWANDA, NY	NEWPORT NEWS, VA
ORLAND PARK, IL	PORT JEFFERSON, NY	RICHMOND, VA
CLINTON, IN	ROCHESTER, NY	ROANOKE, VA
JEFFERSONVILLE, IN	SYRACUSE, NY	WINCHESTER, VA
NEW HAVEN, IN	TARRYTOWN, NY	ABERDEEN, WA
SEYMOUR, IN	WEST SENECA, NY	ANACORTES, WA
AMES, IA	CHAPEL HILL, NC	BURLINGTON, WA
BURLINGTON, IA	WILSON, NC	BREMERTON, WA
CEDAR RAPIDS, IA	DICKENSON, ND	ELLENSBURG, WA
DES MOINES, IA	GRAND FORKS, ND	FORKS, WA
FT. MADISON, IA	GRAND FORKS AFB, ND	LONGVIEW, WA
GUTTENBERG, IA	STANLEY, ND	METALINE FALLS, WA
MARSHALLTOWN, IA	ALLIANCE, OH	MORTON, WA
MASON CITY, IA	ASHTABULA, OH	OLYMPIA, WA
OSKALOOSA, IA	BELLAIRE, OH	PORT ANGELES, WA
SIOUX CITY, IA	CANTON, OH	QUINCY, WA
WASHINGTON, IA	CINCINNATI, OH	SEATTLE, WA
WATERLOO, IA	COLUMBUS, OH	SPOKANE, WA
CONCORDIA, KS	FOREST PARK, OH	YAKIMA, WA
DODGE CITY, KS	LIMA, OH	CLARKSBURG, WV
FORT SCOTT, KS	MARION, OH	FAIRMONT, WV
NEWTON, KS	MIDDLETOWN, OH	KINGWOOD, WV
ULYSSES, KS	MINGO JUNCTION, OH	MILTON, WV
HARLAN, KY	NILES, OH	MORGANTOWN, WV
HENDERSON, KY	NORWOOD, OH	APPLETON, WI
NICHOLASVILLE, KY	PARMA, OH	ONALASKA, WI
OWENSBORO, KY	PORTSMOUTH, OH	PLATEVILLE, WI
PADUCAH, KY	STEUERENVILLE, OH	WHITEWATER, WI
KENNER, LA	URBANA, OH	BUFFALO, WY
SHREVEPORT, LA	YOUNGSTOWN, OH	CODY, WY
SLIDELL, LA	ALVA, OK	DUBOIS, WY
BALTIMORE, MD	CARNEGIE, OK	EVANSTON, WY
CUMBERLAND, MD	ENID, OK	GILLETTE, WY
PASADENA, MD	MEDFORD, OK	GREYBULL, WY
FALL RIVER, MA	MIDWEST CITY, OK	JACKSON, WY
LEE, MA	MUSKOGEE, OK	KREMEREER, WY
ORLEANS, MA	OKLAHOMA CITY, OK	LANDER, WY
COLDWATER, MI	BROOKINGS, OR	NEWCASTLE, WY
ESSEXVILLE, MI	CASCADE LOCKS, OR	RIVERTON, WY
GRAND HAVEN, MI	COOS BAY, OR	ROCK SPRINGS, WY

# **Christian Life and Doctrine**

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## **The Law of God**

**“O how love I Thy Law! It is my meditation all the day. . . . I have more understanding than all my teachers: for Thy testimonies are my meditation.”—Psalm 119:97, 99**

SUCH was the admiration of David for the law of God, and such were the benefits he received from meditating upon the testimonies of God—“more understanding than all his teachers.” If David could receive such rich blessings from meditating upon God’s law, it should be well for us to do likewise. By the word “law” we understand a rule of conduct or action prescribed, and enforced, by a supreme authority.

We read in Psalm 89:14, “Justice and judgment are the habitation of Thy throne.” In these qualities are reflected and mirrored all of God’s attributes: his love, his wisdom, his justice, his power. It is of utmost importance, as well as of great interest, that we, as members of the divine family, have a good understanding, a thankful appreciation, and an admiration for his law as it relates to all his works. For, as we increase in our discernment of the ways of our God, our love for him increases, and with it our desire to walk more fully in the path of his light. Let us dwell, therefore, upon God’s law as it exhibits him; his law as it covers man; his law as it rules the universe.

When we study the universe, we are at once impressed and awed by the tremendous size, the enormous distances of the heavens. On a clear night man can observe with the naked eye about 7,000 stars in the whole sky in both the northern and the southern hemispheres, and with telescopes we

observe many millions. It has been stated on good authority that there are in the galaxies within the range of our present-day telescopes not less than one hundred million billion suns, differing greatly in size, temperature, and density.

Many of them are of enormous size, which would dwarf our earth into a speck of dust by comparison. All the stars, whose course astronomers have been able to observe, move in an orderly fashion, each at a never-varying speed in set orbits through the heavens. The planet Earth travels in its orbit around the sun at a speed of eighteen and one-half miles a second, or 66,600 miles per hour. At the same time it rotates around its axis, completing one revolution every twenty-four hours; while the moon speeds around the earth once every month. Their speed or course never varies.

From the movements of the earth and the moon, man obtains his units of time—the day, the month, the year. For accurate time he sets his timepiece by astronomical observation; or, knowing the correct time, mariners in a similar way can determine their position. While the enormous distances in space, the immense size of the stars, and the tremendous speeds at which they travel, may not prove anything in itself, the accuracy of their movements through the heavens proves that they are governed by certain laws and that their movements are orderly.

Now let us consider the other extreme. The smallest things known to men are the electrons and neutrons. Certain combinations, according to their number, order, and arrangement make up various types of atoms. The number of neutrons and electrons varies according to the type of atom. There are, for example, hydrogen atoms with one revolving electron, carbon atoms with six, iron atoms with twenty-six, gold atoms with seventy-nine, all the way to the heaviest material known, uranium atoms with ninety-two revolving electrons to each nucleus.

Atoms are called the building blocks of the earth. All things earthly—the water we drink, the air we breathe, the soil, the plants, the bodies of animals, and our own bodies, are, in the final analysis, made up of combinations of atoms. The structure of all things, whether atoms, or molecules, or plants, or animals, is not haphazard, but systematic in their nature. And they are wonderfully made and marvelous to behold.

All living things grow from a single cell. Into that tiny organism, smaller than a pinpoint, are packed the blueprints and the ability to develop accordingly into a full-grown plant or animal consisting of many billions of living cells, each group of which, making up the roots, stems, leaves, or flowers, as in plants, or the different structures and organs, as in animals, will perform its proper specialized function necessary to maintain life in perfect coordination and harmony with all other groups.

All living things may be pictured as machines designed and constructed to carry on certain processes, such as the absorption of food, the changing of food into new chemical substances required by the organism, respiration, growth, repairs, elimination of waste material, reproduction, and so on. Living things are as machines, which apparently build and maintain themselves and manufacture cells which form wood, leaves, flowers, seeds, as in plants; or bones, muscles, flesh, blood, skin, hairs, feathers, and so on, as in animals.

Even the simplest living organism is infinitely more complex than the most intricate machine man has ever been able to build. A critical study of all these facts discloses the overwhelming and indisputable evidence that the universe and life are the result of a high degree of thought, intelligence, and order.

The whole arrangement, all the activities of the universe, are highly complex, and in accordance with certain fundamental laws and rules. These laws always function perfectly. They never fail. Why? Because they are established by our God, the all-wise and powerful Creator of the universe. Only



thus is it possible for such complex organisms and matter, as we know them, to exist. No sequence of various complex activities, necessitating cooperation and coordination with other complex activities, can be produced by chance even in a single instance—much less so when we consider that such complex activities go on around us continually, all over the earth, in an astounding number of varieties of life.

From whatever angle we consider any part or action of the universe, we come to the conclusion that its creation and its activities are the result of laws made by divine wisdom and enforced by divine power. Without divine guidance, without divine laws, the universe and life could not have been developed nor continue to exist.

Man can plan profitably because of the dependability and constancy of these laws; he can rely on the uniformity and constancy of the material with which he works. He cannot change these natural laws according to his fancy; he can accomplish things only by complying with and taking advantage of these laws. He can build bridges or skyscrapers because he knows that a steel girder of a certain size and quality will support a certain weight, and any other girder of the same material, size and quality will support a like weight. Man cannot violate these laws without harmful consequences.

It is quite evident, therefore, that if man wishes to make the best of life, he must learn these laws of the Creator and use them as his guides. Do we not see here a wonderful illustration? Here are the laws of a great Creator, our God, and all things are the result of his wisdom and his power. His laws and rules extend even to man and his behavior; and only the acceptance of these laws will bring the blessings man so much desires—eternal life and happiness.

Matter performs only in conformity with certain fundamental laws and rules made by the Creator. All forms of life on earth (lower than man) similarly have implanted within themselves a certain amount of instinct, causing them to per-

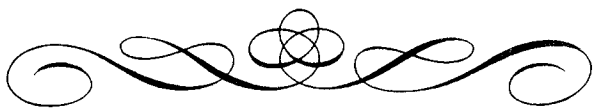
form all the functions necessary to preserve life according to the will of God, and to carry out the purpose of God.

Man is the supreme creation in the material world of the universe. He was made in the image of God. He is as superior to the solar system as he is to the atom, because he possesses life and conscious purpose, the ability to think. He alone is a free moral being, having the privilege of doing good or evil, the privilege to keep the law of his Creator or to disregard it. The fearful conditions existing on this earth are convincing proof that mankind has chosen not to live in harmony with the law, the principles of his Creator. As a result, man is reaping the consequences of his disobedience—death. “The wages of sin is death.” “Dying thou shalt die.” —Rom. 6:23; Gen. 2:17, margin

We might ask the question, what is this law of God which man has failed to observe? Plainly and simply stated, it is love for God—love for his Creator. Our Lord himself summed up God’s law, saying, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” (Mark 12:30) Such love implies reverence for him, obedience to him, a recognition of the fact that God’s authority is supreme; a recognition of the fact that man cannot violate either his laws covering the material world of the universe, or the laws concerning God’s intelligent creation, without suffering harmful consequences. If we can but hear its voice, then, the natural world is preaching to us a constant sermon in regard to God.

If a man constructs a bridge or a building without sufficiently strong supports to carry the load intended for it, such a structure will surely collapse. Nor can any man transgress against the spiritual law of God without harmful consequences, even as we read: “The wrath of God is revealed . . . against all . . . unrighteousness.” —Rom. 1:18





### **The Beautiful**

God's garden of beauty is graced by a Flower  
Of sweetest perfume, bright and fairer than morn.  
In Him God delighted e'er earth had a bower,  
Or ocean or depth or a fountain was born.  
His fragrance was life, and his riches abounded,  
He excelled all creation in wisdom and love;  
The Logos of God to whom favor redounded—  
God blessed him forever, his heavenly Dove.

Transplanted to earth mid the thorn and the nettle  
Of sorrow and suffering, of pain and of woe,  
The odor of life unto life from each petal  
He diffused through the world for his people to know.  
Our garments are scented with attar of heaven,  
The knowledge of God and the Gift of his grace.  
Thanks be to the Father, to us he has given  
The incense of triumph, the sweets of his peace.

Transplanted again by the side of the river  
That Flower and multiplied seed shall then show  
The odor of life unto life to whomever  
Shall come to the waters his savor to know.  
Then sing every nation, and shout all creation;  
The bride and the Bridegroom their gifts do bestow!  
Relief from oppression and free full salvation  
The blessings of God from his garden do flow.



## DAWN RECORDED LECTURE SERVICE

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

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

Purchase prices are as follows:

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



### English Recorded Lecture Service

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

Mrs. P. Stracy  
3 Hillgrove Avenue  
Yeovil, Somerset  
England BA20 2LP



# Encouraging Letters

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## Searching for Truth

Dear "Frank and Ernest": I heard you over KUTI at 6:45 a.m., and am so anxious to hear from you. Please answer at your earliest opportunity. I am seeking the truth in God's Word, seeking to study to be approved of God—to press forward to the prize of the high calling of God in Christ Jesus. I have tried so many churches, denominations, and organizations, but did not find the truth. Please send me what literature would be most helpful for me to grow in grace and knowledge as the Lord leads me. I would like literature on the kingdom of God, especially what is meant by all the works being burned up, and God's plan for the world—and any you have about the Sabbath. Thank you, and may God bless you all!—WA

## A Source of Blessing

Gentlemen: Thank you very much for your booklet, "Hope." I do not know who sent it to me, but it has become a source of blessing to me. I have been going through a very difficult time since my husband died. Just two days before his death

my daughter was married, and the empty house is unbearable. I came upon your booklet this morning, and after reading your "Hope," I realize that I will be with him on that great day of awakening. Thank you once again, and may God bless you!—NJ

## Subscribing for Friends

Dear Sirs: Thank you for The Dawn magazine I have been receiving for the last six months. Someone must have sent in a six-month's subscription for me. It was entirely new to me, and I have enjoyed reading it. I am now sending my renewal for a year, and two 6-month subscriptions for friends. Thank you very much!—MS

## Helps "Tremendously"

Dear Dawn: Your magazine helps me tremendously to help myself, my husband, and my friends understand the Bible much better. Thank you for being who you are! Please send me another year of your magazine. Much love, and may God bless you.—TX

### **"Ad" Found in Wrapper**

Gentlemen: I am amazed to have found your advertisement in a newspaper that a store-keeper used as a wrapper! I was about to put the paper in the waste can when I saw your offer of a free booklet, "Life After Death." Since a part of it had been torn off, I could not fully understand the story. I am happy to tell you that I am one who is very much interested in reading biblical books, and that I am collecting biblical magazines for the children who come here. Your booklet will be a very good reference for us. May our Almighty God bless and guide us all as we try to spread the Gospel to our fellowmen. Your sister in Christ.—Phillipines

### **Comforting and Enlightening**

Dear Sirs: Enclosed is my check for another year's subscription to The Dawn. It is the most comforting and enlightening magazine I have ever read. I am only sorry that I cannot pick up your radio broadcasts here. Please send me "The Book of Books," "Behold Your King," "The Creator's Grand Design," "The Holy Spirit," "God's Promises Come True," and the "Daily Heavenly Manna," as well as the six volumes of "Studies in the Scriptures."

These books are listed on the front and back cover of The Dawn magazine. Enclosed you will find the necessary check for these. Thanking you, I am, Sincerely.—NY

### **Hungry for Booklet**

Dear Sirs: I caught your program on my car radio on a Niagara Falls station. I am really excited about your offer of a free booklet on "Judgment." Please send me one, as I am hungry for good literature on Bible subjects. I hope I can find your program next Sunday. Sincerely in Christ.—NY

### **To "Clear Up His Doubts"**

Gentlemen: Please send me the booklet on "The Day of Judgment," and the one entitled, "When a Man Dies." I listen to your program every Sunday. I pray that these two booklets will clear up my doubts, and give me better understanding. Thank you!—FL

### **New Listener is Curious**

Dear Sirs: Kindly send me a copy of your booklet called "The Day of Judgment." I heard your program for the first time on Sunday, and was curious about your answers and am looking forward to receiving your booklet. Sincerely.—CA

# Your Questions

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## Destroyed by Fire

**II Peter 3:10 reads: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Does this not teach that just as the waters of the Flood destroyed the entire population of the earth in Noah's day—with the exception of Noah and his family—all the inhabitants of the earth will be destroyed by fire in this present "day of the Lord"?**

WE DO not thus understand this prophecy. The Apostle Paul admonished Timothy to "rightly" divide "the Word of truth." (II Tim. 2:15) There are important time divisions in the plan of God which must be taken into consideration in our study of the Bible. What is true of one period of time may not be true of another. There is also much symbolic language in the Bible, while many of its important lessons are set forth in plain and literal phrase. In the study of any text it is important to establish whether or not the language used is symbolic or literal. Other-

wise we would be quite likely to reach erroneous conclusions.

This is true of the text under consideration. In addition to stating that the earth and all its "works" are to be burned up, it also says that the "heavens shall pass away with a great noise." To understand this statement literally would mean that God intends to destroy the whole universe. This is too illogical to be accepted, so we conclude that this must be symbolic language. And, since Peter's reference to the "heavens" manifestly is symbolic, in order to be consistent in our understanding of his prophecy we must conclude that he is also using the terms "earth" and "fire" in a figurative sense.

Another rule of interpretation is that the testimony of other texts of Scripture must be taken into consideration. In Zephaniah 3:8, 9 the prophet is speaking of the same period in the plan of God that Peter describes. Zephaniah also says that "the whole earth" shall be "devoured" by the "fire" of God's "jealousy," or zeal. But in the 9th verse he quotes the Lord as saying, "Then will I turn to the people a

pure language, that they may all call upon the name of the Lord to serve him with one consent."

Obviously there are to be people living on the literal earth after the symbolic earth is "devoured" with the "fire" of God's jealousy. And this establishes the fact that the "earth" which is destroyed is not the literal planet Earth, but a selfish and sinful social order—in brief, Satan's empire, which must be destroyed to make way for the kingdom of Christ.

Another comparative prophecy is found in Psalm 46. Here we read, "Though the earth be removed" and "melted" yet in verse 10 we find the Lord saying: "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." Yes, beyond the great time of trouble by which the symbolic earth is removed, many people of the raging nations will still be alive, and to these God will say, "Be still, and know that I am God." This will be accomplished by turning to them "a pure language," or message, by which they will learn to know the true God and unitedly serve him.

In the prophecies various upheavals of nature are used to symbolize one aspect or another of the great time of trouble. In some respects it is like a whirl-

wind, a flood, an earthquake, and, of course, fire. It is like a fire because it will destroy Satan's world. In non-symbolic language Jesus described this time of destruction as a period of "great tribulation," which, if it were not shortened, would result in the destruction of "all flesh." He assured us, however, that the "days" of tribulation would be shortened, thus confirming other prophecies which show that "all flesh" will not be destroyed.

—Matt. 24:21, 22

The fact that there was literal water at the time of the Flood does not imply that there must be literal fire to destroy the present symbolic earth. In general, the illustrations and types of the Old Testament were literal, but their counterparts in the present and kingdom age are all of a vastly different model. The sacrifice of bulls and goats was a type of the sacrifice of Jesus and his church, but how different are these better sacrifices! The "Most Holy" of the tabernacle was a type of heaven, but how different is the antitype! Elijah's three and one-half years of isolation in the wilderness pointed forward to the church's 1,260 years in the wilderness of the Dark Ages. Again, what a difference! So also the Flood is one of the symbols used in the prophecies to represent the destructive elements which bring to an end



this present evil world. But as we have seen, other symbols are also employed in order to give us a more comprehensive understanding of what is involved in this time of great tribulation.

Through the use of the weapons of war by the raging nations of earth there will doubtless be much literal fire in the great time of trouble. But we do not understand that this is what is referred to by the use of the term "fire" in the prophecies which describe the ending of Satan's world. Through the spasms of destructive trouble millions will be killed, other millions will not. Those who seek righteousness will be more likely to survive because they will endeavor not to be involved in the selfish controversies of the people, and in a measure this will isolate them from the world's troubles. In

Zephaniah this class is mentioned, and the statement is made concerning them, "It may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3

This is not a definite promise that the "meek" will be kept alive in the time of trouble. "It may be ye shall be hid," the prophecy states. Many will doubtless be hid from trouble in the sleep of death. After all, the real hope of the kingdom is in the assurance that the dead will be restored to life. This is a blessed assurance that we can have for all mankind. With this blessed hope for the world it is not too important just what experiences some may have in the time of trouble. It will not be a lasting detriment to any who may lose their lives. Indeed, it could be a blessing.—Isa. 57:1

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There is an eye that never sleeps, beneath the wing of night;  
There is an ear that never shuts, when sink the beams of light.  
Whose ear is open to thy cry; whose grace is full and free;  
Whose comfort is forever nigh, whate'er thy sorrows be.  
Draw near to Him in prayer and praise; rely on His sure Word;  
Acknowledge Him in all thy ways, thy faithful, loving Lord.

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# **Talking Things Over**

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## **God's Organization All-sufficient**

JEHOVAH'S visible organization, as it pertains to the church of Christ, began at Pentecost along very simple lines, but under this arrangement God's people were laden with the stupendous commission to preach the Gospel to all nations as a witness until the final end comes. It would be a mistake to suppose that God, while giving his church such a world-wide job to do, did not provide them with the proper organization for doing it. Yet, notwithstanding this obvious fact, men soon insisted upon making various improvements in his simple, divinely instituted organization.

Naturally, all such changes have been attended with disastrous results to the spiritual life of God's people. These humanly devised innovations have fostered the spirit of bigotry, intolerance and hatred, instead of the spirit of true Christianity, and this has been manifested in every epoch of the church throughout the age until now. Thus those who were loyal to God's true organization, as it was known and respected in the Early Church, were kept in subjection until the Reformation. Then, each of the reformers in turn made a noble break for Christian liberty, and a sincere effort to return to the simplicity of the Early Church. But alas, nearly all these, or some of their immediate followers, soon decided that God had authorized them to bring about a change in his original methods. And, even though many of them had been relentlessly persecuted by the so-called "mother church," they now turned persecutors of all who had the courage to

deny the validity of their presumed divine authority and channelistic boasts.

### **Same Mistake**

History thus has repeated itself again and again since the earliest days of the falling away near the beginning of the age. Not merely on the part of Papacy, but in the wake of practically every reform movement has come the claim that God has changed his work or methods, that their way is now God's way, and gradually this has paved the way for the malicious operation of that evil spirit of intolerance toward all Christians who were loath to change each time some dogmatic leader gave the word.

In the Dark Ages, as well as in the early days of the Reformation, those who joined the opposition were often literally tormented and put to death. The law does not permit such a cruel course today, so the loyal organizationists are now taught to simply hate their enemies. They are reminded that God hates his enemies, and that they should do likewise. And they are told, of course, that their worst enemies are those Christians who do not favor organization rules—their organization, that is.

It is because we thoroughly believe a failure to recognize what constitutes God's real organization has been one of the most fruitful causes of intolerance and division among the saints, that we deem it important to here take up the subject for candid discussion.

### **Babylon's Early Rise**

Jesus, in his parable of the wheat and tares, and the Apostle Paul, in his discussion of the "man of sin," which was beginning its development even in the Early Church, both make plain the fact that there was to come a falling away from the faith and practice of the believers as originally instituted. This resulted in a gigantic growth of organized error among the saints, which in turn produced many spurious

Christians. In the organized assemblies of this greatly inflated type of Christianity the true Christians became very obscure—choked out, as it were—or held in bondage to the organizations and opinions of ambitious men.

In II Thessalonians 2:7 Paul suggests that this falling away, this sinister unchristian apostasy, began in a small way in his day, and that it would continue to grow into a fully developed “man of sin” by which the whole system would be corrupted and become apostate. His prediction was literally fulfilled. At first this spurious organization held almost an exclusive monopoly over the affairs of the church, but later, beginning with the Reformation, other rival groups sprang up, each challenging the authority of the “mother church,” and themselves boastfully claiming to be the specially appointed favorites of heaven.

Today there are many such organizations, all making essentially the same erroneous claim, though some are more and some are less arrogant in flaunting their presumptions before the public. All this egotism and confusion, reflecting as it does the selfish spirit of the world, and of Satan, the god of this world, God calls Babylon. Therefore to his people, as individual followers, he still is issuing the command, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”—Rev. 18:4

### **What Does it Mean?**

When Jesus prophetically portrayed this nominal organization of professed Christians in his parable of the wheat and tares, he pointed out that in the extreme end of the age the wheat would be separated from the tares. It seems quite clear, therefore, from a proper comparison of the various scriptures on the subject, that there would come a time, before the full end arrives, when God’s true people would recognize the necessity of freeing themselves from every vestige of organization which goes beyond the simple

arrangement that God originally instituted for his people through Jesus and the apostles.

In other words, it is evident that the full separation of wheat and tares, that is, the complete coming out of Babylon, really calls for a full return to that simplicity of church organization and practice under which God's spirit was so abundantly manifested in the beginning of the Christian era.

It is for this reason that we believe this frank discussion of the subject is of prime importance to all consecrated Christians at the present time. All true disciples now will conscientiously heed the divine instructions when understood, regardless of how such obedience may effect their standing with others whom they love and esteem. We must be prepared to act as we believe that God would have us act, even though it mean the severance of every social or earthly tie.

### **No Central Control**

The only authentic record we have which reveals to us the method of procedure in the Early Church, and the characteristics of church organization as constituted by the apostles, is that which is given to us in the Book of Acts and later reflected in the epistles of the various apostles. A study of the facts thus made available reveals that then there was no central group or organization of believers whatsoever to which the local congregations were supposed to look for instruction, guidance, or spiritual food. Nor does the Lord's word anywhere indicate that there ever would come a time when such an arrangement would be divinely authorized.

Neither do the Scriptures indicate that any organization formed by fallible men to preach the Gospel should be recognized as having a monopoly over the spiritual interests of Christians.

Each local congregation, in early days, was an individual unit and governed fully and only by the vote of its own members. The teachers, variously styled pastors, bishops, and

elders, elected by the local congregations, had no jurisdiction outside their ecclesia. Through their failure to recognize this limitation many of the teachers later, after the death of the apostles, united and sought to control the congregations instead of continuing to be themselves subject to the ecclesia that elected them.

### **The Jerusalem Conference**

The nearest we find to any centralized action was when, on one occasion, an apostolic conference was arranged for at Jerusalem. But this was called for a very special purpose and was not a continuous organization or permanent council. It was, at the most, merely a convention during which thoughts were compared in regard to a matter that had become a very important issue among the believers of that day.—Acts 15

The apostles, and for a time all of the Early Church, were Jews, and as such they had become accustomed to thinking that God had no special blessings for any except their own nation, unless others became proselytes to Judaism and kept the Mosaic Law. But now the time had come for the Gospel to go freely to the Gentiles, and naturally the matter presented some very serious problems to those early Jewish converts.

There was no central authority to which these early Christians could look for authentic instruction, and even some of the apostles for a time were uncertain as to what was the proper course to pursue. So they gathered at Jerusalem and there discussed the question in detail. A definite decision was reached when James stood up and recalled to his brethren how God had appeared to Simeon (Simon Peter) in a vision and had given him specific instruction to visit Cornelius, a Roman army officer, and tell him about the Gospel of the kingdom.—Acts, chapters 10 and 15

James then cited some Old Testament prophecies as further proof that the time had come for the Gentiles to receive the Gospel. The others concurred, as James thus summed up the matter, and the results of the conference were thereafter

made known to the various groups of brethren beyond Jerusalem.

### **Apostles Recognized no Head but Christ**

The apostles being divinely inspired, this decision was of course binding upon all the church. After this conference adjourned we have no record of any further efforts being made, either by the apostles or by the early ecclesias, to reach a united conclusion on matters that pertain to the affairs of the various local congregations, and certainly no effort was made to set up a central headquarters with authority to control the ecclesias or the minds and acts of individual believers. It was the antichrist, or "man of sin," who did this, after the great falling away from the faith and simplicity of the Early Church had taken place.

Analyzing the Bible record still further, we find that even among the apostles themselves there was no recognition or claim of special or superauthority on the part of any one of them. It was after the apostles themselves died that the apostate church set up the claim that Peter was the visible head of the church, and that the right of papal succession existed from his day onward. Peter thus became the first generally recognized human "channel" of truth. But Peter never made any such claim for himself, nor was he so regarded by the other apostles or by the Early Church generally. Only a few in those early days made the carnal claim, "I am of Peter!"

Paul certainly did not regard Peter as his infallible head when he, on one occasion, rebuked him publicly. There was no central authority among the apostles nor among the first century ecclesias except the supreme authority of the Lord himself. It should have remained so throughout the age even to this day, but alas, how easily can ambitious leaders lead God's people astray!

It appears that most of the missionary efforts put forth by Paul and the other apostles were undertaken and carried out

without even particularly consulting with each other. The church at Antioch sent Paul and Barnabas on a missionary tour to visit the other churches, as well as to do pioneer work where no churches had as yet been established. There is no record to indicate that the other apostles or ecclesias were consulted before undertaking this evangelistic tour, or that the brethren in general were given a vote in the matter. And why should such be thought necessary?

### **God Commissions Us**

Certainly there is no scriptural or other good reason why any individual Christian or ecclesia, if the opportunity presents itself, should first petition other groups for permission to go forth and preach God's Word, although if other ecclesias are served it is, of course, important to obtain the permission of such ecclesias, and not force one's service upon them.

An outstanding example of the liberty that existed in the Early Church is given in the experiences of the Apostle Paul. When this great apostle first entered the ministry very few of the believers even knew that he had been converted. It was not until sometime afterward that a few saints heard that he who had persecuted the church of Christ was now proclaiming the glad tidings. (Gal. 1:16-23) How different was his procedure from that which has been the custom of many religious leaders and organizations since that time! Many even now continue to place human ordination or authority above the sanction of our one true Head, Christ Jesus.

### **God's Ways Cannot be Improved**

Imperfect human reasoning would say that such apparently haphazard methods as were used in the Early Church would be very ineffective today, and that in order to accomplish great things it is now necessary to have a centralized system of control to function as overlord in directing the thoughts



and activities of the saints everywhere. The facts of history, however, reveal to the contrary. Never, at any time during the entire Gospel Age, has the truth flourished and increased more rapidly and more effectively than under the simple arrangement which God instituted for the Early Church.

But when the apostles fell asleep and ambitious leaders began to organize the ministry and put it upon an efficient centralized control, the truth soon became throttled and before long the pure Gospel of Christ was fully buried in the rubbish of ritualism and human tradition. The same thing occurred in the days of the great Reformation. It, too, did its most effective work at the beginning, while the reformers were unorganized but dominated by love for truth and simplicity. But soon the leaders began to form organizations to control matters, and forthwith the true spirit of the Reformation was quenched and zeal for truth thereafter took a secondary place.

### **No Clergy-Laity Division**

Every departure from the simplicity of the apostolic church has had a tendency to produce and accentuate unauthorized carnal separations of the Lord's people, at least into two general groups—the servants and the served. In nominal Christian circles this division is proudly recognized, and dignified by distinctive names—clergy and laity. Such carnality should not be tolerated among God's free people. All are on the same footing in Christ Jesus, and through the anointing of the Holy Spirit every footstep follower of the Master is authorized to be a minister of God and of righteousness.

Every attempt to organize the church, and to appoint by a general vote or otherwise special representatives endowed with authority beyond that of their own local ecclesia, is certain sooner or later to create the impression that those thus specially appointed are somehow just a little superior to the rank and file of the brethren, and that any who presume

to serve independently of their jurisdiction are not duly recognizing the Lord's arrangements, hence should be looked upon with suspicion if not downright contempt.

History has repeated itself along this line many times. The early reformers refused to bow the knee to Papacy, and as a result they were branded as wicked, disloyal, heady, or ambitious, simply because they refused to recognize the authority of the self-styled "Holy See." We may be hastily inclined to congratulate ourselves that we no longer live in a day when sincere efforts to serve the Lord are thus throttled or branded as heresy and disloyalty by any one of the present day organizations called Christian, but let us not be too sure that such congratulations are in order.

The struggle for Christian liberty, and against the carnal spirit of special class interest, is a life-long one on the part of every individual saint of God, and is going on today just as it did in the far distant past. Nothing will overcome it but the true spirit of divine love ruling in the heart.

### **Baneful Source of Intolerance**

Every attempt to centralize control of the Lord's work, irrespective of the good intentions represented in those efforts, almost invariably has had the tendency to produce a selfish, bigoted frame of mind on the part of those elected to control. This attitude seems to hinder the ability of many such to appreciate the fact that there can be such a thing as a sincere unselfish desire to serve the Lord outside of their particular organization or channelistic arrangement.

Because of this all such independent efforts are condemned as being due to sinister ambition or disloyalty. The Lord understood human frailty along this line. This evidently explains why he and the apostles held to so simple an arrangement, and the reason also why he did not provide for any elective offices in the church higher than that of local eldership.

## **Why God's Way is Best**

The wisdom of this simple arrangement for the church is apparent. Should a teacher in a local congregation become heady and insist that he alone must be considered the head of that congregation, it could cause no trouble except locally. But, if an individual or group of individuals, should receive the general recognition of many or all of the churches and then assume a monopoly over the Lord's work, a general division usually results.

Should we not, beloved brethren, take careful heed of our relationship to the Lord and our responsibility toward the work of his ministry, and determine, regardless of cost, to wrest ourselves free from every possible cord of carnal bondage that may still be holding us back from full fellowship with him and his people?

The protestant movement that started centuries ago is still going on. Even the harvest work, in which we all are engaged, seems far from complete. Indeed, it cannot be complete until every grain of wheat—every living saint of God—is not only gathered out of the grosser forms of sectarianism, but also winnowed as well from the more subtle forms of carnal bondage; that is, until every true Christian returns to the full recognition of the fact that God's way of organizing and conducting his church was and still is the best way, all-sufficient.

It now seems apparent that coming out of Babylon is something that involves a cleansing of the very innermost recesses of our hearts and minds from every semblance of the organizational complex—from every secret carnal desire to lean upon some modern Paul, or Apollos, or Cephas—whether these spiritual leaning posts be individuals, societies, institutions, committees, or what not.

There is no other way to enjoy real Christian unity except by a recognition of God's own instituted organization for his people as represented in the Early Church. Jesus prayed for

unity among the brethren, and surely we cannot go wrong by insisting that that same true spirit of unity be maintained in our own hearts, using our influence, our talents, our substance, in an effort to encourage that blessed spirit among others. But true Christian unity is impossible as long as the brethren permit any outside influence except the Lord to force itself upon the affairs of their local congregation.

If all the saints in all the world should cast a unanimous vote for the appointment of one brother, or a group of brethren, to represent and control them in a general work, and if they then loyally supported those for whom they voted, that would not constitute the true Christian unity for which Christ prayed. Such an arrangement is carnal and has never been authorized by Jehovah God or the Lord Jesus.

True Christian unity cannot be voted into or out of the church of Christ. It exists only where God's arrangements are operative and where his spirit reigns supreme. This means that every ecclesia should throw off every fettering recognition of outside leadership and govern its own affairs by the laws of the new creation as laid down in the New Testament. Jesus said that "Where two or three are gathered together in my name, there am I in the midst." Let us, by faith, lay hold upon this promise and realize to the full the rich blessings that become the heritage of those who obey the Lord fully.

The ecclesia should not impose any tests of fellowship upon individual members other than those authorized in the Bible. Where this true recognition of God and his laws is insisted upon in the local ecclesia there is true Christian unity—the unity for which Christ prayed.

### **Cooperation Without Bondage**

Such independence on the part of each ecclesia does not mean that there cannot be wholesome fellowship and fullest cooperation among the Lord's brethren everywhere. In the Early Church it was customary, as we have seen, for

ecclesias that could do so to send out assistance to others. Thus speakers went from place to place preaching the message.

At one time the Christians at Jerusalem were in need of material help, and Paul, because it pleased the churches, collected funds and took them to the brethren at Jerusalem. From this it is plain that there was full cooperation back there, and there can and should be such cooperation today. But when cooperation involves the recognition of one brother or group of brethren above others as having special or super-authority, it becomes carnal, Babylonish, and unchristian.

### **Service Organizations**

Properly constituted and faithfully operated service organizations will not endeavor in any way to control the internal affairs of the ecclesias. The Dawn Bible Students Association has been dedicated to this viewpoint from its inception more than forty years ago. The service organization, in this modern day and age, makes for a more efficient and widespread service to the Lord, the truth, and the brethren, but it should do so only to the extent and at the behest of those who cooperate with it. In all the years of activity of the Dawn Bible Students Association the internal affairs of local ecclesias have never been discussed at a single meeting of its board of trustees. We exist merely for the purpose of providing truth literature for the brethren, and pilgrim service for the ecclesias, as requested by them and to the extent of ability to perform. It is through the hearty, willing cooperation of the brethren that we have been able to witness to so much of the world by radio and television, and we rejoice in this privilege.



The Table of Contents for The Dawn magazine, years 1971 through 1979, is now available. No charge. Send your request to Dawn Bible Students, 199 Railroad Avenue, East Rutherford, NJ 07073.

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Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [judgment].—John 5:25-29 (See Diaglott.)

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#### RADIO TOPICS FOR FEBRUARY

1—Thy Will Be Done

15—How Old Is Man?

8—God's Remedy for a Suffering  
World

22—Freedom from Fear

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#### "HOW OLD IS MAN?"

To be discussed by  
**'FRANK and ERNEST'**

KABQ—1350—9:30 a.m.  
SUNDAY, FEBRUARY 15

Tune in this discussion, and send for a free copy of "Creation." Write to:

**"FRANK and ERNEST"**  
Box 60, Dept. N: General Post Office  
New York, N. Y. 10001

#### For Your Newspaper

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

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

# Speakers' Appointments

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These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

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G. JEUCK		S. ROSKIEWICZ	
New Haven, CT	Feb. 22	Los Angeles, CA	Feb. 1-3
		San Diego, CA	4
		Yuma, AZ	6
		Phoenix, AZ	8
		Palm Springs, CA	10, 11
		Tehachapi, CA	12
		Sacramento, CA	14, 15
		Albuquerque, NM	19
		Kansas City, MO	21
K. NAIL			
Philadelphia, PA	Feb. 15		
L. POST			
Sayville, NY	Feb. 1		
J. PANUCCI			
New York, NY	Feb. 15		

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## Obituaries

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

Brother James Zwinger, Port Coquilain, B.C.—November 17. Age, 86.

Sister Edith DeGroot, Boynton, FL—December. Age, 87.

Sister Madeline Ketko, Detroit, MI—December 7. Age, 87.

Brother Alonzo F. Jarmon, Cleveland, OH—December 30. Age, 62.

Brother John Muzikant, Staten Island, NY—December 31. Age, 90.

Sister Lydia I. Anderson, Orlando, FL—January 5. Age, 88.

# Conventions

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**FULLERTON, CA, Feb. 7,8—**YWCA, 321 N. Pomona Ave., Fullerton. Mrs. Jessie Hill, 1910 Rosebrook Lane, Rosemead, CA 91770

Phone: (213) 572-7257

**SACRAMENTO, CA, Feb. 14,15—**Woodlake Inn, Hwy. 160 at Canterbury Road. Mrs. E. F. Lankford, 6000 19 Ave. 95820

Phone: (916) 457-0569

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

**DETROIT, MI, Feb. 22—**Redford YWCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martinique, Troy, MI 48084

**CLARKSTON, WA, March 6-8—**Thomas Home, 3012 Grandview. Mr. Rod Thomas, 3012 Grandview 99403

Phone: (509) 758-7507

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

**ORLANDO, FL, March 21-23—**Florida Annual Convention, Altamonte Springs Inn & Racquet Club, Interstate 4 and Hwy. 436, Altamonte Springs. Reservations must be made by March 4 with secretary: Mr. Wm. Vrooman, 2507 Shoreham Rd., Orlando, FL 32803

Phone: (305) 896-2094

**DETROIT, MI, March 28,29—**Pre-Memorial Convention. Armenian

Cultural Center, 22011 Northwestern Hwy., Southfield. Mr. Robert Gorecki, 1585 Martinique, Troy, MI 48084

**LOS ANGELES, CA, March 29—**Golden State Masonic Temple, 933 S. Hoover St., Los Angeles. Mr. Michael R. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272

Phone: (213) 454-5248

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

**ALBUQUERQUE, NM, April 10-12—**University of Albuquerque, St. Joseph's Place N.W. Mrs. R. W. Cole, 1011 Matador Dr. S.E. 87123

Phone: (505) 292-1347

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

**PATERSON, NJ, April 26—**American Legion Hall, Legion Place, Elmwood Park, N.J. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407

Phone: (201) 791-0368

**COVINA, CA, May 3**

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

**SAN FRANCISCO, CA, May 22-25—**Asilomar Convention, Mr. William G. Blong, 713 Sycamore Ave., San Bruno, CA 94066

Phone: (415) 588-3982