

# The DAWN

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# THE FOOL HATH SAID, THERE IS NO GOD

*“The fool hath said in his heart,  
There is no God.”*

*Psalm 14:1*

**D**URING THE FIRST week of August, 1996, an announcement was made in the news media concerning clues which indicate that Mars may once have harbored primitive microbes. This news lent new energy and excitement to a call for a closer exploration of not only Mars but of Europa, a moon of Jupiter, which some scientists have been quietly and independently examining as a possible home to alien life.

An article in the *New York Times* reported on the Mars incident as follows: “A piece of rock no bigger than a potato has awakened a somnolent American space program and inspired planetary scientists, spacecraft designers and the NASA leadership with what may become a new sense of mission. Tantalizing clues in the meteorite have emboldened them to think that if they are clever and persistent, they may yet find on Mars the first evidence of extraterrestrial life.

“Although NASA officials refrained from money talk when they announced the discovery of these sensational clues last week, they did nothing to discourage sweeping discussions about expanding and accelerating current plans for Mars’ exploration. Scientists think the only way to get definitive proof of some microbial forms of Martian life—in the distant past or, just possibly, at present—would be to drill for subsurface rock samples and bring them back to Earth.

“Already on the books are ten low cost, unmanned flights that are designed to orbit and land on the planet over the next ten years, with the first two launchings scheduled for November and December. The Russians are ready to launch in November a long-delayed mission to place two scientific stations on Mars, each with instruments to probe at least six feet beneath the cold, arid surface.

“If successful, these would be the first visits to the Martian surface since two American spacecraft, Viking 1 and 2, landed there in 1976 and failed to find any unambiguous signs of life. It is too late to modify this year’s missions in light of the meteorite findings. But scientists expect the American and Russian explorations to set the stage for an eventual robotic mission that would bring back samples to Earth.

“‘Certainly by 2001’, said Daniel S. Goldin, the NASA Administrator, ‘we may want to consider some very bold missions where we bore down real deep, and we bring back samples. This is the process we’re going to talk about. And this is where the excitement comes in’.”

Shortly after this announcement, an editorial appeared in another prominent newspaper, with the title, "Let's Not Toss Dollars at Mars Too Quickly," and the subtitle, "Notion of life on another planet is exciting, but what about life on Earth?" The editorial went on to discuss the funding of these planned programs, saying, finally, "Evidence—no matter how inconclusive—that life may exist elsewhere in our solar system is exciting news. But it's hardly a good reason to make life more difficult for some of Earth's neediest citizens." The final statement in this editorial says, "More likely is the troubling possibility that NASA's startling find will send this nation hurtling at warp speed toward a bad decision—a heightened search for life in space that will have a devastating effect on the lives of millions of Americans."

### **A SUPREME CREATOR, OR CHANCE?**

The question that should arise in the minds of all thinking men and women is, "Why all this excitement about a primitive microbe found embedded in a meteorite in Antarctica of unknown origin (even though the chemical composition is similar to that of Mars)? Why isn't there more excitement about all the forms of life, and the abundance and complexity of such life upon planet Earth?" The answer lies in the recognition of the existence of a supreme, intelligent Creator.

Rather than believe in the existence of a supreme, intelligent Creator, some are seeking to prove that life upon Earth came about by chance. How can such brilliant minds be so deluded? This is possible because of the activity of Satan, who as "the god of this world hath blinded the minds of them which believe not." (II Cor. 4:4) Satan's activi-

ties to discredit the great supreme Creator of the universe started with his distortion of the truth of God's law spoken to Adam.

Later, by introducing concepts such as the immortal soul, eternal torment, the trinity, and other forms of error, Satan has made the Gospel message meaningless and foolish in the eyes of thinking men. Without proving for themselves that these errors are not taught in the Bible, they choose to discredit and toss away everything said in God's Word.

Even if the Bible were set aside, men should acknowledge the existence of a supreme intelligent Creator. Who can look into the wonders of the sky with a telescope—or even with his natural eye alone—and not see there the immensity of Creation, its symmetry, beauty, order, harmony and diversity, and then doubt that the Creator of these is vastly his superior both in wisdom and in power? Who can suppose for a moment that such order came into existence by chance? The laws of mathematical probability defy such a conclusion. This is why the Bible so bluntly attests, “The fool hath said in his heart, There is no God.” (Ps. 14:1) The Hebrew word translated fool in this scripture has the meaning of ‘stupidity’, or ‘lack of reason’.

### **ONLY PLANET EARTH HAS ABUNDANT LIFE**

The abundance of life upon planet Earth is everywhere. It is in stark contrast to the absence of life upon all of the other planets. The United States has spent billions of dollars on space probes to explore conditions on other planets. Those sent toward Mars were: a flyby of Mariner 4 in 1965; 7 flybys of Mariner 6 in 1969: an orbit of Mars by Mariner 9 in

1971-2, in which pictures were taken of the surface; and Viking 1 and Viking 2 in 1976, where a lander was deployed and first tests made of biological activity in Martian soil; none was found.

The statement made by a commentator on a documentary showing the result of these space probes is noteworthy. He said: "As far as we can tell there is no place in the planetary system where there is life except upon Earth." The camera showed the commentator standing with his microphone in a magnificent garden in California, surrounded by gorgeous, colorful flowers, trees, and an abundance of vegetation. A closer examination of these beautiful plants would reveal their intricate construction, exquisite form and texture, and delicate components. We are reminded of Joyce Kilmer's lovely poem about trees, the concluding lines of which are: "Poems are made by fools like me, But only God can make a tree."

Further, all around us is animal life—birds that fly, aquatic life, insects, and invisible microbes which can be seen only with a microscope. All have the power of reproduction, in most amazing manners. Whole lifetimes have been devoted to the study of a single form of such life upon Earth. All give evidence of the existence of a supreme, intelligent Creator.

### **GOD 'QUIZZES' JOB**

Man has intelligence, too. How did he get it? We hear it said that 'intelligence begets intelligence'. Why, then, has man sought to prove that blind chance is involved in all the wondrous variety of life upon earth? Perhaps all should take a 'quiz' as did

Job after he and his comforters philosophized about his terrible illness and misfortunes.

God asks Job: "Where were you when I laid the foundation of the earth? Tell me, if you have understanding." (Job 38:4, *RSV*) All of us, even the wisest, must admit that none of us were on hand when God formed the earth, or even when he prepared it for habitation. The account continues, "Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone?"—vss. 5,6, *RSV*

Since man is creative, and is able to construct buildings, he can understand this part of the 'quiz', just as Job understood. Buildings require a good foundation. They require advance planning, and a definite design. So also Earth needed to be designed for the habitation of life. It was not that Job did not know about God's power and wisdom, or how he designed the earth.

Earlier in Job's conversations with his comforters, he said of God: "He stretches out the north over the void, and hangs the earth upon nothing." (Job 26:7, *RSV*) God did not need a bedrock foundation for the earth. It spins in space and orbits the Sun. Its distance from the Sun and its orbit, determines conditions for life. Planets like Mercury and Venus are closer to the Sun and are too hot to sustain life. Mars and Jupiter are farther from the Sun, and are too cold for life. Preparing the earth for habitation required careful measurements in space.

## **THE IMPORTANCE OF WATER**

All scientists recognize that water is essential to life. That is why they speculate that Mars may have

had rivers or lakes of water at one time, because its surface shows evidence of erosion, yet only carbon dioxide is present there today. Likewise, they think Europa, a moon of Jupiter, may have water. We note how definitely water, which is in such great abundance here, plays a part in life upon Earth.

Job's 'quiz' continues. God asks, "Who shut in the sea with doors, when it burst forth from the womb; when I made clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, 'Thus far shall you come, and no farther: and here shall your proud waves be stayed?'" (Job 38:8-11, *RSV*) The oceans were designed by God to contain the necessary amount of water, and no more. Under proper conditions, water evaporates from the seas forming clouds as a cloak for the earth, and providing moisture for vegetation as rain or snow.

In verses 12-18 of this 'quiz', God indicates to Job that everything that has been shaped on the earth, including all of the events that have occurred—not alone its formation—are by the Almighty's design and permission. It can be summarized by the 18th verse (*RSV*) which asks: "Have you comprehended the expanse of the earth?" The mountains, the valleys, and the plains were all formed as "clay under the seal, and it is dyed like a garment."—vs. 14, *RSV*

Somewhat the same kind of philosophizing is involved in verses 19-30. All of the remarkable phenomena that occur upon Earth because of the water, wind, and temperature changes which cause snow and hail, lightning and thunder, storms and beneficial rain are mentioned by God. Some are

used in a figurative way concerning the outworking of his plan.

We are reminded of Ecclesiastes 1:7, that says, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

The sun, the wind, the jet stream high above, all contribute to weather patterns which, like a perpetual motion machine, cause water to be evaporated from the oceans. As vapor it is carried inland where, upon cooling, it condenses as rain or snow, and waters the earth. This water is then collected in underground streams and springs, flowing eventually into brooks, creeks, and small rivers. These wend their way into major rivers and flow into the sea, where the process starts over again.

In verses 25-27, Job is reminded that vegetation even grows in isolated, barren places such as deserts, where no man lives to tend it, because of this phenomenon.

The *Rotherham Translation* of verse 22 asks: "Hast thou entered into the treasuries of the snow?" During a snowfall some observers have taken a magnifying glass and looked at the individual snowflakes. Each had a beautiful, symmetrical, geometric pattern of ice crystals, no two alike. Indeed the snow is a treasury of beautiful designs.

The planet Earth is filled with countless amazing designs of beauty. Who could deny a designer's handiwork when these examples of the supreme Creator's work of creativity is viewed?

### **THE HEAVENS DECLARE GOD'S GLORY**

God then, for a moment, diverts Job's attention from Earth and its design—its preparation for

habitation and sustenance of life—to the heavens. He asks questions about prominent constellations in the heavens. These were all well known to Job, who speaks of God's mighty power, reminding Job and us that God made the [constellations] "the Bear and Orion, the Pleiades and the chambers of the south." (Job 9:9, *RSV*) Job follows this statement by saying, "[God] does great things beyond understanding, and marvelous things without number." (Job 9:10, *RSV*) How true were Job's observations! Who can fathom the greatness of our God, or understand his mighty power in the Creation of all the marvels of the heavens.

How insignificant and puny is man! He dwells upon Earth and looks up into heaven to see the myriad of stars, most of which are powerful suns, greater in size and intensity than earth's sun. How true are David's words: "The heavens declare the glory of God." (Ps. 19:1) Thus Job was reminded of God's greatness, of which he was already aware.

As the planets of our solar system revolve around their sun, so also all the constellations, in numberless multitude, and orderly grouping, and continuous motion, declare God's glory as, in harmony, they move through the heavens. It is reasonable to think that as the planets of our solar system thus revolve, that there could be a center in the universe around which countless millions and billions of suns revolve. It has been assumed that this question asked of Job: "Can you bind the beautiful Pleiades?" (Job 38:31, *New International Version*), indicates that the Pleiades could well be this center.

God ends this part of the quiz on the heavens by asking, "Do you know the laws of the heavens? Can you set up God's dominion over the earth?" (Job

38:33, *NIV*) Can any imperfect man have dominion over the earth? Not even a perfect man could have such dominion, unless God granted it to him.

Then God directs Job's attention to the atmosphere of the earth. Who of mankind can control it? Not one! Even the energy involved in a hurricane is greater than the energy man has learned to harness in the forces of atomic power. Man can only stand in awe at such mighty, unleashed forces of nature as they devastate buildings he has erected for his business and pleasure.

Beginning at Job 38:39 through Job 39:30, God's sovereignty, power, and loving care for all the creatures he has brought forth is called to Job's attention. Those mentioned are the lion, raven, mountain goat, wild donkey, wild ox, ostrich, horse, hawk, and eagle. A study of this sampling of the wildlife upon Earth should enable one to recognize God's design and variety in the animal life and birds living on Earth. Still there are so many more—innumerable and diverse! Who could make such a study of these creatures and yet not recognize that the hand of a mighty Creator was involved?

### **EVERYONE SHOULD TAKE GOD'S 'QUIZ'**

If all the great minds of our day could take this same quiz as was given to Job, how would they fare? Would they acknowledge the existence of a supreme, intelligent Creator who brought forth life upon Earth? Or would they play the part of a fool, and say in their hearts, There is no God? In due process of time everyone will have an opportunity to answer the questions of this interrogation of Job. When Satan's influence is removed, mankind will

be enabled to understand the wonders of Creation, and to acknowledge God's existence and goodness.

Even today men have been able to probe into the wonders of Creation, and to react properly to it. Only because of the increase of knowledge and learning is man able to design heavier-than-air aircraft which will fly in the atmosphere of Earth. Yet birds have been flying for thousands of years! How were they designed to do this? They have strong, hollow, lightweight bones; intricately constructed feathers; powerful wings; large, strong hearts for circulating warm blood; a unique respiratory system; and a digestive system that quickly absorbs energy from food. They are a marvel of aerodynamic design from beak to tail-feathers. Equally remarkable is every creature designed by God.

As we analyze all the basic features of life—from the cell structure to all the organs of every anatomy—we marvel at their function and design. The complexity of each causes us to wonder how anyone could ascribe to chance the origin of these. This is why we wonder why NASA leadership should become so excited about a possible primitive microbe that they plan on spending huge sums of money for exploration and research.

All NASA scientists are not agnostics or atheists. One of the best known of NASA scientists, Dr. Wernher von Braun, said: "Manned space flight is an amazing achievement, but it has opened for mankind thus far only a tiny door for viewing the awesome reaches of space. An outlook through this peephole at the vast mysteries of the universe should only confirm our belief in the certainty of its Creator. I find it as difficult to understand a scientist who does not acknowledge the presence of a

superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science. And there is certainly no scientific reason why God cannot retain the same relevance in our modern world that he held before we began probing his Creation with telescope, cyclotron, and space vehicles. Our survival here and hereafter depends on adherence to ethical and spiritual values. Through science man tries to harness the forces of nature around him; through religion he tries to control the forces of nature within him and find the strength and spiritual guidance for the task that God has given him."

It is a great thrill to read about the acknowledgement of God by an acclaimed scientist such as Dr. Wernher von Braun. There are many scientists who have employed the same reasoning in their studies and have acknowledged the existence of a supreme, intelligent Creator. All of these will rejoice even more as they see God's wonderful plan of the ages fulfilled. Now only an insignificant few have had God's plan revealed to them. This, too, is an essential part of his design. Jesus prayed with thanks to his Father, saying, "I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."—Matt. 11:25,26

How blessed are those who not only know that God—Jehovah—is the great Supreme Creator of the universe, but who also know about his glorious plan, as revealed in the Bible. ■

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*"Let them praise the name of the LORD: for he commanded, and they were created."—Psalm 148:5*

## INTERNATIONAL BIBLE STUDIES

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### LESSON FOR FEBRUARY 2

# BE A COMMITTED ENCOURAGER

**KEY VERSE:** *“Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the LORD. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the LORD.”—Acts 11:23,24*

**SELECTED SCRIPTURE:** *Acts 4:32,36,37; 9:26,27; 11:22-30*

**T**HE PERSECUTION AND opposition that occurred at the beginning of the Early Church in Judea was so severe that they had to pool all their resources in order to survive. “All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.” (Acts 4:32, *New International Version*) A disciple by the name of Joseph, a

Levite living in Cyprus, was a man of wealth, possessing much property. The LORD touched his heart so that he sold all he had and laid the money at the apostles’ feet. As a result of this great act of generosity, the apostles renamed him Barnabas, which means ‘Son of Consolation’.—Acts 4:36,37

Barnabas, although an older man, recognized those whom God had chosen to

lead the Early Church, and was obedient to God's power at work in the apostles. His ability to see and obey God in the operations of the new Christian community inspired others to do likewise. When the Apostle Paul arrived on the scene—newly converted from being a vicious persecutor of the Early Church, to acting as one of the Gospel's most effective proclaimers—the apostles and all of the church were afraid of him, uncertain of the sincerity of his motives. Only Barnabas made the effort to learn of Paul's experiences, and brought him to the apostles to have them understand what had happened to Paul.

Luke explains that Barnabas displayed fullness of faith and readiness to do God's will because he was "full of the Holy Spirit." (Acts 11:24) Others in the Early Church were surely noble, and like Barnabas were deeply affected by the Holy Spirit. Barnabas lived not for himself but for others in the church, making him a respected and mature member. It was no surprise, therefore, that when

the successful preaching of the Gospel to the Gentiles in Antioch was reported in Jerusalem, that Barnabas was sent to see if the reports were true. Upon arriving in Antioch and confirming the truth of the information, Barnabas was glad, and "encouraged them all to remain true to the LORD with all their hearts." (Acts 11:23, *NIV*) Barnabas knew that Paul was selected by Jesus to be the apostle to the Gentiles, so he searched out Paul and took him to Antioch where, as elders, "for a whole year Barnabas and Saul [Paul] met with the church and taught great numbers of people."—vs. 26, *NIV*

A severe famine in the land led the church at Antioch to send relief to the brethren in Judea by Barnabas and Paul (vss. 29, 30), permitting both to report on the progress of the church at Antioch to the apostles. Barnabas is an example to us of discernment, courage, fidelity, imagination, and flexibility. Oh, that we were all sons of consolation and encouragement. ■

## LESSON FOR FEBRUARY 9

# BE A FAITHFUL WITNESS

**KEY VERSE:** *“Stephen, full of grace and power, did great wonders and signs among the people.”—Acts 6:8, RSV*

**SELECTED SCRIPTURE:** *Acts 6:8-15; 7:54-60*

AS THE NUMBER of disciples multiplied in the Early Church, it became more difficult for the apostles to tend to both the spiritual and temporal needs of the brethren. This problem came to a head when some Hellenistic Jews complained that their widows were not receiving the same care as other widows. Acknowledging that “it is not reason that we should leave the Word of God, and serve tables,” the apostles gave instructions to search out “seven men of honest report, full of the Holy Spirit of wisdom, whom we may appoint over this business.” This pleased the entire congregation, and when seven

men were selected, the apostles laid hands on them as a sign of blessing and acceptance for the work that lay ahead.—Acts 6:1-6

Among those selected, Stephen is singled out as “a man full of grace and of the Holy Spirit.” The experience of Stephen indicates that when we are begotten of the Holy Spirit, we should act for the good of the Gospel. The account in Acts tells us that Stephen did much more than the assigned job of waiting on tables. He proved to be a faithful witness for the Gospel, preaching and doing mighty works that commanded attention.—Acts 6:8

Those who stood up and argued with Stephen were not "able to resist the wisdom and the spirit by which he spake." (vs. 10) Jesus had told his disciples they would have opportunities to testify, and told them: "Make up your mind not to worry beforehand how you will defend yourselves, for I will give you words and wisdom that none of your adversaries will be able to resist or contradict." (Luke 21:13-15, *New International Version*) As we see Stephen encountering the Hellenistic Jews in Jerusalem, we also see the fulfillment of Jesus' promise. The presence and the power of the Holy Spirit is the greatest security any of us could have, and in order to receive the Holy Spirit we must believe on Jesus and then live a truly consecrated life.

Stephen faced much more than a difficult debate when his opponents brought in false witnesses to charge him with blasphemy. Even in the face of violent opposition, Stephen remained firm in the power of the Holy Spirit. As Christ had faced the

hostile council, now Stephen emulated his Lord in the same situation.

"All that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." (Acts 6:15) Having borne testimony to the Gospel of Jesus Christ, Stephen was granted a vision of the Lord, giving him strength to endure the events that followed, so that even as he was stoned to death he prayed for his opponents, asking that they be forgiven for their sin.

In a variety of ways, the account of Stephen's experiences teaches us about Christian faith in action. Called to table service, Stephen took on the work, and in the power of the Holy Spirit he did even more than he was asked to do. Facing opposition, he bore faithful witness. Falsely accused, he spoke the truth. Rejected and attacked, he lived and died as did his Lord, and as the church's first martyr, Stephen provides us with both testimony and an example of what it means to be a faithful witness to Jesus Christ. ■

## BE A SUPPORTIVE COMPANION

**KEY VERSE:** *“Greet Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.”—Romans 16:3,4, NIV*

**SELECTED SCRIPTURE:** *Acts 18:1-4,18,19,24-26; Romans 16:3-5*

**A**MONG THE PROMINENT persons in the Early Church was a married couple—Priscilla and Aquila—both of whom became vitally involved in the church’s mission. As Jews they had been banned from Rome during the reign of Claudius, and they moved to Corinth where they practiced their trade of tentmaking. It was because of these circumstances that Paul met them. Paul was also a tentmaker by trade, and wherever he went, he always went to the synagogue, if one was available in the city. We are not told whether Priscilla and Aquila al-

ready knew something about the Gospel message when in Rome, or whether they learned of it from Paul. In any event, their home in Corinth became Paul’s home.

Priscilla and Aquila worked with Paul in their common trade of tentmaking, and cooperated with Paul in his ministry. When Paul left Corinth after eighteen months, to go to Jerusalem by way of Ephesus, Priscilla and Aquila went with him to establish a new home in Ephesus. During Paul’s stopover, he preached the Gospel message of Jesus Christ in the synagogue at Ephesus. Al-

though the Jews wanted to hear more of what he was saying, he had to leave for Jerusalem.

But Priscilla and Aquila continued to go to the synagogue in Paul's absence. It was there that they met Apollos, a learned man, well versed in the Scriptures — an eloquent speaker who taught about Jesus; but he only knew the baptism of John. Aquila and his wife embraced what he was doing, and “invited him to their home and explained to him the way of God more adequately.” (Acts 18:26, *NIV*) They saw in Apollos an opportunity to extend the ministry of the Early Church. When Apollos wanted to go to Corinth they apprised him of the brethren in that city, and wrote asking the church at Corinth to welcome him.

Another trait displayed by this pair was flexibility in their service to the LORD. In Corinth they opened their home to Paul; and when Paul returned from Jerusalem and Antioch to Ephesus, they allowed Paul to use their house as a base of operations for the

ministry. Priscilla and Aquila, as consecrated brethren, were eager to offer the use of their home as a meeting place for the brethren. All along the way—at each turn of events—we see that couple giving freely of their resources to the work of the Early Church. The power of the Spirit of Christ in their lives produced a seemingly boundless generosity and a remarkable willingness to share what they had with others.

Their dedication to do the LORD's will also led to tests of courage. When they moved with Paul to Ephesus they risked their lives to assist Paul as he faced the perils of a mob riot and were most likely threatened with death if they did not reveal the whereabouts of Paul, as the mob sought to lay hands on him at their home.

Priscilla and Aquila remind us of the importance of faithful, unassuming involvement in the Gospel ministry. Their example prompts us to ask ourselves if we are being supportive companions in the ministry with others. ■

## BE A FAITHFUL WORKER

**KEY VERSE:** *“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the LORD, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”—I Corinthians 4:17*

**SELECTED SCRIPTURES:** *Acts 16:1-5; I Corinthians 4:14-17; Philippians 2:19-22; II Timothy 1:4-7*

**A**MONG THE GREAT co-workers of the Apostle Paul was a young man whose name was Timothy. He was raised and nourished in the Scriptures by his mother, Eunice, and his grandmother, Lois. (II Tim. 1:4-7) They both had become consecrated sisters in Christ when Paul came to Derbe on his first missionary journey, and Timothy, as a lad, had become aware of all the difficult experiences encountered by Paul during that visit. (II Tim. 3:10,11) Timothy was inspired by Paul's example in Derbe to also consecrate his life to Christ.

Timothy's life was characterized by the traits of a

true Christian. He had a good reputation with the brethren of Lystra and Iconium because of his faithful work with these fellow Christians. Speaking to the Philippians, Paul said, “Timothy's worth you know, how like a son with a father he has served with me in the work of the Gospel.” (Phil. 2:22, *New Revised Standard Version*) We are not told what he did specifically in his home area with these brethren, but we see what he did as a co-worker after joining Paul and Silas, and recognize the traits that would have won him high regard from others at any point in his life.

Timothy often worked for Paul as a substitute, filling in for the apostle wherever he was needed to strengthen and encourage the newly formed churches. Moreover, Timothy himself made a contribution as he was called on to substitute or to do specific tasks for Paul, as Paul often acknowledged in his letters to the churches. Timothy worked with Paul and his other companions so that the various churches they founded and served were steadily strengthened. The intent of this work was always that the churches might be edified in the faith, and, as a result, we find that the churches in which Timothy, Paul and the others worked, tended to grow strong because of the predominantly healthy character they were able to develop.

In this work of helping to strengthen and build up the churches, Paul says of Timothy, "I have no one like him who will be genuinely concerned for your welfare." (Phil. 2:20, *NRSV*) Timothy was able to lead the congregations

in a godly manner that enabled the members to endure hardships and controversies. Recognizing Timothy's ability to assist in this strengthening work, Paul writes the words of our Key Verse to the church at Corinth. Timothy was able to remind the churches of the 'ways which be in Christ', because he was 'steeped' in scripture, and led by "a spirit of power and of love and self discipline." (II Tim. 1:7, *NRSV*) With a Christ-inspired life, he was able to provide direction and information to the churches which would have led them to a constant concern for God's will.

Above all, when we read Acts and the warm references to Timothy in Paul's letters, we see that Timothy put others before himself. This selflessness testified that Timothy embodied a Christ-like mentality and style of living. Timothy put the interests of the congregations before his personal welfare; as a result he brought joy to those he served as a faithful worker. ■

# FAITH VERSUS WORKS

**T**HE APOSTLE PAUL, in Romans 4:4,5, *J.B. Phillips Translation*, says: "If a man works, his wages are not counted as a gift but as a fair reward. But if a man, irrespective of his work, has faith in him who justifies the sinful, then that man's faith is counted as righteousness." This scripture shows a contrast between works and faith, and traditionally over the last two thousand years there has been somewhat of a competition between these two principles of conduct. Which is most important, faith or works? We have heard a lot about faith, but faith was not emphasized as a topic in the Old Testament. It was works. In fact, the word 'faith' appears only twice in the Old Testament.

Exodus 24:7 can be used to establish the date when 'works' began to be spoken of, and when the Law Covenant was set up. "He [Moses] took the Book of the Covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient." Whether or not the people of Israel could actually perform this promise is not relevant. Rather, the emphasis is on the basis that was set up to establish communication between them and God. God said, Do these things; and they said, We will do them.

Of course, we know that the blessings which they received from the hand of the LORD did depend upon their degree of doing what they said they would do under the Law Covenant. The Pharisees developed a strict set of rules which they thought obligated God to bless them if they would merely follow the procedures. It was very foreign to them to think that anybody could go to God in simple faith. Yet that was the teaching of Paul in his letter to the Romans. Paul had undergone a remarkable transformation. He had been converted from a Pharisee who believed that if one followed the Law, somehow God would be obligated to bless you. But that is not what he wrote to the Romans, as we shall see.

### **LUTHER'S DISCOVERY**

Martin Luther, the 16th century reformer, discovered faith to be the basis for justification with God, and not works. To a large extent this was a reaction to the Catholic church's dominant teaching of that time, that one could buy his way into favor with God. The church was selling indulgences which it claimed would free individuals who had died at an earlier time. The hope was that when one died, somebody would buy indulgences for them. Many Christians were doing this, but Luther knew that this was absolutely wrong.

The words that had much influence on him came from Romans 1:16,17. When Luther first read these words, they condemned him. The *New International Version* translates these particular words in the right way: "I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the Gospel a righteousness from

God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'."

What 'condemned' Luther was the fact that, in his heart, he knew that he was not righteous. And if he was not righteous, how could he live by faith because the scripture was so clear on this point? It was only later that he came to understand that the righteousness of God was not something that condemned man, but rather was offered to man as a gift. Thus, by accepting Christ's righteousness, he was not counted as a sinner. This was made clear in Ephesians 2:8, where Paul again says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

#### **JUSTIFICATION BY FAITH**

Justification by faith offered the sinner a new standing with God. What does this faith involve? The Scriptures are very clear that it is faith in Jesus Christ, the Son of God, who died as a ransom—or a corresponding price—for father Adam, to save all humanity. If, by accepting this sacrifice as benefiting us personally, then we are saved from sin and from death. "A man is not justified by observing the Law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the Law, because by observing the Law no one will be justified."—Gal. 2:16,17, *NIV*

The 16th chapter of Acts records an experience of Silas and Paul, who were fastened in prison stocks, when an earthquake set them free. The prison keeper, sure that this meant his death, went in and found that they were all there—no one had

escaped. He threw himself down before Paul and Silas and said, "Sirs, what must I do to be saved?" (vs. 30) Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."—vs. 31

The jailer was a Gentile, and Paul, in answering him, did not use any of the teachings of the Pharisees. There was nothing said about keeping new moons and Sabbaths, circumcision, the ritual washing of the hands, or fasting. Only pure, simple faith—and through faith comes blessings from God for his children, for indeed we are his children through faith. "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26) "Without faith it is impossible to please him [God]."—Heb. 11:6

#### **THE NEED FOR WORKS**

Is there nothing to be said for works? For an answer to this question we turn to the Book of James, which says: "Faith without works is dead. Was not Abraham our father justified by works, when he had offered Isaac his son on the altar? . . . The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." So you see "how that by works a man is justified, and not by faith only."—James 2:20-24

In Romans 4:3 Paul writes about Abraham and says that he was not justified by works: "Abraham believed God, and it was counted unto him for righteousness." So the casual reader could say, "There is a contradiction!" But, of course, there is no contradiction! Abraham believed God and had faith. He *showed* his willingness to sacrifice his most precious possession—his only son!

Are works important? They are! Every message to the seven churches has the phrase, "I know your works." (Rev. chapters 2,3) Works are indicative of the depth of one's faith. When we read the message to the church of Laodicea, and we see this phrase: "I know thy works, that thou art neither cold nor hot," we learn much about that church's faith.—Rev. 3:15

The Apostle Paul wrote the letter to the church at Rome, saying: "[God] will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Rom. 2:6,7) In Hebrews we read about heroes of faith such as Noah, Abraham, Moses, Rahab, and others. They all did something noble to demonstrate their faith. Noah built an ark; Abraham left his own country for an unknown one; Moses left the palace court of Egypt; Rahab protected the spies. These had strong faith which moved them to do great things: "Through faith [they] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:33,34

### **GOD IS NOT OBLIGATED**

There can be a problem with a concentration upon works, because one can deceive himself into thinking God is obligated to bless him because he has performed such righteous works. This is, of course, the way the Pharisees thought.

The strict moralists in the time of our Lord were the Pharisees. More than anyone else they thought

that if they lived by their demanding code they would be acceptable to God. But their self-righteousness did not count for anything. "To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable. Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like all other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get'. But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner'." Then our Lord relates the moral of the story, saying, "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."—Luke 18:9-14, *NIV*

We read of the time when Jesus told his disciples that the service they render, whatever it is, is like that of a slave who is serving an earthly master. Whatever it is that they do, at best it is what is expected of them. One does not earn a special reward. Jesus says, "So you also, when you have obeyed all the orders given you, must say, 'there is no merit in our service'. So with each one of us, we have merely done our duty."—Luke 17:10, *Weymouth Translation*

### **THE PARABLE OF THE VINEYARD WORKERS**

We have the illustration of the vineyard workers. (Matt. 20:1-16) The owner of the vineyard needed many laborers. He went to the marketplace early in the morning to find laborers. He told them to go to the vineyard and he would give them a day's wage.

The exact monetary amount is not important. A few hours later he found more laborers. He did not tell them what he would pay them, but said, Go, and they went.

He did this again and again all day long, until there was only one hour left of the day, when he found that there were still people waiting to be hired. He told them also to go to work. When the day was over, they lined up to be paid. He for some reason, decided he would pay the last workers first, giving them a day's wage. Think of the reaction of the people who had worked all day long. They may have thought they would receive a larger sum. But, lo and behold, they only received the same wage as everybody else—a day's wage.

This, of course, led to discontent on the part of the few who had worked all day long. The owner, in response to criticism, says: "My friend, I'm not being unjust to you. Wasn't our agreement for a silver coin a day? Take your money and go home. It is my wish to give the latecomer as much as I give you. May I not do what I like with what belongs to me? Must you be jealous because I am generous?" (Matt. 20:13-15, *Phillips Translation*) Some might agree that there was discrimination. However, anyone can be as generous as they want to be toward their employees, for there is no law against generosity.

We may look at this parable and say it teaches that there is no special reward for hard work. That is exactly what the parable teaches. If anyone believes that what they do for the LORD obligates God, or guarantees them a reward, he is going to be disappointed. That is what the scribes and Pharisees thought in their hearts and in their minds.

But the Scriptures say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23

This passage of scripture teaches that no one will gain the reward of the kingdom strictly because of works. Faith must be combined with works, even as we read: "Faith, if it hath not works, is dead, being alone."—James 2:17

#### **WHAT SHOULD BE OUR MOTIVE?**

In Exodus 19:5,6, the LORD God speaks: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . Ye shall be unto me a kingdom of priests, and an holy nation." In the preceding verse, God said that he had brought Israel unto himself, and what follows is fellowship with God. We obtain that fellowship by obeying his voice.

It was Moses' faith that brought Israel to the position of entering into a covenant relationship with God. God asked for obedience. His will must be done on earth as it is done in heaven. Just as with Israel so long ago, what we do shows whether our whole heart has accepted his will or not, and whether we are willing to follow Jesus and to sacrifice everything to the doing of his will. We are exhorted to be "a peculiar people, zealous of good works," a people of faith, zealous of good works!—Titus 2:14 ■

# A COMING MARRIAGE

**M**OST TRANSLATORS RENDER Luke 12:36 as does the *King James Version*: Let “ye yourselves [be] like unto men that wait for their Lord, when he will return **from** the wedding; that when he cometh and knocketh, they may open unto him immediately.” Usually Bible Students accept this as a proper translation and explain that the lesson is one of watchfulness—which indeed is the lesson. However, much of the thought in the verse depends on the translation of a preposition which is the Greek word *ek*, and which in this case has been translated “**from**.” This gives the thought that all are watching for his return from a wedding already past.

Other scriptures clearly indicate that Jesus is to return to claim the church as his bride, and that there is then to be a marriage supper. See, Matthew 22:2; Matthew 25:10; Revelation 19:7-9; and II Corinthians 11:2. For that reason we believe that the Lord in this verse used the preposition *ek* in a sense that it can be properly used, and is used in the New Testament: namely, “on account of,” or “because of.” (See *Strong’s Concordance*, Greek word #1537.)

Our Lord returns at this harvest time ‘on account of’ or ‘because of’ his future ‘marriage of the Lamb’. He has returned, among other reasons, to claim his bride for the forthcoming marriage. Based

on these findings, we believe that Luke 12:36 should be translated: Let “ye yourselves [be] like unto men that wait for their Lord, when he will return on account of the wedding [or because of the wedding]; that when he cometh and knocketh, they may open unto him immediately.”

We should be ever watchful and ready to hear the words of our Lord Jesus to us, “Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.”—Matt. 25:23 ■



## **WEEKLY PRAYER MEETING TEXTS**

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**FEBRUARY 6**—“Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another.”—Psalm 75:6,7 (Z. 95-11 Hymn 331)

**FEBRUARY 13**—“Love thinketh no evil.”—I Corinthians 13:5 (Z. '98-84 Hymn 198)

**FEBRUARY 20**—“If any man among you seem to be religious, and bridleth not his tongue, . . . this man’s religion is vain.”—James 1:26 (Z. '99-215 Hymn 267)

**FEBRUARY 27**—“Let your moderation be known unto all men.”—Philippians 4:5 (Z. '03-7 Hymn 95)

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# "FRANK AND ERNEST" . . . .

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### **ALABAMA**

Guntersville  
WTWX 95.9 fm 6:45 a.m.

### **ARKANSAS**

Little Rock KAAY 1090 6:30 a.m.  
Marshall KCGS 960 4:30 p.m.

### **CALIFORNIA**

Monterey KNRV 1240 8:30 a.m.  
Morro Bay KBAI 1150 7:30 p.m.  
Paso Robles

KNCR 103.1fm 10:00 p.m.

San Francisco  
KEST 1450 6:45 a.m.

### **FLORIDA**

Jacksonville  
WIOJ 1010 7:45 p.m.

St. Petersburg  
WTIS 1110 5:00 p.m.

### **GEORGIA**

Augusta WGAC 580 8:00 a.m.

### **ILLINOIS**

LaSalle WLFO 1220 9:45 a.m.  
West Frankfort

WFRX 1300 9:15 a.m.

### **INDIANA**

Hammond WJOB 1230 8:30 a.m.  
LaPorte

WCOE 96.7fm 10:00 a.m.

North Vernon  
WKRK 1460 8:00 a.m.

### **KANSAS**

Goodland KLOE 730 7:30 a.m.

### **KENTUCKY**

Bowling Green  
WBGK 107.1 fm 8:15 a.m.

Winchester  
WINH 1380 10:30 a.m.

### **MICHIGAN**

Detroit WLQV 1500 9:30 a.m.  
Fremont WSHN 1500 9:00 a.m.

WSHN 100.1 fm 9:00 a.m.

### **MISSOURI**

Osage Beach  
KRMS 1150 8:30 a.m.

### **NEW JERSEY**

Camden (Tues.)  
WTMR 800 2:30 p.m.

Salem WJIC 1510 9:45 a.m.  
WNNN 101.7 fm 9:45 a.m.

### **NEW YORK**

Buffalo WHLD 1270 12:00 noon  
New York WEVD 1050 6:45 p.m.

New York WOR 710 9:15 p.m.

### **NORTH CAROLINA**

Greensboro (Tues.)  
WQMG 1510 3:00 p.m.

Wendell WETC 540 4:45 p.m.

### **NORTH DAKOTA**

Fargo KQWB 1500 8:00 a.m.

### **OHIO**

Cincinnati WSAI 1530 8:30 p.m.  
Cleveland WRKG 1380 7:45 a.m.

### **PENNSYLVANIA**

Bethlehem WPGA 1100 7:45 a.m.  
Pittsburgh KQV 1410 7:30 p.m.

Pottstown WPAZ 1370 12:45 p.m.

### **SOUTH CAROLINA**

Charlestown  
WOKE 1340 7:45 a.m.

### **TENNESSEE**

Camden WFWL 1220 7:00 p.m.  
Nashville WSM 650 7:45 a.m.

### **VIRGINIA**

Richmond WGGM 820 7:45 a.m.

### **WASHINGTON**

Spokane KAQQ 590 7:00 a.m.

### **WEST VIRGINIA**

Wheeling WVA 1150 9:15 a.m.

# ... WORLDWIDE RADIO BROADCASTS

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### ALBERTA

Banff CFHC 1340 11:45 a.m.  
Brooks CIBQ 1340 8:00 a.m.  
Canmore CFNC 1450 11:45 a.m.  
Stettler CKFQ 1400 7:45 a.m.

### BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.  
Grand Forks  
CKFG 1340 9:00 a.m.  
Qualicum-Parksville  
CHPQ 1370 9:30 p.m.

### MANITOBA

Winnipeg CKJS 810 9:00 a.m.

### ONTARIO

St. Thomas  
CHLO 1570 10:45 a.m.

### SASKATCHEWAN

Estevan CJSJ 1280 8:45 a.m.  
Meadow Lake  
CJNS 1240 7:15 a.m.  
North Battleford  
CJNB 1040 7:15 a.m.  
Weyburn CFSL 1190 8:45 a.m.

### BRITISH WEST INDIES

Trinidad Radio Trinidad 610  
10:30 p.m.

### CHILE (Spanish)

Talcahuano Radio Almirante  
Latarre

### COSTA RICA (Spanish)

San Jose Radio Sonorara  
105.9fm and 700am 6:15 a.m.

### MEXICO (Spanish)

Culiacán Ranchera  
XECQ 8:30 a.m.  
Guadalajara  
XEWK 1130 8:30 a.m.

### NIGERIA

Radio Africa (Thurs.) 7:45 p.m.

### PANAMA (Spanish)

Panama City (Fri.)  
HOQ 1250 6:15 p.m.

### PERU (Spanish)

Trujillo 105.7fm  
9:30 a.m. and 10:00 p.m.

### PHILIPPINES

Manila (Sat.)  
DZAM 1026 kHz 7:15 p.m.

### SOUTH AFRICA

Swaziland SWAZI 8:15 p.m.  
Commercial Radio 1400 am  
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*"O send out thy light  
and thy truth: let them  
lead me; let them bring  
me unto thy holy hill,  
and to thy tabernacles."*

*Deuter. 32:2*

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### ALABAMA

Birmingham 12 6:30 a.m.  
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Florence F28AP 6:30 a.m.  
Guntersville Chan. 5 10:30 a.m.  
Guntersville Chan. 5 7:30 p.m.  
Guntersville (Mon.) Ch.5 7:30 p.m.  
Tuscaloosa 403BF 6:30 p.m.

### ARIZONA

Phoenix K23BJ 5:30 a.m.  
Phoenix KBHC 5:30 a.m.

### ARKANSAS

Fort Smith KFDF 6:30 a.m.

### CALIFORNIA

Chico K2210 4:30 a.m.  
Los Angeles TV6 4:30 a.m.  
Los Angeles KPAL 4:30 a.m.

### CONNECTICUT

New Haven/Hartford  
(Fri.) WBNE 10:30 a.m.

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Pensacola WFGX 11:00 a.m.

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Atlanta W34AG 7:30 a.m.

### HAWAII

Honolulu Cab.Chan.22 11:30 a.m.

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Champaign W41BL 6:30 a.m.

### INDIANA

Evansville WJTS 6:30 a.m.  
Evansville WBP 6:30 a.m.  
Evansville TV24 6:30 a.m.

### KANSAS

Wichita KSMI 6:30 a.m.

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Lexington WOGBC 7:30 a.m.  
Lexington W10BM 7:30 a.m.  
Lexington W02BP 7:30 a.m.  
Lexington W07BY 7:30 a.m.  
Louisville 406AY 7:30 a.m.  
Louisville (Tues.)WBNA 8:30 a.m.  
Paducah WQTV 6:30 a.m.

### MAINE

Augusta W67BE 7:30 a.m.  
Bangor WBGR 9:30 a.m.

### MARYLAND

Baltimore WMJF 7:30 a.m.

### MICHIGAN

Grand Rapids W25BI 7:30 a.m.

### NEW MEXICO

Albuquerque K31CT 5:30 a.m.

### NORTH CAROLINA

Greensboro WAUE 7:30 a.m.  
Raleigh W67CD 7:30 a.m.  
Wilmington WSSN 7:30 a.m.  
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### OHIO

Cleveland WOHz 7:30 a.m.  
Columbus WDLR 7:30 a.m.

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### OREGON

Portland K25EB 6:30 a.m.

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Wilkes Barre W35AT 7:30 a.m.  
Wilkes Barre W47AO 7:30 a.m.  
Wilkes Barre W65CE 7:30 a.m.

### UTAH

Salt Lake City KSGF 5:30 a.m.  
Salt Lake City KVLV 5:30 a.m.

### WASHINGTON, D.C.

Washington WTMW-14 9:30 a.m.

### WISCONSIN

Green Bay W04CW 6:30 a.m.  
La Crosse KQEG 6:30 a.m.

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## NOSTALGIA NETWORK

Programs are shown every Tuesday at 7:00 a.m. ET

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## Send Out Thy Light

Send out thy light and truth, O LORD;

The blessed tidings spread

Till by those sweet evangel tones,

All nations shall be led.

Send out thy light, O Morning Star,

And beam upon the isles afar.

Send out thy light,

Thy light and truth, O LORD.

Send out thy truth, O speed the hour

When all the world shall know its power.

Send out thy light,

Thy light and truth, O LORD!

# **GOD ENDOWS THE NEW CREATURE**

*“The hearing ear, and the seeing eye,  
the LORD hath made even both of them.  
Love not sleep, lest thou come to poverty;  
open thine eyes, and thou shalt be  
satisfied with bread.”*

*Proverbs 20:12,13*

**A** VERY IMPORTANT lesson for every Christian to learn is the fact that all the blessings which he enjoys are his as a result of the grace and mercy of God. This is true, also, of the natural man, who, as a product of the Creator, properly owes all that he possesses to him who is the fountain of all blessings.

Among the gifts with which God has endowed the natural man are the five senses of hearing, sight, taste, smell, and touch. All that goes to make life truly enjoyable is communicated to the intelligence through these senses. In the symbolisms of the Scriptures, our Heavenly Father employs these natural senses to illustrate his endowment of New Creatures in Christ Jesus. Thus we find that there

is a spiritual hearing, spiritual sight, spiritual taste, spiritual smell, and spiritual touch.

In our text are mentioned two of the senses with which both the natural man and the New Creature are endowed, with the reminder that it is only when one is awake that he enjoys the blessings that reach him through a proper use of the gifts with which he is provided. This is true in a very marked way with New Creatures in Christ Jesus, who are admonished not to sleep as do others, but to be awake and alert that they may at all times be responsive to the blessings which can be theirs by the proper use of divine provisions.—I Thess. 5:4-8

If we are indolent and drowsy as New Creatures, loving to be at ease in Zion, the result is sure to be spiritual starvation, and a consequent loss of the proper use of all of our spiritual senses. The apostle reminds us that the nourishing, life-giving meat provided by God belongs only to “those who by reason of use have their senses exercised to discern both good and evil.”—Heb. 5:14

### **‘FEELING AFTER GOD’**

The sense of touch or feeling is used in the Scriptures to symbolize not only a similar gift with which New Creatures in Christ are endowed, but also to illustrate qualities of mind and heart possessed by those who desire to be in harmony with the Creator, even before they become Christians. The apostle speaks of those who ‘feel’ after the LORD. (Acts 17:27) The illustration here is that of one feeling for an object with his hands, when neither sight nor hearing reveals its whereabouts or identity.

Man when originally created, was given the quality of worship and veneration, and with it, a sense of dependence upon the Creator. As a result of the fall, the race has lost contact with God, but there have been those throughout the ages who have longed to be in harmony with him, and these are reaching out, groping for him. From this class he selects his people. God's recognition of those whom he calls is manifested through his giving them eyes to see and ears to hear the truths pertaining to his plan, and their part therein.—Matt. 13:16

This longing desire of the individual to be in harmony with God, and to serve him as well as to depend upon him, does not cease with the divine call and recognition. It serves also as an important quality in the character of the New Creature, only now it is not a mere groping in the dark after God, but a passionate, yet enlightened desire to be pleasing to him, and to know and serve him better. David expresses the true feelings of every New Creature in Christ, saying, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Ps. 42:1

This proper feeling after God has associated with it a keen realization of our dependency upon him. If we are truly humble, we will seek the blessings from God which we so sorely need, and which he alone can provide. The humble-minded among the Israelites at the time of Jesus' First Advent earnestly sought the blessings which they believed he was able to give. One of these said, "If I may touch but his clothes, I shall be whole." (Mark 5:28) Here the close relationship between the sense of touch and the receiving of blessings from the Lord is emphasized.

When the Master revealed himself to Mary following his resurrection, and Mary sought to embrace him, Jesus said, "Touch me not; for I am not yet ascended to my Father . . . and to my God, and your God." (John 20:17) The New Testament use of the Greek word here translated touch, shows its meaning to be that of making contact with the hope of receiving blessings. Jesus' statement to Mary, therefore, is merely explaining to her that until he ascended to his Father and sprinkled the antitypical mercy seat with the blood of atonement, he was not in a position to grant her the blessing which alone would be of permanent value to her.

But now it is different. The blood has been applied for the responsive and receptive, and by faith they are able to make contact with him who is the fountain source of life and blessing. Symbolically speaking, then, our spiritual sense of touch is that quality which prompts us to seek divine blessings, and to worship at the throne of heavenly grace. Our natural feeling should neither influence us, nor be our guide as New Creatures. God guides us by enabling us to hear his Word of truth, and to see the vision of his great plan.

### **THE 'HEARING' EAR**

The blessing of spiritual hearing is of inestimable value. Jesus said to his disciples, "Blessed are . . . your ears, for they hear." (Matt. 13:16) The blessing to which he referred by this symbol is described where the Master said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (vs. 11) Jesus did not tell the disciples that they were to be congratulated upon their ability to fathom the mysteries of the kingdom, but reminded

them that the understanding which they enjoyed had been 'given' to them.

Referring to Israel as a whole, at the time of his First Advent, Jesus explained that their ears were "dull of hearing." (Matt. 13:15) Because of this, it was not given them to know the mysteries of the kingdom. In the case of these, the gift of hearing was withheld because of their lack of appreciation and hardness of heart. Even if this condition had not existed, they could not have enjoyed the blessings of spiritual hearing unless favored by God. In verse 17 are mentioned men who were as godly and zealous as the disciples, and yet they could not 'hear'. These were none other than "many prophets and righteous men," of whom Jesus said that they desired to hear these things, but failed in their attempt, because it was not God's due time to reveal these truths.

From this we can see how greatly favored we have been of the LORD if we have been given ears to hear, and hearts to appreciate the glorious Gospel of the kingdom—the divine plan of the ages.

Let us not think for a moment that we have attained this wonderful knowledge through any brilliancy of our own. Let us remember that others who have been similarly blessed also have this mark of divine approval. A proper attitude of humility before the LORD, in view of the great things he has done for us, should make us careful in our judgment of the brethren and in our dealings with them.

If we properly appreciate God's gift of the hearing ear, we will endeavor to use the gift to his glory. Jesus said to his disciples concerning statements of

truth he had made to them, "Let these sayings sink down into your ears." (Luke 9:44) Evidently Jesus' thought here is that the disciples should give special attention to what he was saying. The importance of properly using the sense of hearing given to us by the LORD is further emphasized in Proverbs 8:32-34, where we read, "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

Of special interest at this time—the period of Christ's Second Presence—are the words of Jesus recorded in Revelation 3:20, where he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Here we have brought to our attention our part in connection with the hearing of the truth, that is, the privilege of responding, and inviting the Lord to come in and sup with us.

The apostle admonishes that we be not merely hearers of the Word, but also doers. (James 1:22) If the LORD has blessed us with the hearing ear so that through this medium we have been made acquainted with his presence and the glorious message of truth associated therewith, we should act in harmony with what we have heard. We should be *doers* of the Word. If we expect to continue receiving the blessings of the LORD, we cannot go on in life as the world does, merely being glad that we know something of the truth but otherwise doing nothing about it.

## **'HEARKEN, O DAUGHTER'**

Through the Prophet David, the LORD addresses those whom he invites to become a part of the bride class, saying, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him." (Ps. 45:10,11) Here, again, our part in connection with hearing is reiterated. We are not only to incline our ears to hear the words of the LORD, but upon hearing, we are to forget all other considerations except that of doing his will. Even such things as important and dear to us as our own people must take second place in our lives, if God's gift of a hearing ear is to result in the rich blessings for us that he intended.

Isaiah 55:3 reads: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." To 'incline' our ears unto the LORD means to give close and undivided attention, to shut out from our hearing, as far as possible, anything and everything that distracts our attention from what the LORD is saying to us. Only those who thus shut out these diverting things from their lives, through making a full consecration to do God's will, and faithfully carry out that consecration day by day, can expect to receive God's covenant blessings. Again, we are reminded of our part in the receiving of this divine gift of spiritual hearing. It is the gift of God, but if we fail to use it, or misuse it, we will be depriving ourselves of the rich spiritual blessings that could be ours.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isa. 30:21) The

use of the symbolism here indicates that it is through our spiritual sense of hearing that God reveals his will to us, to guide us in the way we should serve him. If our ears are dulled to the hearing of God's instructions, we will be uncertain of the direction in which we should walk, and the manner in which we should serve.

### **EYES TO 'SEE'**

Jesus indicated that spiritual vision, as well as the gift of spiritual hearing, is to be esteemed as a great blessing from the LORD—another means by which we are able to know the mysteries of the kingdom of heaven. (Matt. 13:16) Spiritual vision is closely related to spiritual hearing, yet the symbolism brings additional thoughts to mind. Ability to hear the Word of the LORD seems to be related more particularly to God's invitation to serve him, and our hearty and obedient response thereto, while spiritual sight conveys the thought of ability to discern not only God's present will for us, but his plan in general, especially the wondrous truths pertaining to the establishment of his kingdom.

This thought is suggested in Isaiah 33:17, where we read, "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." The 'king' whom we see by spiritual vision, is Jesus, as Jehovah's agent. The Apostle Paul speaks of this, saying, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." (Heb. 2:9) What a great blessing it is to be able thus to 'see' Jesus. Millions see Jesus as a teacher of high moral ethics, and a leader in other respects, but only those who are blessed by God with true spiri-

tual vision, see him in his true position in the divine plan as the Redeemer of the world.

Millions who have hailed Jesus as the Redeemer have not been blessed with an understanding of the words they use. They have not discerned the ransom feature of the divine plan. They have not discerned Jesus as the Son of God, the *Logos*, who was made flesh for the suffering of death. Not discerning this, they have understood only that which they have learned through human philosophy, which has been far from the truth.

But the vision of 'seeing' Jesus includes more than our discerning the ransom feature of the plan, fundamental though this is. The Messianic promises of the Scriptures reveal Jesus also as the future king of earth, the one, who, reigning for a thousand years, will subdue all enemies under his feet, and, at the close of that mediatorial reign, will deliver up the kingdom to his Father.—I Cor. 15:24-28

The apostle says: "Now we see not yet all things put under him." (Heb. 2:8) That which we do not yet see as an accomplished fact is that which the prophet speaks of as the 'land . . . very far off'. True spiritual vision, then, enables us not only to discern the purpose of Christ's First Advent, but also the object of his Second Presence. It enables us to understand that the work of redemption is a necessary precursor to his glorious kingdom reign. It is the ability to understand the entire plan of God, to 'see' what has already been accomplished, and to look forward to the fulfillment of that which has been promised—in 'the land . . . very far off'.

One Beatitude says, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Here is

spiritual discernment enabling us to see beyond the plan of God to the Author of that plan. It is a perceiving of the divine character that is revealed by the plan. Such ability to see is given only to the absolutely pure in heart, which signifies undivided devotion to the LORD. If in our hearts there is still some room for self, and we are not all for God, our vision will come short of actually beholding the glorious character of our Heavenly Father.

If, on the other hand, we can truly say from the heart, "None of self, and all of thee," and are prepared, in self-sacrifice, to do the LORD's will, our devotion is rewarded even now with faith's vision of the glory of God. If we continue our whole-hearted devotion to the LORD faithfully even unto death, our vision of faith will be rewarded with the glorious privilege of being in the actual presence of our God, and seeing him face to face.

### **SPIRITUAL 'TASTING'**

When God enlightens us, and we find him whom we seek, he gives us the great joy of 'tasting' that he is good, and gracious, and loving, and kind. David refers to this, saying, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103) From this symbolism we get the thought of experience. In the natural realm, we may see food that appeals to the eye, but when we taste it and find that it is good, the appraisal of sight has been verified. So, in the spiritual realm, when we taste the good Word of God, and the powers of the world to come, it means that we have taken these things to ourselves and have proven their value in our own experiences.—Heb. 6:4-6

This thought is borne out by the words of David, saying, "O taste and see that the LORD is good: blessed is the man that trusteth in him." (Ps. 34:8) In other words, 'tasting' of the LORD through his Word is putting his promises to the test. We have the assurance of his Word, and our own experience, that those who do this in sincerity are truly blessed.

The Apostle Peter exhorts that those who have "tasted that the LORD is gracious" (I Pet. 2:2,3), should desire the sincere milk of the Word, "that ye may grow thereby." Evidently the apostle is not here using the term 'milk of the Word' as in contrast with what Paul designates the "strong meat." (Heb. 5:14) Verse 1 admonishes the laying aside of "all malice, and all guile, and hypocrisies, and envies, and all evil speaking." Those who do this, he says, are like newborn babes, that is, they are pure, innocent, unassuming and wholesome. Peter's illustration is evidently the same as that employed by Jesus when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3

Having employed the illustration of infants, it was but fitting that Peter continue with a logical sequence of symbolism by using the food of infants to picture the purity of the Word of God, upon which we feed and grow strong in the Lord. In Hebrews 5:12-14, Paul contrasts the elementary truths of Christianity with the more advanced doctrines of the Word, referring to one as 'milk', and the other as 'strong meat'. But Peter seems to be using the term 'milk' in a different sense, namely, to illustrate the purity and the rich, nourishing qualities of the truth and its power to promote growth in those who are pure in heart.

## **'EATING THE BOOK'**

A still further knowledge of God and his truth is brought to our attention in Revelation 10:9, where the divine plan is likened to a book, which when eaten is sweet to the taste, but causes bitterness in digestion. Here we are given warning what to expect as a result of fully appropriating the truths of God and applying them in our lives. The promises of God are always sweet—how we rejoice in them, relishing, as it were, every blessed assurance of his Word by which he tells of his love and tender care.

We are not to forget that obedience to the Word leads to bitterness of experience through trial and persecution. No one could rejoice in the sweetness of the Father's Word more than did Jesus, yet his faithfulness to it led to suffering and death, even the cruel death of the cross. Those who are following faithfully in the Master's footsteps should not expect to have experiences different from his.

## **SWEETSMELLING SAVOR**

The symbolism of smelling is used in the Scriptures in connection with the thought of sacrifice and devotion. In Ephesians 5:2 the apostle says, "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor." By this language the apostle takes our minds back to the services of the typical Tabernacle, where, in connection with the sacrificing work of the priest, incense was burned, the odors of which penetrated beyond the second veil into the Most Holy.

The regulations governing the services of the Tabernacle were very exacting. In taking the blood of the sacrifice into the Most Holy to sprinkle upon

the Mercy Seat, it was essential that the incense first be burned at the Golden Altar in the Holy in order that the smoke of the incense could precede the High Priest as he passed under the veil. If the smoke of the incense did not reach the Most Holy ahead of the High Priest he would die as he passed under the veil. The typical significance of this seems clear. The smoke of the incense was the evidence of the sacrificial work properly carried out. That is why the sacrifice of Jesus is spoken of as 'a sweetsmelling savor to God'.

But the application of this symbolism is not limited to Jesus alone. The church is invited to "fill up that which is behind" of his sufferings, and to share his sacrifice. (Col. 1:24) Our work of sacrifice is directed particularly on behalf of the brethren. Indirectly, it is also on behalf of the world. In Philippians 4:18, the Apostle Paul, alluding to the evidence of sacrifice on the part of the church at Philippi in sending him a gift while in prison at Rome, refers to it as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Here we have the authority of Paul himself, for applying the typical lessons of the Tabernacle to the church, as well as to Jesus. It shows, furthermore, that God is testing the sincerity of our consecration by the wholeheartedness of our sacrifice.

The symbolism of smelling is used particularly to help us understand God's viewpoint of Christian sacrifice, but we can profit from it otherwise, also. It should enable us to discern between true devotion to God, and mere lip service. It is a sense by which we may test, as it were, the value of truth, and its application in our own lives specially, and in a limited way in the lives of others. Where we can

smell no odor of sacrifice, we may well wonder how deeply the truth has taken hold of the life. Our vision of truth should reveal the privilege of sacrifice on behalf of others, and our heart devotion to the truth should make us quick to lay down our lives that others may be blessed.

Should there be two groups of professed Christians in the same community, both believing the same truths of the Word, and one group is actively sacrificing in order to reach out and help others understand more about God's plan, while the other group is merely enjoying the truth for themselves, our sense of spiritual smell should direct us to those who, according to the standards of God's Word, are the most pleasing to him. Surely those who are most pleasing to God should also please us most.

If the spiritual endowments of the New Creation are to react in genuine and lasting blessings to us as followers of the Master, it is important that we use them continuously. In the natural realm when sleep overtakes an individual, all his senses lie dormant. But the apostle, admonishing us against spiritual lethargy says, "Let us not sleep, as do others."—I Thess. 5: 6

### **LASTING BLESSINGS**

Let us, then, dear brethren, remain awake and alert, using the spiritual senses which the LORD has so abundantly provided, in order that we may know him better and serve him more faithfully. ■

*THEY THAT BE wise shall shine as the brightness of the firmament; and they that turn many to righteousness [shall be] as the stars for ever and ever." — Daniel 12:3,4*

## LOVE'S LABOR REWARDED

*“God is not unrighteous to forget your work  
and labor of love, which ye have shewed  
toward his name, in that ye have  
ministered to the saints,  
and do minister.”*

*Hebrews 6:10*

**D**ISCOURAGEMENT IS A hindrance to growth in grace; St. Paul was seeking to encourage his readers. The context implies that they had experienced some setback, some discouragement. He intimates that while they had begun well, their zeal had cooled to some extent. In this chapter and on to the tenth inclusive, he points out the danger of falling back and away, after we have become Christians. And to those who are likely to become discouraged he gives the exhortation of our text, ‘God is not unrighteous to forget your work and labor of love’. We might inquire, What great work, or labor of love, could they do that would constitute it unrighteous for God to forget to reward it? Are not good works the proper course for all mankind? How

would it be unrighteous for God to forget these good works?

The answer of Scripture would seem to be that the world cannot do any good works that God could acknowledge—"There is none righteous, no, not one." (Rom. 3:10) But 'God is not unrighteous to forget your work and labor of love', writes the apostle. What does he mean? We reply, he is addressing Christians, those who have become God's children by entering into a covenant with him. They were children of wrath, even as others; and still, according to the flesh, they are imperfect. But God is not dealing with these according to the flesh. He has received them into his family under a special arrangement, a covenant of sacrifice. In that covenant he agreed that through Christ he would make allowances for their weaknesses, and deal with them according to the intentions of their hearts and minds, according as they would seek to please him as his children. God has bound himself of his own free will by entering into a covenant with his people. He is bound to them, on the one side, and they are bound to him, on the other side. Neither can escape the conditions of that covenant.—Heb. 6:13-18; Ps. 50:5

### **DANGER OF LOSING THE REWARD**

These covenanters were members of Adam's fallen race, condemned to death. This is the race for whom Christ died, and who will be recovered from death and from the condemnation of sin that came through Adam's disobedience. And this merit of Christ's death was applied first for a choice class, who, during the Gospel Age, should long after God and gladly accept his arrangement through Christ. This being so, when these heard of Christ as the

Redeemer, they believed on him, they sacrificed their earthly hopes, aims, ambitions—all—in order that they might enter into this covenant with the LORD.

The thought which inspired them to take this step was the hope that they might attain to the spiritual inheritance, to be joint-inheritors with Christ of the kingdom to be set up on the earth. (Rom. 8:17) This was something to which God had opened up the way through his provision in Christ. They gave up the earthly things for the grander, the heavenly. They voluntarily sacrificed all earthly rights and interests. They bound themselves irrevocably to the LORD.

Now, if they should make a failure in this matter, they would lose absolutely everything. The apostle is pointing out this fact. They have acknowledged God's arrangement, and there is a great reward coming to them under the terms of their covenant with him. (Rev. 2:10) Do not, he urges, forfeit this reward by turning away from the LORD and becoming cold or lukewarm—which condition might lead on to entire rejection of God. Rather, go on and be of good courage; and the LORD, Jehovah himself, shall strengthen your hearts; wait expectantly on him.

In Hebrews 10, the apostle tells them how in the past some of them had endured great afflictions, and of how others had been sympathizers and companions of those who had been so persecuted. All this was endured for the LORD's sake, for the love of the brethren, and in harmony with God's arrangements. Therefore, they should have confidence in God that he loved them, and appreciated all they had borne for him. The apostle exhorts

them again not to turn back, not to be discouraged, but to be encouraged. Again he assures them of his confidence that they would persevere to the end.

### **MINISTERING TO THE SAINTS**

St. Paul declares that their labors of love were shown toward God's name. This honor toward God's name consisted in their ministering to the saints. This was a proof of their love for the LORD. This ministry, too, had been kept up. The saints represent God in the world. Whatever is done for the saints is, therefore, done for God. There is a distinction to be noted in the Bible as respects those who are in covenant relationship with God and those who are not. We have certain duties and responsibilities toward the world. The Golden Rule is to operate always and toward all men. But we have not the same obligation toward the world that we have toward the saints. Whoever honors the saints and serves them, honors and serves God. This seems to be the apostle's thought in the matter.

We are not to understand that the LORD would be displeased that we should do good to all men. Rather the apostle urges, "Let us do good unto all men as we have opportunity." (Gal. 6:10) Be generous, be kind to everybody, but especially to the saints. This is what is particularly pleasing to God. Every service lovingly and gladly rendered to the saints is rendered unto God's glory. This is true in a very special sense, for there are people in the world who might be naturally more admirable in character, and it might be more pleasing to serve them than to serve many of the saints. But in the service to the saints there is a special blessing from the LORD. We are to have this in mind when meeting and fellowshiping with those who have become

children of God, and when we have opportunities to assist or comfort them. They must have our love, our cooperation, our sympathy, our aid. There may be other options when dealing with others, but not in respect to our brethren in Christ.

### **PERSEVERANCE IN THIS MINISTRY**

The apostle says, "In that ye have ministered to the saints, and do minister." (Heb. 6:10) This signifies that they were still in this proper attitude. Although somewhat discouraged in the good way, they were still helpful to one another. Another thought—it was not merely the amount of good works that they did that counted; for many good works are done by many people which would not in any sense be recognized by God or be bound to be rewarded. The world is not in covenant relationship with God. If anyone does a good work, he, by an unwritten law, gets more or less blessing out of it. Whoever does a good work with a worthy motive will receive some reward, some blessing. It will ennoble his character, and help to fit him for the blessings of the next age. When all the world will be on trial for life before the judgment seat of God, the nobler the character in that day, the fewer corrective measures will be necessary. In order to get the present blessing of the LORD—his special blessing—one must be in covenant relationship with him.

The work now being done by those in such relationship with God will be worthy of his notice and reward. In I Corinthians 13:3, the apostle points out that, with the body of Christ, good works alone are not sufficient to indicate God's favor. He declares that if he should give his body to be burned and should give all his goods to feed the poor, there would be no real merit in it unless it was done from

the motive of love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal," was his further declaration. One might do these good works to have the honor of men. If they were done for any such reason, God would not consider them good works to be rewarded. The works that God recognizes as good works and worthy of his approval and reward are those done by his faithful people, who are justified and sanctified, and who serve from love to him, to his people, and to his cause.

The Apostle Paul says to these, "God is not unrighteous to forget your work and labor of love." (Heb. 10:8) This is important to have in mind. It is important for us to see to it that our motives are those of love toward the LORD, and his cause, and his brethren. Such good works, if persevered in according to our ability and opportunity, will not fail of a blessed reward. ■

## 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 the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

- Bro. Stanley Jachimiak, Buffalo, NY—Nov. 23. Age, 81.  
Sr. Betty Cason, Dallas, TX—December 1. Age, 87.  
Sr. Ann Keilen, Portland, OR—December 5. Age, 95.  
Sr. Peggy Jeffrey, Los Angeles, CA—December 19. Age, 96.  
Bro. Leonard Jezuit, Chicago, IL—December 21. Age, 76.

# NEW BRETHREN IN COLOMBIA AND MEXICO

**L**AST SEPTEMBER, JOSEPH Panucci and George Salazar made a trip to Colombia, South America to contact brethren in Medellin, Colombia who had previously asked that we help them establish a class. The situation is very tense in Colombia because the drug-related elements that surround such cities as Medellin continue to cause a great deal of distress. The main contact was Rafael Lopez, a former elder with another religious group. During the four days that the brethren spent in Colombia they met with Brother Lopez, two families, and three others who are interested in having regular meetings.

However, none of them has a home large enough to accommodate a meeting of that size, since most dwellings consist of a single bedroom for two or three people, and a small kitchen; the people in Colombia are very poor. A large number have been studying the Bible for twenty-five years, and now God's divine plan has been embraced by them. Those visiting them were blessed in their discussions of Biblical topics, and they recommend that we help and encourage them, and pray that the LORD will open up a way for them to assemble. For Brother Panucci's next visit, an immersion service is planned since several want to symbolize their

consecration to God, and arrangements could not be made during this trip.

While in Colombia, an ad was placed in the Medellin newspaper on the theme, "*Why God Permits Evil.*" From Colombia, the two brethren went to Mexico, stopping en route in Panama, where they placed an ad in the Panamanian newspaper on the same subject.

In Mexico City the travelers were joined by several brethren also from the U.S., and they had meetings in two different private homes. After a discourse, a question meeting was held in one of the homes where twenty attended, some being subscribers to "*The Dawn*" magazine. Another meeting was held in the home of Brother Salazar's family, who also invited their friends. Seeds of truth were planted at these gatherings, and now we await the LORD's providential leadings to make them grow.

Our brethren went on to Guadalajara, Mexico, where a large number of people had responded to the showing of "*For this Cause*" three years ago, and are now regular listeners to the radio broadcast, "*Frank and Ernest*," in that city. Advance notice and address of the place for the visit was sent to these radio listeners, to explore their desire for starting a Bible Study class in Guadalajara.

One of those who met with the brethren offered her home and/or business as a meeting place for this new class. Her devotion and faith reminded the brethren of Lydia in the Apostle Paul's day, when he went to Philippi in Macedonia!

Another man drove 150 miles with his family to get to Guadalajara and is eager to attend meetings. All the evidence from the contacts made. and from

the correspondence with subscribers in that city, to "El Alba"—the Spanish "Dawn" magazine—indicates that the LORD has opened a door of opportunity to start a class there, and plans are being made to do a follow-up, and organize such a class.

Newspaper ads were also placed both in Mexico City and Guadalajara, offering the booklet, "Why God Permits Evil."

Your prayers are solicited for these new brethren in Mexico and Colombia. ■

### **1997 Memorial Supper Date**

**T**HE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m. on Sunday, April 20th, 1997.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassettes. The audio cassette can be purchased for \$3.00 per copy, or is available free of charge on loan from:

***Dawn Recorded Lecture Service  
199 Railroad Avenue  
East Rutherford, NJ 07073***

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

***Dawn Video Cassette Service  
P.O. Box 4355  
North Hollywood, CA 91617***

Please Note:

*Cutoff date for ordering all tapes is April 1st.*

## SPEAKERS' APPOINTMENTS

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*These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, 199 Railroad Avenue, East Rutherford, NJ 07073. A visit will be arranged whenever possible:*

### **M. Balko**

Sacramento CA February 14-16

### **S. Jones**

Southwest FL February 1,2  
St. Petersburg FL 4  
Orlando FL 5

*The listing in this schedule has been arranged by a local ecclesia cooperating with the Dawn:*

### **A. Allers**

Sacramento CA February 14-16

### **K. Fernets**

Sacramento CA February 14-16

### **W. Austin**

Sacramento CA February 14-16

### **R. Gorecki**

Middletown NY February 9  
Sacramento CA February 14-16

### **W. Blicharz**

Sacramento CA February 14-16

### **E. Herrscher**

Sacramento CA February 14-16

### **J.B. Brown**

Sacramento CA February 14-16

### **J. Panucci**

Detroit, MI February 23

### **C. Chandler**

Sacramento CA February 14-16

### **L.B. Post**

Claymont DE February 9

## CONVENTIONS

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*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.*

**SOUTHWEST FLORIDA CONVENTION, February 1,2**—Cape Coral Masonic Temple, 244 Santa Barbara Blvd., Cape Coral, FL 33910. For information, contact Ed Futchkar, 3460 N. Key Drive, #306E, North Fort Myers, FL 33903  
Phone: (941) 977-3008

**SACRAMENTO, CA, February 14,15,16**—Beverly Garland Hotel, 1780 Tribute Rd., Sacramento. Cut-off date for reservations: *Jan. 31, 1997*. Please send reservations directly to Mrs. Betty Lankford, 6000 19th Ave., Sacramento 95820  
Phone: (916) 457-0569

**DETROIT, MI, February 23**—Redford YMCA, 25940 Grand River, Redford Twp. Contact George Tivador, Secretary, 11202 Lorman Drive, Sterling Heights, MI 48312  
Phone: (810) 978-7444

**ROCKLAND BIBLE STUDENTS, February 23**—**New location:** Comfort Inn, 425 East Route 59, Nanuet NY. Contact Mrs. Russell Shalieu, 1041 Johnston Drive, Watchung, NJ 07060

**FLORIDA BIBLE STUDENTS, March 8,9,10**—Holiday Inn, 304 West Colonial Drive, Orlando, FL 32801. Request special convention rate *before Feb. 8, 1997*. Phone (800) 523-3405. For other information, contact Leonard Wesol, 219 Paul McClure Ct., Casselberry, FL 32707

Phone: (407) 695-3309

**NEW YORK, March 23**—Fairfield Ramada Inn, Two Bridges Rd., Fairfield, NJ. Contact J. Jeuck, 145 W. Passaic Ave., Rutherford, NJ  
Phone: (201) 531-8617

**FRESNO PRE-MEMORIAL CONVENTION, March 21-23**—Holiday Inn—Fresno Airport, 5090 East Clinton Ave., Fresno, CA 93727. For reservations contact Mrs. Robert Wilson before March 14., 2103 N. Price, #112, Fresno, CA 93703  
Phone: (209) 255-2241

**ALBUQUERQUE, NM, March 28,29,30** (Easter Sunday)—Contact Mrs. Roberta Buss, P.O. Box 9172, Albuquerque, NM 87119  
Phone: (505) 266-0450

**GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 6**—Bay View Masonic Temple, Society Rd, East Lyme, CT. Contact John Ruggirello, 74 Hawkins Street, Danielson, CT 06239

Phone: (860) 774-0117

**PITTSBURGH, PA, April 6**—Parkway Center Inn, 875 Greentree Rd., Pittsburgh. Contact Charles Martig, 94 W. Harrison St., Pittsburgh 15202

Phone: (412) 734-9269

**DETROIT PRE-MEMORIAL CONVENTION, April 11, 12, 13**—Macomb Community College, 14500 12 Mile Rd., Warren, MI 48093. Contact George Tivador, 11202 Lorman Dr., Sterling Heights, MI 48312 *before April 1, 1997*.

Phone: (810) 978-7444

**BOISE, ID, April 25,26,27**—Owyhee Plaza Hotel, 1109 Main St., Boise. For reservations contact Donna Allers, 2438 Bruins Circle, Boise 83704. Cutoff date: April 1.

Phone: (208) 375-6873

**BIBLE STUDENTS GENERAL CONVENTION, July 26-31**—Los Angeles CA