

The Dawn

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Highlights of Dawn

“The Time of the End” Is Really Just the Beginning—Daniel 12:8,9

WE ARE living in a wonderful time, and yet a fearful time. It is a time of extreme contradictions such as have never before simultaneously existed in all human history. After thousands of years of man's existence on the earth, we find a most unusual phenomenon which cannot be ignored. It is the unprecedented increase of knowledge in recent years. Do you realize that practically all modern conveniences and scientific achievements we today take so much for granted were developed within the past one hundred and fifty years?

Within this comparatively short period of time there has been a sudden awakening and a tremendous upsurge in knowledge. It is as though a sleeping giant has awakened and is rubbing his eyes and stretching his limbs. One scientist has estimated that man's total body of knowledge doubled between 1775 and 1900; doubled again between 1900 and 1950; again between 1950 and 1958; doubling every five years between 1958 and 1983; and it is now thought to be doubling every year! It is hard to grasp such a rapid rate of acceleration.

But consider this: people who died as recently as 1929 never heard of jet airplanes, the sound barrier, man-made satellites, rockets to the moon, interplanetary photography, Polaroid cameras, food freezers, intercontinental missiles, radar, dacron, mammoth bulldozers, V-8 engines, electric typewriters, FM radios, color television, microcomputers, computer programs, desktop printers, manufacturing procedures controlled by computerized robots, color copy machines, foam rubber, nuclear medicine,

laser surgery, VCR cassettes and cameras, fiberglass, automatic transmissions, electric razors, frozen vegetables, nuclear bombs; nuclear power plants, and many other products and methods we have today which were unknown in the 1920's.

Yet, in contrast and in contradiction to these attainments, we have an extremely low ebb in moral, ethical, and spiritual values, and in a knowledge of the Word of God. Along this line, the late General of the Armies, Omar Bradley, has appropriately said: "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. We have grasped the mystery of the atom, and have rejected the Sermon on the Mount."

There are other contradictions we could name. For example, in recent years we have witnessed an enormous advance in medical science, with new drugs and surgical techniques which are truly wonderful in saving human lives. But we have the contradiction of over fifty thousand persons killed each year in highway accidents in our own country, not to mention the number worldwide and many thousands by war, even in times of comparative peace. Another incongruity is that, although we are today able to pierce the atmosphere of the earth and reach outward with fantastic space technology, and are spending billions of dollars in various space programs, the war on poverty makes no appreciative headway.

Then we have the greatest contradiction of all. Puny man has at last been able to harness the atom, extracting and holding in his hand its awesome power—but with what results? Its risks have proven to be too great, and only a fraction of its tremendous potential is being used for the benefit of mankind, but on the other hand, through its misuse, for the first time in human history, man has, in his grasp, the ability to kill every living thing on the face of the earth.

That is why it is such a fearful time. Now, at this moment, the prophecy of Jesus given in Luke 21:25 is being fulfilled.

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things coming on the earth.” Also Jesus’ prophecy in Matthew 24:21,22: “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved.”

Has there ever been a time since the Flood when it was possible for all flesh to be destroyed? Plagues have swept the earth, destroying millions, but the human race survived and increased. World wars fought in the ‘conventional’ manner, killed millions, but humanity lived on. But with total nuclear warfare, with its poisoning of the air, land and water, which we and all animals must depend on for life—now, for the first time in history, complete and absolute destruction of the human race and all living things is threatened. For the first time we realize the import of the prophecy, written two thousand years ago: “Except those days should be shortened, there should no flesh be saved.” But the Bible assures us that these days shall be shortened.

What is the significance of this recent spectacular increase in knowledge? Only in the Bible do we find any explanation of it. In the Bible this increase of knowledge is prophetically recorded to identify the time in which we are now living: “the time of the end.” Daniel was entrusted with many prophecies pertaining to the future, but he could not understand them. He wanted so much to understand, but it was not yet due time to do so. We read of this in Daniel 12:8,9: “I heard, but I understood not: then said I, O my LORD, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.”

In the fourth verse of this chapter we are told how to identify “the time of the end” when it has come. “But thou O Daniel, shut up the words, and seal the book, even to the time of the end:

many shall run to and fro, and knowledge shall be increased." Do you recognize the signs? It is almost impossible not to recognize them, for they are before us whichever way we turn. Coupled with the increase in knowledge, has there ever been a time when there was so much rapid and worldwide travel? We not only have supersonic travel within the earth's atmosphere, but also travel in outer space at fantastically higher speeds.

In verses one and two we have the important and wonderful part of the prophecy: "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered. . . . And many of them that sleep in the dust of the earth shall awake." This is a prophecy of Christ's messianic kingdom, and the time of preparation preceding its establishment, and from the signs given, it is almost here. The great Prince, Christ Jesus, is already present. And when the current time of trouble is finished, his kingdom will take control of earth's affairs, and there will be a resurrection of the dead.

The prophecy of Haggai 2:7 states: "I will shake all nations, and the desire of all nations shall come." What is the desire of all nations, or families of the earth? It may be summed up in the one word—life. Adam was created perfect, and was designed to live forever on this earth. He once had a kingdom, or dominion, on this earth. It is written of the first pair, in Genesis 1:28, "God blessed them and said unto them, Be fruitful and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth."

But Adam disobeyed God and lost his life and his kingdom. As a result of his fall, all his children were born imperfect, and in a dying condition. Then in due time, Jesus came, and gave himself a ransom for Adam and his race. He died in order that Adam and his children might live. This doctrine of the ransom is the

most important doctrine of the Bible. The word "ransom" means 'corresponding price', or 'equivalent price'—a price corresponding to the value of a person held for ransom, which when paid, releases the captive. Let us illustrate Christ's redemption of Adam and his race by an allegorical story:

A nobleman is convicted of an offense against his king. He is stripped of his estate and is condemned for life to a penal colony at hard labor. While he is a convict, he rears a family of children who share his sentence, not being permitted to leave the penal colony so long as their father is confined there. Many years pass, and hope grows dim. But one day another nobleman, of equal dignity and rank, presents himself to the king, and offers himself and all his earthly goods as a substitute for the first nobleman, volunteering to serve his sentence in his stead, thus to ransom him.

The king graciously accepts the offer, and the first nobleman is released and restored to his estate. And because he is now free, the family he reared in captivity is also free. These children who have never known real liberty, having been born prisoners under their father's sentence, are now redeemed and may leave their prison-house and inherit the lost estate of their father, together with him.

Now let us apply this allegorical illustration to the case of Adam, the first nobleman, and his posterity. Jesus was the second nobleman. He came to earth as a man. He was the exact equivalent of Adam, before Adam sinned. He died without deserving to die, in the place of Adam, who deserved to die. Since Jesus was a perfect man, God could and did accept his life as a corresponding price, or ransom, for Adam's life. This is the significance of Jesus' sacrifice. This is how he became the Redeemer and Savior of all of Adam's race. All will be released from the prison-house of death.

That is why, when Jesus was born in Bethlehem, the angel announced, "Fear not: for behold, I bring you good tidings of

great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.” (Luke 2:10,11) Christ the Lord! The second nobleman had at last made his appearance. And with this understanding of the plan of God, we find a new and wonderful significance in that beloved old text, John 3:16: “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.”

And what is to be the grand result? What will be the culmination of the great, loving, divine plan of redemption? It is concisely stated by the Apostle Paul in I Corinthians 15:21-23: “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ’s at his coming.” Jesus Christ was the first to be resurrected and ascend to heaven. His footstep followers, his church, the members of his body, also gain a heavenly reward.

Then Christ establishes his kingdom on earth. Referring to the completed work of that glorious kingdom, Paul says in I Corinthians 15:24-26, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy to be destroyed is death.”

Just think of a world in which man will no longer die! This is the kingdom for which Jesus taught his followers to pray two thousand years ago. Since then millions of people have prayed for the kingdom to come, when God’s will is to be done on earth as it is in heaven. As men groan under the weight of their sorrows and stresses and calamities, as they travail under their national and international crises, they long for and hope for better times, when all human problems will be solved. And, in so doing, they unwittingly wait for and earnestly desire God’s kingdom; not

knowing what it is or how it will come, but only knowing that they yearn for it and all the blessings it will bring.

We are now living at the time of the end, on the very threshold of this kingdom of God on earth, when Michael shall stand up, when the many that sleep in the dust of the earth shall awake. During that thousand-year kingdom, all the dead will be resurrected and come back to live on the earth. Death is a great enemy, and it is ultimately to be destroyed.

Think of all the joyful reunions that will take place! What a happy time it will be! Mothers who have lost children in death will have them in their arms again. Do you remember at the time of Jesus' birth, when Herod killed all the young children in and around Bethlehem? For every slain child there was a broken-hearted mother left behind—thousands of them, mourning for the tender lives cut short; for the tragic waste. A great voice of weeping was heard throughout all that land. Jeremiah prophetically refers to this incident, saying: "A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not."—Jer. 31:15-17

And then comes that part of the prophecy referring to God's kingdom on earth now so near: "Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that the children shall come again to their own border." Notice that the phrase, "saith the LORD," is repeated three times in these verses. How sure these words are! How sure is this promise!

Have you ever driven past a national cemetery, where the war dead are buried? Have you seen the miles and miles of white grave markers? Every one of those monuments represents a young man who died in the prime of vigorous manhood. And each one has left behind a brokenhearted mother. Now visualize,

standing there beside each white marker, a mother weeping—miles and miles of bitterly weeping mothers. What a sound of lamentation that would make! And the words of Jeremiah are addressed, not only to the sorrowing mothers of Herod's time, but to these mothers also.

And also to fathers and brothers and sisters and grandparents and wives and husbands—to all who have felt the sting of death: "Refrain thy voice from weeping, . . . they shall come again from the land of the enemy. . . . Thy children shall come again to their own border!" Now, in contrast, visualize the great overwhelming joy of a mother whose child has actually returned from the dead! The grief and aching loneliness are all forgotten. And now, instead of the voice of weeping, think of the united voice of joy which will ascend unto heaven when, in proper order, all the beloved dead will return!

So, knowing that God's kingdom on earth, which is now so close at hand, will solve all human problems, we find a new significance in the age-old prayer, "Thy kingdom come." When we hear of sorrow and mourning we remember that the psalmist has said: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) To this the Revelator adds: "God shall wipe away all tears from their eyes." (Rev. 21:4) When we hear of illnesses we pray for the kingdom, because Isaiah says of that day, "The inhabitant shall not say, I am sick."—Isa. 33:24

When we hear of homeless and starving people we long for the kingdom, remembering that it is written, "They shall build houses, and inhabit them" (Isa.65:21), and "the earth shall yield her increase." (Ps. 67:6) When we see the physically handicapped, we pray for the kingdom, because "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5,6

When we hear of wars and rumors of wars, we thank God that the kingdom is near when "they shall beat their swords into

plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither will they learn war any more." (Isa. 2:4) When we hear of entire nations denying the very existence of God, we remember the time is near when God says: "They shall all know Me from the least of them unto the greatest of them." (Jer. 31:34); and "I will pour out My Spirit upon all flesh" (Joel 2:28); and "The earth shall be filled with the glory of the LORD."—Num. 14:21

With Eden restored and made worldwide—with the curse upon the earth and upon mankind lifted, and with perfect food again made abundantly available—all obedient persons will live forever on the earth. And because of the bitter experience they have had with sin and its results, men will want no more of it. Then with Satan, the Devil and his incorrigible followers destroyed, there will be a pure universe; and mankind will love and obey and praise God throughout the ages of eternity!

1989 Memorial Supper Date

THE proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Tuesday, April 18th.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan from The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

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

*Dawn Video Cassette Service
P.O. Box 4355
North Hollywood, CA 91607.*

Thy Kingdom Come—Contributed by EW

The Scriptures tell the story of a time when there shall be (Matt. 9:35)
A Day of Restitution, and a time of Jubilee— (Acts 3:21)
Times of great refreshing from the presence of the LORD, (Acts 3:19)
A time when God shall dwell with men, in Paradise restored. (Isa. 25:7)
The Scriptures tell the story of that kingdom which shall be, (Isa. 65:17)
Where all will dwell together, and live in harmony. (Isa. 65:21,22)
A perfect earthly kingdom, but controlled by God above, (Isa. 2:2)
Where sin shall be abolished in a kingdom ruled with love. (Isa. 2:3,4)
All shall come together to work with one accord,
To plant and build together in the kingdom of the LORD. (Isa. 25:8)
No sickness, pain nor sorrow, shall mar that perfect day, (Rev. 21:4)
For God shall answer every need, before they come to pray. (Isa. 65:24)
Men little realize that their prayer, "Thy kingdom come," (Matt. 6:10)
Will be set up here on the earth and thru it God's will be done. (Ps. 2:6-9)
Man's happiness is blighted now by death he can't avoid, (I Cor. 15:21)
But in the coming kingdom, death itself shall be destroyed!
O grave where is thy victory? (I Cor. 15:55)
O death where is thy sting? (Isa. 35:10)
When the ransomed of the LORD return, (Hos. 13:14)
And Jesus Christ is king. (Isa. 15:8,9)



Trials and Tribulations—Contributed by EW

To make us forever perfect for the crown we wish to wear, (Rev. 2:10)
Our faith is tried and tested by the trials we have to bear. (I Pet. 1:7)
Though Jesus was the Son of God, obedient was he,
Made perfect through his suffering, he died at Calvary. (Heb. 5:8)
If we would share in God's great love, (John 3:16)
His way is self denial. (Mark 8:34, Matt. 16:24)
Beloved do not think it strange,
Concerning your fiery trial. (I Pet. 4:12,13)
A crown of life awaits us,
If faithful we can be,
To be with him, as he is, (I John 3:2)
Throughout eternity. (John 12:16; I Thess. 4:17)

International Bible Study Lessons

LESSON FOR FEBRUARY 5

Seeking God's Kingdom

KEY VERSE: "Seek ye the kingdom of God; and all these things shall be added unto you."—Luke 12:31

SELECTED SCRIPTURE: Luke 12:13-34

JESUS realized the need for this kind of admonition. He knew that his disciples would have to struggle constantly to keep their affections set on things above. He knew that the propensities of the flesh would be as a weight to drag them back into the ways of the world. He knew that the desire to make a good showing in the flesh would be a temptation to all his people, and that a whole-hearted seeking for the kingdom would be their main safeguard against these temptations.

Our Lord said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"—Matt. 6:24,25

Obviously Jesus did not mean that his people should abandon all thought for their physical needs. Other translations indicate that his admonition was to take no *anxious* thought, or to be overly concerned about the things which the LORD knows we need. We are not to set our affections on these things, and allow them to become our master. To permit this would mean that we were failing to "seek first the kingdom of heaven."

We seek the kingdom through the sacrifice of the material good things of life; yes, even of earthly life itself. Jesus reminded us forcibly of this when he said, "Whosoever shall seek to save his life shall lose it." (Luke 17:33) Jesus here refers to our human life, and we could well include all of its associations—its comforts, its pleasures, its reputation, its hopes and ambitions. If we seek to save these at the expense of our spiritual interests we

will not gain joint-heirship with Jesus in his kingdom.

As Jesus reminded us, our Heavenly Father knows that we have need of food, clothing, and shelter, and he expects us to give reasonable consideration to these things. The point is that our affections are not to be set on these things on the earth. These necessities of life are not to be viewed as "life," and our main attention centered upon them. We are to be content with the reasonable provisions made by divine providence, and seek to use them in the LORD's service, sacrificing time and comforts whenever and wherever there is an opportunity.

It is wholly upon the basis of faith that we 'seek' to be associated with Jesus in the ruling phase of his kingdom. We must have faith to believe that God is a rewarder of those who "diligently seek him." (Heb. 11:6) Our faith is in God whom we cannot see, and in his promises of rewards which are invisible, except to the eye of faith.

If our faith is strong we will be able to consider as of secondary importance the material things of life—the things which we can see with the natural eye, tangible to the flesh—and take a firm hold of the promises of God and forge ahead in the way of sacrifice which leads to the goal we seek. We cannot suc-

cessfully serve the kingdom while clinging to the things of the earth—those things which are actually of such trifling worth in comparison to the eternal joys of joint-heirship with Jesus in the kingdom.

Paul wrote, "If ye then be risen with Christ, seek those things which are above. . . . Set your affection [margin, mind] on things above, not on things on the earth." (Col. 3:1,2) Is our affection really set on things above? Jesus expressed the thought very clearly when he said, "Where your treasure is, there will your heart be also."—Matt. 6:21

We set our affection upon the things which we treasure, or consider of great value. Earthly riches are highly treasured by the world, but Jesus explained what our attitude toward the things of the world should be when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven."—Matt. 6:19,20

True, we are to rejoice if, in the LORD's providence we enjoy a measure of good things according to the flesh. But we are to think of them mainly from the standpoint of how we can use them in the service of the LORD, knowing that all we have is devoted to him and to his cause. □

Expressing Gratitude

KEY VERSE: "When [the leper] saw that he was healed . . . [he] fell down on his face at his feet, giving him thanks."—Luke 17:15,16

SELECTED SCRIPTURE: Luke 17:11-19

JESUS' fame as a miraculous healer was great throughout Israel and surrounding lands. Wherever he went he was recognized by the people, and was called upon to help the sick and the maimed. And in his great compassion for the suffering of these people he always found the time and the strength to help them.

Near the end of his earthly life he and his disciples were going toward Jerusalem, where Jesus knew that his end would come at the hands of those who resented and feared his fame. But even under these trying circumstances Jesus' ear heard the cry of the people.

Ten men with leprosy, the most dread disease of that day, were sitting along the roadside. Because of their affliction they were ostracized by society. They were not allowed into any city. It was required of them to always call attention to the fact that under the Law they were unclean, by announcing this to all who approached them. Though many were able to work, they were unable

to earn a living, and had to exist by begging. To many, no doubt, it seemed a fate worse than death.

When these ten saw Jesus they called out to him. Ordinarily their appeal would have been for money, but to this great healer of the people their plea was, "Master have mercy upon us." In answer to their cry, Jesus, although full of compassion, seemed to treat their appeal coldly. According to God's arrangement with the Jews under their Law, all sickness was to represent sin; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease was indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied a healing, and suggested that by the time they should reach the priest they would be ready to have him pronounce them clean.

The lepers must have had considerable knowledge of the power of Jesus, and must have exercised great faith; for instead of crying out

for instantaneous healing, they followed his direction and started for the priest to have an inspection. Doubtless they hoped that by the time they should reach him they would be well. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest approve them in order to return to their families, their businesses, etc. But one of them slowed up and then turned back; probably the others, in their exuberance, did not notice this. Back he went and fell at the feet of Jesus, giving him thanks. His was a grateful heart!

This man was a Samaritan. Had he been a Jew no doubt he would have been invited by Jesus to become one of his followers. But because he was a Samaritan, Jesus merely said to him, "Arise and go thy way; thy faith hath made thee whole." We cannot doubt, however, that the LORD's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was among those who gladly received the message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord to the heavenly inheritance.

We are not to understand that our Lord's words, "Thy faith hath made

thee whole," meant that it was the man's faith aside from divine power that made him whole, but rather that it was the Master's use of divine power upon one who had faith. The power of God did the same for the nine others who were healed. They also had faith and were healed, and as Jews under the Law Covenant they had more ground for asking forgiveness and healing than had the Samaritan, but afterward they lacked a proper sense of gratitude for the mercy of God expressed.

Leprosy is used in the Scriptures as a symbol of sin. Just as the disease of leprosy eats away the flesh of its victims, so sin eats away the heart, the finer sensibilities of the human being, his character.

Not all lepers in Israel were cleansed by Jesus at his first advent; so during the Gospel Age, although Jesus by the grace of God tasted death for every man, not all have benefited from this precious sacrifice, but only one here and there. — Heb. 2:9

However, the Millennial Age is to bring a still fuller manifestation of divine grace to mankind, and all who will of the sin-stained people of this world will be cleansed—the sin of the world will be taken away (John 1:29), and in everlasting gratitude all will fall at the feet of Jesus and give thanks.

Responding to God's Call

KEY VERSE: "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."—Luke 18:22

SELECTED SCRIPTURE: Luke 18:18-30

THE young man of our lesson was earnest enough in seeking eternal life through Jesus, and inquired what he must do in order to obtain it. According to his own testimony, he had kept the commandments as best he could. But this was not enough. Jesus told him that now he would need to sell all he had and give to the poor, and take up his cross, and follow the Master. If he would do this, Jesus said, he would have treasure in heaven.

This young man was very wealthy, and was not willing to pay the price of discipleship, so he went away sorrowful. It is also quite possible that he did not understand Jesus' reference to treasure in 'heaven'. After all, he had not asked for a heavenly reward of any kind. He had merely asked how he might continue to live. Perhaps, in addition to being sorrowful, he also went away somewhat perplexed over the meaning of what the Master had said to him. Up to that time no heav-

enly reward had ever been offered to the LORD's faithful people. This was a new aspect of the divine plan which shortly was to be opened up; namely, the heavenly calling of the present age.

The history of this age has proved that although not many rich have been called by God to walk in the narrow way of sacrifice, there have been some. Jesus taught that it would be difficult for those who have riches to enter into the kingdom of heaven—as difficult as for a camel to pass through the eye of a needle. (Matt. 19:23,24) At least this is the way it is stated in the **Common Version**. It is believed that the "needle's eye" reference is to a small gate in the walls of Jerusalem called the Needle's Eye, and that a camel could go through this gate only if it kneeled down, its load removed, and it was helped through.

The lesson taught by our Lord is easily seen. The possession of riches, in combination with selfish-

ness, leads to a measure of self-satisfaction by reason of the temporal advantage which wealth supplies. The riches here referred to need not mean money alone: one might be rich in musical talent, or art, or mental endowment and personality which would bring him into a place of influence among men. Our Lord declared that it is difficult for one rich in temporal advantages to divest himself of his riches and unselfishly devote them to God. But this must be done before he can gain entrance to the heavenly kingdom, just as the camel had to 'unload' before passing through the Needle's Eye.

This does not mean that a person who is rich should make a foolish, wasteful disposition of his wealth or talents; rather, it is to recognize the full meaning of consecration to God. The child of God unselfishly consecrates his all to divine service, to be used not for his own gratification, but as a faithful steward to the glory of the LORD.

Dedicated Christians will not permit the love of money to become dominant in their lives. Indeed, while realizing the value of money, their love will be for God, who they know will permit them to have just the amount of this world's riches which will be best for them as new creatures in Christ Jesus. These will

be content with whatever the LORD's providence permits them to have, and will feel rich because of the assurance that God is blessing them.

To be overly anxious about the material needs of life is not wise for a Christian. As Jesus reminded us, the LORD knows of what we have need, and will supply our needs according to the abundance of his grace. "They that will be rich," Paul wrote, "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (I Tim. 6:9) Christians who do this are the ones illustrated in the parable of the sower, as those who grew up among thorns which eventually destroyed them.—Matt. 13:7,22

True wealth does not consist of the abundance of that which a man possesses. (Luke 12:15) II Corinthians 8:9 explains, "Ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." Surely the eternal riches of his kingdom and the riches of "wisdom and knowledge" (Col. 2:3) cannot be compared with the deceitfulness of this world's wealth. Let us, each one, thank God for the heavenly treasures, the hope of eternal life, and the riches of his grace which daily keep us from falling.

Becoming a Believer

KEY VERSE: *"Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold."*—Luke 19:8

SELECTED SCRIPTURE: Luke 19:1-10

THE case of Zacchaeus was somewhat different than that of the rich young ruler of the previous lesson. He was also a rich man, but as a publican had probably acquired much of his riches in a manner which the people of Israel in general would not approve. But he was a sincere man, a man who, while having been successful according to the financial standards of this world, was nevertheless not satisfied. He was rich outwardly, but poor in spirit, in that he evidently felt there was something important lacking in his life.

Therefore, Zacchaeus was intent on seeing Jesus, having heard of the wonderful ministry being conducted by this outstanding man. Because he was short and could not see over the heads of the crowds which were much of the time surrounding the Master, he climbed up into a sycamore tree to gain a better view.

Zacchaeus did not seek the elevated position in the tree so that

Jesus could see him, but so that he might see Jesus. Using this experience as a picture, there would be no use for anyone to exalt himself in order to be seen of the Lord. Jesus knew why Zacchaeus had climbed the tree. Looking up he saw him there "and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house." Zacchaeus joyfully responded!

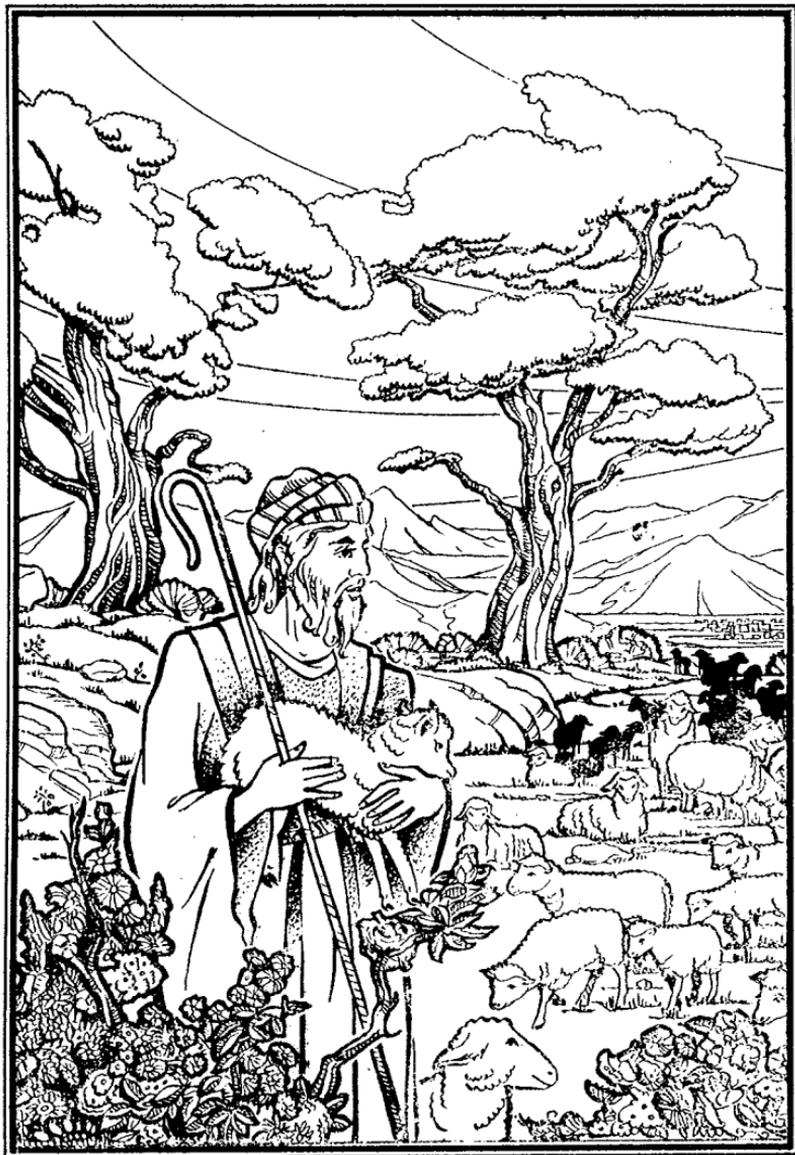
As could be expected, the people, knowing that Zacchaeus was "the chief among the publicans," objected to the Master's being friendly with him, especially requesting to be a guest in his home. Jesus ignored the objections of the crowd. But Zacchaeus, as though to vindicate the Master's confidence in him, spoke up, and said to Jesus the words of our text, "Behold, Lord, the half of my goods I give to the poor and if I have taken anything from any man by false accusation, I restore him fourfold."

Here was a man whom Jesus could well appreciate. Like himself this man felt great responsibility to help the poor, and to see that he hurt no one. While Jesus was not rich with money as was Zacchaeus, he was however very rich with talents and abilities to acquire monetary wealth. But this he did not do, choosing rather to spend his time and strength to heal the infirmities of the poor, and teach them about God. Zacchaeus could understand Jesus' way of life and became a faithful follower of Jesus through a personal invitation from our Lord himself. Throughout this present Gospel Age, Jesus continues to invite those with ready hearts to follow him: "If any man will come after me, let him deny himself . . . and follow me."—Matt. 16:12

In Jesus' teachings we find much information concerning what it means to walk in his steps. With respect to our attitude toward others, especially our enemies, Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love

you, what reward have ye! Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:44-48) Here Jesus tells us that to be like God is to be generous, and not partial.

Zacchaeus, a publican, was hated by the Jews, but nevertheless he did good to all as he had opportunity. So Jesus said to him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham." (Luke 19:9) The publicans, although Israelites, were looked upon as sinners because they had stooped to become tax collectors for the Roman government. Many of them may have taken advantage of this position, treating their fellow Israelites unjustly, and building up great animosity against themselves. On the other hand, here was one who was repentant and made restitution fourfold when he did wrong—one who gave half his possessions to the poor. Zacchaeus, who had not inquired about the terms of discipleship, had already been giving up half of all his possessions. Knowing his heart was right, Jesus later explained to him what the full cost of discipleship would involve. □



Christian Life and Doctrine

PSALM 23 SERIES—Part 2

Well Fed on His Word

“He maketh me to lie down in green pastures.”

—*Psalm 23:2*

MY SOUL on thee is well fed, wrote the poet, and this agrees fully with David’s inspired testimony concerning God’s care for his people, his “sheep”—when he wrote, “He maketh me to lie down in green pastures.” Pastures of the East are vast, and seemingly boundless. The greater part of these broad expanses of land are barren wastes, or deserts, which rarely are refreshed by rain. But an oasis is to be found here and there, produced by a spring of water, or perhaps a little rivulet draining a ravine, or mountain-side. Here the grass is green, luscious, and nourishing.

The trained shepherd knows where in these desert lands the green pastures are to be found, and the sheep which follow the leadings of their shepherd are always assured of an abundance of food. Little does it matter to them how vast and barren is the wilderness with which they are surrounded, for the shepherd knows their needs and always leads them where those needs are bountifully supplied.

How important and full of meaning are these lessons for the “sheep” of the LORD’s pasture! Surely we are all surrounded by a wilderness of sin and selfishness, barren of spiritual nourishment which is so vital to the life of new creatures in Christ Jesus. True, just as there are certain forms of life which can live on the desert, so the worldly-minded find in the weeds of worldly pleasure that which gives them some measure of satisfaction. But all the gold and treasure, the **pomp and beauty**, all the various social amenities of the world, are a barren wilderness to the LORD’s sheep, for

in them they find no soul-satisfying portion. Jesus said to these, "I have chosen you out of the world" (John 15:19) and in following this call they are led to the green pastures of spiritual nourishment and joy which satisfy their "longings as nothing else could do."—Hymn 116, *Hymns of Dawn*

"He maketh me to lie down," wrote the psalmist. Here is a beautiful suggestion of rest in the LORD. It does not imply indifference, apathy, or inactivity, but contentment based upon the assurance that in following the Good Shepherd we have nothing to fear, that our needs are all supplied abundantly according to the riches of his grace. It is a symbol of that rest of faith into which it is the privilege of all the consecrated to enter and therein to abide.

Paul explains that the Israelites under the leadership of Joshua failed to enter into the rest that could have been theirs and that this failure was due to unbelief. (Heb. 4:6,8) Yes, the Israelites lacked the necessary faith in God and in the appointed leader God had set over them. Lacking faith, they could not be content and at rest. They feared their enemies. They were fearful of their food supply, and on occasions they were even fearful of one another. Because they lacked faith in God's arrangements, they did not conform to them as they should. This exposed them to the many evils visited upon them. That which they feared often came upon them because of their unbelief.

This should serve as a valuable object lesson to us. Jesus, the antitypical Joshua, has been appointed our "Good Shepherd," our leader, and if our faith can lay hold firmly upon all the assurances of divine grace given to us in the Word, we should and will have rest of heart and mind. But all the reassuring promises of God, the Chief Shepherd, are conditional upon our following the voice of the Good Shepherd. We often sing, "All the way my Savior leads me," but if we do not follow his leadings, and instead, seek out bypaths of our own, or those made by other straying sheep, we will not be able to say, "I shall not want." Nor will

we be able to enter fully into rest in the LORD, to "lie down" in the green pastures of his providing.

To lie down in green pastures also implies the thought of being satisfied. And how well satisfied all the LORD's people to-day should be. Surely he has provided abundantly for our spiritual nourishment. The truth is our food, the green pastures to which our present Lord, as the Good Shepherd, has led us in these closing days of the Gospel Age. And how wonderfully satisfying we have found the truth to be. Aptly did the poet write, "It satisfies my longings as nothing else could do." And because our longings have been satisfied we can picture ourselves with the psalmist as lying down in green pastures.

There will be no danger of the truth failing to satisfy our hungering after righteousness if we continue to consider it in comparison with the weeds and thistles of human tradition upon which so many are still trying to feed; for it is indeed like a green pasture in the midst of a barren desert. If sheep could reason, they certainly never would be dissatisfied with the luscious grazing to which the shepherd leads them.

And what a wilderness all of us were in before we were led into the truth! There were so many questions for which we had no answers—not foolish questions, but questions which had to do with a true faith in God, in his Word, in his plan, and with our place in that plan. These same questions are still being asked by wanderers in the wilderness. What is man? What is his destiny? What and where is Heaven? Where is Paradise? What is the Judgment Day? Do Christians go to Heaven when they die? Where are the dead? We might go on and on reminding ourselves of the unanswered questions that worried us.

But the time came when we heard the voice of the Good Shepherd, the voice of truth. We followed it, and were led into the green pastures of satisfaction. Our questions were all answered, and we could feed contentedly upon all the gracious promises of God which are centered in Christ Jesus, and which

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nourish and strengthen us according to our daily needs. Surely we should be satisfied!

But there may be a tendency at times to forget the barrenness of the wilderness from which we have been delivered. Satisfied with respect to all the vital questions which troubled us, we may after awhile wander out to the edge of the green pastures, and cast our eyes around in search of other food. Or we may imagine that truly rich and soul-satisfying spiritual food consists of speculation and hair-splitting. But we cannot live and prosper spiritually on speculation, guesses, and unproved theories. Such things, although they may be entertaining for a time, inevitably leave the LORD's sheep with an aching void in their hearts. Nothing but the plan of God and all the rich promises associated with that plan, can continue to satisfy. In no other pasture can the LORD's sheep "lie down" in contentment, conscious that they have been well fed with the spiritual food best suited to their needs.

There is a significance, we think, in the fact that the pastures into which the LORD leads his sheep are "green." Grass often turns brown and dry, but not so the "grass" in the pastures the

LORD provides. It is always fresh and green and luscious, as well as luxuriant. So is the truth to those who learn to know and appreciate its value. It is new every morning and fresh every night. This is so because it is God's truth, and like himself, it abides forever.

Some one might say he had learned all these things so long ago, with the thought that now it is time we had something new. All we can say of such is that their spiritual appetites have become impaired by mixing food from other sources with that which the LORD provides in the green pastures of his Word and plan. With natural man, when the stomach becomes upset by poisonous food, or by wrong combinations of food, even wholesome food loses its appeal. So it is with new creatures. There is a danger that in feeding upon food other than the pure doctrines of the divine plan we may become poisoned to the extent that the simple truths of the Gospel will no longer appeal to us. For a time we may imagine we have found something better than the LORD provided, but sooner or later we will discover our mistake, for our souls will become spiritually impoverished.

What wonderful food has been provided in the green pastures to which the Good Shepherd has led us! As the natural man eats to live, so the "food" of the new creature is that which provides life. Jesus said that unless we eat of his flesh and drink his blood we will have no life in us. (John 6:53) Here then is the very essence of all our spiritual food. We partake of Christ, not by eating his literal flesh, but by accepting the great fact of his redemptive work on our behalf and conforming our lives fully to the doing of God's will.

Jesus said, "The flesh profiteth nothing"—that is, it will do you no good to eat my flesh. (John 6:63) Then he added, "The words that I speak unto you, they are Spirit and they are life." The correct thought here is apparent. The teachings of Jesus were the reiteration of God's plan as it centered in him. By accepting and obeying these teachings we receive the life provided for us in

the Redeemer. It is thus that we feed upon him and thereby receive life.

Jesus, quoting from Moses, said to the Adversary, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) The truth, then, is the Word of God—the entire plan of God. It is likened to bread, and also to refreshing water, because both of these are necessary to life. The thought is the same when we think of the truth as the green and nourishing grass to which our Good Shepherd leads us. In this illustration we are likened to sheep, and of course, grass, the food of sheep, is the natural and proper illustration to use.

And, oh, how soul-satisfying is the pasture of present truth into which the Good Shepherd has led his people in this end of the age! How we should appreciate the nourishing food he has so abundantly provided for us! And it is fitting that we should appreciate and use all of this food, and not just wander around nibbling a blade of grass here and there.

Turning again from the pastoral metaphor, and thinking of the Word of God alone, we are reminded of the statement that "every" word that comes from God is essential to life. How great is our loss if we feed only upon certain portions of the Word! And yet human weaknesses and limitations often cause a tendency along this line. We may be particularly interested in prophecy and every time we go to the Bible search out only those portions which foretell events of our times or of the immediate future. Feeding our minds thus, merely upon prophecy, in our fellowship with the brethren this subject will always be uppermost in our minds. All the while, however, we would be getting lean spiritually.

God has given us the prophecies to stimulate our faith and to enlighten us as to the times in which we are living in order that we may know our part in his plan, but as new creatures we cannot thrive spiritually on an exclusive diet of prophecy. There is other

food in the green pastures to which our Good Shepherd has led us and we need that too.

“Being justified by faith, we have peace with God through our Lord Jesus Christ,” the apostle wrote. (Rom. 5:1) Justification is one of the basic doctrines of the Scriptures. By it we are assured of our acceptableness with God, that he deals with us favorably as his children. This knowledge is indeed strengthening to our faith and encourages us to go boldly to the throne of heavenly grace to obtain mercy and find help in every time of need. But we should not attempt to live on justification alone. The doctrine of justification is to assure us of our standing with God, not to argue over. Nor did the LORD give us this doctrine to ride as a hobby.

Rich indeed is the spiritual food provided in the Book of Revelation, but the Good Shepherd does not want us to remain in the Revelation corner of the pasture all the time! To concentrate solely on one thing to the neglect of everything else leads to an unhealthy spiritual condition which sooner or later will manifest itself in our lives as new creatures.

Equally erroneous is the viewpoint that a Christian should feed almost exclusively on the devotional truths of the Bible; to study and meditate merely upon faith and hope and love and prayer. Indeed, all the LORD's sheep should endeavor to keep close to the Good Shepherd, but to do this we must follow his voice, which is the voice of truth. The plan of God for us, and for the world, is outlined in the doctrines, and it is essential that we know that plan in order to take our proper place in it. Our hearts may be filled with love for God, but if we are not doing what he wants us to do, we are not living close to him; and it is by the doctrines that his will is revealed.

Following the Good Shepherd into the green pastures provided by his love means giving attention to the manner in which our spiritual food is provided by him. Sheep keep together in a flock as they graze. The shepherd does not provide an isolated

patch of grass for each individual sheep, nor for little groups of them who may prefer to remain separate from the others. This is an important lesson for all of us to remember. If we have heard the voice of the Good Shepherd—the voice of present truth—and have followed the voice into the green pastures of spiritual food now so abundantly available for his flock, we will find ourselves in association with other sheep who have heard the same voice. If we have the right viewpoint this association should be a blessed and a happy one.

But we should keep close to the Good Shepherd and remember the sound of his voice. To the extent that all the sheep do this they will remain together in one flock. But disturbing elements may arise. One of the sheep may decide that he knows where better food can be found, and start off in that direction. Seldom does an individual sheep do this but what a few others will follow for a time—at least until they realize they are being led away from the flock and from the sound of the Good Shepherd's voice. To speak plainly, observation through the years has shown that whenever someone feels he has something better in the way of truth, or a better plan for serving the truth than that enjoyed by the LORD's people generally, and decides to work independently, there are always a few ready to follow him.

Sooner or later most of these realize their mistake and rejoin the flock, but all of us, as the LORD's sheep, could save ourselves many painful hours of uncertainty if we daily hearken a little more carefully to the voice of the Good Shepherd. It is possible for one to be led away from the flock through too much sympathy for the straying sheep, or through sympathy manifested in a wrong way. We should not permit ourselves to be carried away by our emotions in matters of this kind.

The voice of truth comprehends not only the doctrines, but God's arrangements for his sheep, his instructions concerning under-shepherds, their qualifications, the manner of their appointment, etc. The voice of the Good Shepherd warns us against nov-

ices and others who are not qualified to be under-shepherds. If we do not heed these warnings and instructions we are sure to suffer spiritual loss and find ourselves separated from the flock, at least in spirit, and possibly making a nuisance of ourselves among other sheep.

The Good Shepherd keeps his sheep together. He does not separate them. It is certain, then, that any who are truly serving him as under-shepherds will use their influence to keep the sheep together. This is one of the surest ways of detecting the voice of the Good Shepherd in the services of others. If, for example, you are associated with an ecclesia which as a group has heard and is following the voice of present truth, and one from the outside visits the class, note the effect of his influence. If he serves, has that raised doubts in the minds of some? Has he given the impression that he has a special point of truth, or an exclusive form of service that the true sheep should heed? Has he planted a seed of doubt in the minds of one or two, or more, so that after he leaves there is a controversy in the ecclesia?

If you observe something of this nature occurring in your ecclesia you can be certain that the one who is responsible is not acting as should a true under-shepherd of Jehovah. There will be divisions among the sheep, but woe be to those who are responsible for, or sponsor them. As we have said, the Good Shepherd wants his sheep to feed together. Those who have the spirit of the

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Good Shepherd will exert their influence toward this end. To do otherwise is to lend our support to a spirit which is not of God.

And surely we are well fed! The Good Shepherd, acting under the direction of the Chief Shepherd, Jehovah, has in these last days led us into the pasture of present truth. And how refreshing is the food, and how bountiful. The poisonous weeds of error have been removed, and we are rejoicing in the pure doctrines of the divine plan. There is nothing lacking in the pasture. Not only do we have the truth itself—all the truth, from creation to restoration—but we have the Good Shepherd's arrangements whereby the food is made available to the sheep.

In the series, *Studies in the Scriptures*, we have the truth, properly balanced, and we have set forth God's ecclesia arrangements for the proper cooperation of his people that they might build one another up in the most holy faith. Yes, the Good Shepherd is caring for all our needs. He is withholding no good thing from us, and we can "lie down" in contentment and in peace, putting our complete trust in him, knowing that no evil will befall us as long as we follow his voice and remain together in the pasture which he has provided.—Ps. 84:11



One-Minute Sermon

Eden Restored

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

—Revelation 21:4

THE first chapters of Genesis show how man lost his Edenic home and came under the sentence of death as the penalty of sin; the last chapters of Revelation tell us that the kingdom of God will again be established in the earth, the sentence of death removed, and the nations healed.

To be assured that our text is a promise of earthly blessings, one has only to read the verses which precede it, for they tell how the present order of society will then have given place to a "new heaven," representing the spiritual control of Christ, and a "new earth," or earthly society, under the righteous laws of the kingdom. Just as Jerusalem was, for a time, the center from which Israel was governed as the typical kingdom, the "New Jerusalem," representing the Christ, Head and body, will be the center of divine government in the actual kingdom when "the tabernacle of God is with men."

The wiping away of tears from the eyes is an earthly blessing, as is the assurance that there will be no more death, for Isaiah 25:8 reads, "He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."

The removal of sorrow and crying and pain is also a blessing which will come to the people of earth when the prophecy of Isaiah 35:5,6,10, is fulfilled, which reads:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Revelator knew of these promises, and referred to them in his description of the earthly part of God's kingdom which will bless mankind after the church is complete and with her LORD.—
I Cor. 25:26 □

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Langley CJUP-800 AM 9:30 a.m.

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

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

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

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

SASKATCHEWAN
Rosetown CJYM 1330 10:00 a.m.
Weyburn-Estevan CFSL-1190 8:45 a.m.

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

OVERSEAS BROADCASTS

BRITISH ISLES
Dublin Christian Brdg. 96.3-FM 9:00 p.m.
Radio Caroline-Tues. KHZ 819-AM 8:45 p.m.

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

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

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

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

MEXICO (Spanish)
Culliacán Ranchera XEQC 8:30 a.m.

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

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

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

PERU
Lima-Sat. Radio Unión 880 AM 2:00 p.m.

PHILIPPINES
Manila-Sat. DZAM 1026 KHZ 7:15 p.m.

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

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

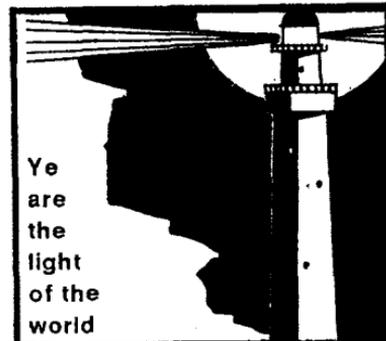
TONGA
Nuku' Alofa-Mon. 10:15 a.m.

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

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

SHORTWAVE BROADCASTS

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Eastern U.S. (Sat.) WRNO 15.20 12:45 p.m.



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Christian Life and Doctrine

Glorifying God's Name

*"Whatsoever ye do, do all to the glory of God."
—I Corinthians 10:31*

THE word "glory" in this text comes from the Greek word '*doxa*', which means 'to bring honor to'. Our English word doxology is derived from this word; and Webster defines doxology as 'a liturgical expression of praise to God'. So when Christians sing a doxology, they are intoning praises to the Heavenly Father's name.

The Apostle Paul wrote, "Whatsoever ye do, do it heartily, as to the LORD, and not unto men." (Col. 3:23) It is easy to rejoice and to sing God's praises when we are enjoying the blessings of life; but when trials inevitably come, we must remember that we are to be appreciative to the LORD for them also. We are to rely upon God wholeheartedly, exhibiting our faith in him with full zeal and enthusiasm in a way that will bring glory and honor to his holy name in our reactions to the good experiences as well as the unpleasant.

The poet David said it well: "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10) One could certainly be faithful unto death without doing any great works, but it is unlikely the LORD would judge any faithful who had not developed the right attitude. Doing the 'right thing' is not enough. The Pharisees did the 'right things', but they had the wrong attitude. In fact, Jesus called them hypocrites, explaining that they "honoreth me [God] with their lips, but their heart is far from me."—Matt. 15:8

Occasionally we will all do something grudgingly—something which we know is right for us to do, but we do not neces-

sarily perform it with any degree of enthusiasm. Yet, if we are faithful to our covenant of sacrifice and receive the reward of living and reigning with Christ, we expect to have the privilege of working with him in the rehabilitation of the world during the next age. This restoration process involves instilling the right attitudes in the minds and hearts of resurrected mankind. We cannot teach lessons we have not mastered ourselves!

The Apostle Paul wrote these edifying words, "In everything give thanks." (I Thess. 5:18) This is an all-inclusive statement embracing each of life's assorted experiences—its trials and difficulties, as well as its blessings. Can we be thankful even for afflictions? Yes! Paul was! He wrote: I "rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Col. 1:24

Especially when we find ourselves overwhelmed by deep afflictions, we should, like Paul, keep our hearts in a thankful attitude. The hurt, the agony, the pain of the trial will still be there. But we must learn to appreciate the fact that we are privileged to participate in the identical sort of adversities which our Lord Jesus endured. By developing a grateful disposition for all our experiences we will indeed honor the Father's name, even as Jesus did, for he endured each one joyfully, knowing that the Father's will was being done in his life.

At one point in his ministry Jesus said the time would come when many would say, "LORD, LORD, have we not prophesied in thy name . . . 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. 7:22,23) The Master could make this determination because he is able to discern between outward appearances and inward motivation. He is very much aware that works performed do not replace the necessity of developing proper heart attitudes.

We are certain that God answers our prayers. What, then, do we do when God's answer is, No? Consider a poet's words on the matter:

Disappointment—His appointment,
Change one letter, then I see
That *the thwarting of my purpose*
Is *God's better choice* for me.
His appointment must be *blessing*,
Though it may come *in disguise*,
For the end from the beginning
Open to *his wisdom* lies.

Notice the phrase, "the thwarting of my purpose." We all have undoubtedly had some of our requests denied by the LORD. Such prayers may concern our bodily comforts, our health, our families, our finances, etc. When the LORD says, No, to these petitions, and our purposes are momentarily thwarted, we should realize as the poet expresses it, that this represents "God's better choice," his much wiser choice, in our lives.

It has been said that God gives his choicest blessings to those who leave the choice with him. We must develop the Christian outlook which subordinates our human will in favor of his blessed will. When God says, No, it is because he has a better choice for us. "His appointment must be blessing, though it may come in disguise." The fact that sometimes blessings are hard to recognize can be disconcerting to us, and confusing, as we seek to understand our relationship with God. We may murmur or complain about our experiences because we do not realize that they are blessings. But, even while undergoing very severe trials we must learn to recognize that every episode in life has been permitted by the LORD, and to glorify God's name for sending them to us for our spiritual growth. Such a perspective will have been developed by every mature Christian who successfully reaches the end of the narrow way of sacrifice.

Whenever our Heavenly Father allows us to undergo what appears to be a disappointment, let us keep one eye on the glory of God, as did Jesus. Speaking of his Father he said, "I have glorified thee on the earth." (John 17:4) He continually brought honor to the Heavenly Father's name by recognizing God's vastly superior wisdom in the overruling of life's affairs. On one occasion when Jesus allowed his friend, Lazarus, to die, he explained to his disciples that Lazarus' death would be "for the glory of God." Although this was no doubt difficult for Jesus' disciples and for Lazarus' sisters, Mary and Martha, to understand, they did begin to comprehend what Jesus meant when, with God's power, he raised Lazarus from the dead, and all those watching received a small indication of the power and glory of God.—John 11:4

There is another revealing incident recorded in the twelfth chapter of John. It occurred late in our Lord's ministry, and only

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a few days before he was to die on the cross. We read: "There were certain Greeks that came up to worship at the feast." (John 12:20) These were undoubtedly Greek Jews who, like all Jews, went to Jerusalem at particular times of the year to keep the celebrations in compliance with the Law. Apparently they had been exposed to our Lord's words and wanted to know more concerning his message. They went to Philip, saying, "Sir, we would see Jesus."—vss. 21,22

Jesus was well aware of what these Greek Jews wanted to discuss with him. They were anxious about his welfare, as was also the Apostle Peter. Peter had urged Jesus not to go to Jerusalem; and the Greek Jews desired to make a similar suggestion, urging him to leave the city. There was a warrant out for Jesus' arrest since the time he had resurrected Lazarus, just a few weeks earlier. If he were apprehended, he would be subject to the court of the Sanhedrin. The Greeks wanted him to escape the very evident storm clouds that were lowering about his head, removing him from the threat to a safer place so he could quietly teach them more of the wonderful words of life.

But our Lord Jesus knew the time had come for him to lay down his life in sacrifice. On other occasions he had escaped from those who wanted to harm him. But this time, without seeing his inquirers or having any discussion with them, he said, "The hour is come that the Son of man should be glorified." With an eye on his imminent arrest, imprisonment, trial, and crucifixion, he continued, "Verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."—John 12:23-28

As a human being, Jesus shared the same emotions as the rest of mankind. He felt sympathy, pain, distress, and rarely, even anxiety. "Now is my soul troubled" (John 11:27), are certainly uncharacteristic words to hear Jesus say. His trials were supremely heavy, yet he did not ask to be saved out of them. Although he clearly saw that his death was at hand, his main concern was expressed by the words, "Father, glorify thy name."

Jesus set an example for all of us who desire to follow closely in his footsteps. We will have trials, and we will have to bear them. But our trials will be much easier for us to bear when we put God's will first. As in everything, we have a choice. We can choose to be angry, and respond to pain and distress with resentment—or we can choose to be submissive, and respond with grace.

Everything in life is a choice. It is as though we had two pockets—each labeled with an opposite attitude. One pocket contains a negative label and attitude; the other is labeled, positive. During a trial we can reach into the pocket that will bring us a victory in the experience; or we can reach into the wrong pocket for a wrong attitude. For instance we can say, "This is a terrible experience," and such it may be. But that is a label pulled from the negative pocket. Let us reach into the positive pocket for a more accurate label: 'This is your will Father, I will accept it as a gift from thee'. "Father, glorify thy name." Jesus repeated often that it was not his own will he was following but the will of his Heavenly Father.

Experiences will be bearable or not by the mental attitude we bring to them. When we say, "Thy will be done," we have an inner happiness and peace; and we will be victorious in our trials. If we say, "This is terrible. I don't deserve this," perceiving it as a calamity, we will fail the trial. Knowing that Jesus recognized that his death on the cruel cross was Jehovah's providence for him and therefore accepted it willingly, how much more should we yield to God's will in our daily vicissitudes.

Peter reminds us, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12) This is an essential part of our training while following our earthly pathway. If we are going to be kings and priests in the next age, we must learn to cope with adversity. If we can only serve God faithfully when things are going well for us, we will not measure up to the standard of Christ; we must also learn to serve God in an acceptable manner when things are not going at all well.

Moses learned this lesson. He cherished the thought of completing his mission, leading the Israelites safely into the Promised Land. But God said, No. Because Moses had disobeyed God's instructions when he smote the rock, because in this particular instance he failed to glorify God's name, he would not be permitted to go into the land. Although Moses' life would end in disappointment despite forty years of successfully serving God under extremely trying circumstances, he acquiesced in Jehovah's judgment.

Just before he died Moses sang this song: "I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:3,4) What a marvelous attitude is reflected here. Moses did not murmur nor complain that God did not grant his highly treasured dream. He knew undeniably that God was perfect in his judgment and could not make mistakes.

In Revelation, chapter fifteen, we read about the victorious ones who had followed the Lamb whithersoever he went. (Rev. 14:4) They are seen by John in vision as standing on a sea of glass with harps of God in their hands. They are pictured as singing the song of Moses and the Lamb: "Great and marvellous are thy works, LORD God Almighty; just and true are thy ways, thou King of saints. Who shall not fear [reverence] thee, O LORD, and glorify thy name?"—Rev. 15:3,4

From day to day, as we strive to deal with experiences successfully, let us keep foremost before our minds that our priority is to accept them gratefully from our Heavenly Father, thus bringing glory to his name. When we are properly exercised by the lessons God permits, our characters will grow more and more in accordance with his will, and we will become worthy, through his grace and strength, to be part of the great sympathetic high priest which will bring the world of mankind back to perfection. When that work is complete, all creation will glorify God's holy name!

Disappointment—His appointment.

LORD, I take it, then, as such.

Like the clay in the hands of the potter,

Yielding wholly to thy touch.

All my life's plan is thy molding;

Not one single choice be mine.

Let me answer, unrepining—

“Father, not my will, but Thine.”



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Christian Life and Doctrine

Our Calling and Our Election

"Ye are called in one hope of your calling."

—Ephesians 4:4

OUR theme text, an excerpt from Paul's letter to the church at Ephesus, is one of only ten scriptures which refer to the 'calling' of God. From this reference we learn only that there is a calling by God which is 'the one hope' of those who share the call. Paul's second letter to Timothy gives us additional information: "God hath saved us and called us with an holy calling . . . according to his own purpose and grace which was given us in Christ Jesus before the world began." (II Tim. 1:9) From this scripture we learn that this is a holy calling, and that God had planned it even before the world began. The following verse tells us what is God's objective in sounding the call: "Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel."—vs. 10

Notice that there are two concepts mentioned to which Jesus brought light, or clarity. First: life (involving the resurrection of the dead to life on earth); and Second: immortality (meaning something very different!) The calling by God taking place during this Gospel Age offers a very few an opportunity not only for life, but for immortality—a condition where death is an impossibility. This offer reaches us through the Gospel, the Good News, preached by Jesus Christ at his first advent, and reaching us through the pages of the Holy Bible.

In Philippians, the Apostle Paul uses the expression 'high calling': "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) This is the only text in the

King James' Bible which uses the expression 'high calling'. In this instance, Paul had just indicated that he wanted to share Christ's sufferings in order that he might attain unto the resurrection of the dead. (vss. 7-13) From these words we conclude that the prize of the high calling is not to be attained in this life, but in the life to come. This prize, we are told, is immortality!

In another letter of the Apostle Paul he addressed the Hebrew brethren in this manner: "Wherefore holy brethren, *partakers of the heavenly calling*. . ." (Heb. 3:1) Here again, it is evident that the calling has to do with a heavenly reward. Just as Jesus died and was raised to a new life in heaven, so others have been called to live as he did, and to receive the heavenly life he received. But it requires labor and dedication on the part of those who are called; success is not guaranteed. "We are made partakers of Christ *if* we hold the beginning of our confidence steadfast unto the end." (Heb. 3:14) So the objective of this calling is a future life in heaven, to be partakers of Christ, receiving immortality—the same life he has received.

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John equates possession of this objective as being *sons of God*. “Beloved, **now are** we the sons of God, and it doth not yet appear [“not yet hath it been made manifest,” **Rotherham**] what we shall be, but we know that when he shall appear [or, when it is “made manifest,” **Rotherham**] we shall be like him [God], for we shall see him as he is.”—I John 3:2

During this Gospel Age there is only one calling: to be sons of God. There is not one calling to be sons, another to be servants, and still another to be the LORD’s kingdom representatives on the earth. If we have heard and responded to God’s call, let us never forget how precious it really is.

Saint Peter wrote, “Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (II Pet. 1:4) This marvelous promise makes sure our receiving the prize of divine life—the very highest form of life in the universe. But Peter went on to state in his letter that these promises are conditional; we are expected to develop certain godlike characteristics: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. Then he adds, “Give diligence to make your calling and election sure, for *if* ye do these things, ye shall never fall.”—II Pet. 1:10

Here Peter stresses *two* thoughts: a *calling*; and an *election*. The *calling* is our nomination to this office—which precedes the election. The *election* follows at a later time. We accept the calling, or nomination, when we present ourselves as a living sacrifice in full consecration to God. Any who have taken this step of consecration have already made their calling “sure.” But we know that nominees for earthly offices do not get elected simply because they have accepted nomination. They must run for their posts; and so must we as Christians, attempting to make our *election* “sure.”

Our Lord Jesus told us that “many are called but few are chosen.” (Matt. 22:14) The word ‘chosen’ comes from the same

Greek root as the word Peter used, and which was translated "election" in II Peter 1:10. Those who respond to the calling of God and carry out their covenant of sacrifice faithfully unto death, make their election, or selection, or choosing, sure. Jesus' words indicate that many hear the call but do not accept it. Those who *do* respond have, in their very response, been selected by God to become his sons. This new standing remains constant unless these called ones fail to make their election sure, and are judged unfaithful. We could paraphrase Matthew's words by saying, "Many are nominated, but few are elected."

Running for office as a political candidate in some ways approximates the course which a Christian must follow to be successful in his election. Political hopefuls spend their money and all their time, energy and efforts, endeavoring to insure their election. They attend rallies emphasizing their goals and objectives to all who will listen. Candidates who foolishly run half-heartedly are seldom if ever elected.

However, our run for office in the spiritual realm is quite different in many ways from that of electoral candidates in the world. Jesus' instructions to his disciples were, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24) Denying oneself is not easy, and it becomes harder when you have more of this world's goods. Consider the young man who went to Jesus inquiring what he must do to inherit eternal life. Jesus' reply was, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."—Matt. 19:21,22

When the choice is between treasure that can be seen, and treasure that is invisible, it seems that the decision is difficult. The rich young ruler wanted to be 'elected' to eternal life without running for office! In this case, he did not even make his calling sure. But there were others who heard the conversation between

the young man and Jesus. Peter asked the Master, "We have forsaken all and followed thee; what shall we have therefore?" Jesus replied, "Every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or land for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19:27,29

The parable of the wise and foolish virgins is a lesson given to us by our Lord, which clearly indicates that not all who are called make their election sure—not everyone who has been nominated is elected. We quote from **Rotherham's** translation:

"Then will the kingdom of the heavens become like unto ten virgins, who taking their torches, went forth to meet the bridegroom. Now five of them were foolish, and five prudent. For the foolish, though they took their torches, took not with them oil; but the prudent took oil in their vessels with their torches. Now the bridegroom delaying, they all became drowsy and were sleeping. And at midnight an outcry hath been made: 'Lo! the bridegroom! Be going forth to meet him!' Then arose all those virgins and trimmed their torches. And the foolish unto the prudent said, 'Give us of your oil, because our torches are going out.' But the prudent answered saying, 'Lest once by any means there be not enough for us and you, be going rather unto them that sell and buy for yourselves.' But as they were going away to buy, the bridegroom came, and they who were ready went in with him into the marriage-feast, and the door was locked. But afterwards came the other virgins also saying, 'Lord! Lord! open unto us!' And he answering said, 'Verily I say unto you, I know you not.' Be watching therefore, because ye know neither the day nor the hour."—Matt. 25:1-13

In this parable, all who were waiting for the bridegroom were virgins. In the Scriptures a virgin pictures a pure person, separated from the world—one who has dedicated his life to serve only the LORD. Virgins represent those who have made their calling sure. Although all the waiting ones are called virgins, and

all have torches, there is a crucial difference between them: one group planned for the future; the other did not.

All the virgins awakened and heard the cry, "Behold the bridegroom!" The still sleeping world (not shown in the parable, however) heard nothing. Each virgin had a lamp, or torch, picturing light from God's Word. Only after the announcement of the bridegroom's presence is made does the difference between the two groups of virgins become obvious. Five possess oil for their lamps; five do not. The oil is a beautiful picture of the Holy Spirit, the spirit of the truth—the spirit of consecration. Paul said we have this treasure in earthen vessels. (II Cor. 4:7) Those who have an abundance of the proper spirit go into the marriage. Those who are empty, do not.

The events of this parable cover a long span of time. Over one hundred years have passed since the cry went out, "Behold the bridegroom!" and this cry is still being proclaimed. Some virgins have been prepared, and have passed beyond the veil into the joys of the heavenly kingdom. Others have not been made ready; at their death they do not enter into those joys.

Is the 'door to the high calling' closed at this time? Although this phrase is not a Biblical expression, there is no doubt that the idea came from this parable. After the prudent virgins went in to the marriage feast, the **King James' Version** says, "The door was shut."

Does this door represent the opportunity to present oneself to God in consecration to run for the prize of the high calling? This cannot be the correct meaning of the thought represented by the shut door, since all were virgins—they had already answered the call affirmatively by presenting their hearts and lives to God, dedicating themselves to the doing of his will.

Of course, the offer of the "high calling" will come to a close when its objective has been accomplished. When 144,000 individuals have been conformed to the image of God's dear son, and when they have laid down their lives as he did in death, and

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when they have been resurrected in his likeness, having made both their calling and their election sure, the heavenly calling will cease.

Until that time this call still goes out. That is why we continue to see some who respond to this call, presenting themselves in consecration, and showing every evidence of spirit begetting. It does not seem likely that God would bring anyone to the point of understanding the high calling, its responsibilities and privileges, and then reject that individual's presentation of himself as a living sacrifice.

The Scriptures reveal to us when the opportunity to become joint-heirs with Christ will cease to be offered. And this time has not yet come. "Blindness in part is happened to Israel *until* the fullness of the Gentiles be come in." (Rom. 11:25) Today Israel as a nation is still blind. They do not recognize Christ as the provider of their redemption—their Messiah. This means that the full

number of the Gentiles—the church class—have not yet “come in.” Israel’s blindness will be removed *only* after the church has been completed.

John wrote, “Behold I have set before thee an open door, and no man can shut it.” (Rev. 3:8) We can be rightly skeptical if any man tells us that the door of opportunity to become sons of God is closed, because it is the LORD who set the open door before us.

The door of the parable pictures what happens at the death of each one who has consecrated himself to God. One individual goes through the door into the marriage; another does not. The final words of the parable tell us, “Be watching therefore, because ye know neither the day nor the hour.” No one knows the day nor the hour when death closes one’s own personal door of opportunity to serve God. We must be servants who take advantage of every opportunity while it is still day.

So we conclude that there is a real difference between our calling and our election. Our calling is made sure when we present ourselves in consecration to God. Our election is only made sure after we faithfully carry out our covenant of sacrifice. During this age there is only one calling: to become sons of God and thus to partake of God’s nature. There are no secondary callings.

Because we see evidences of spirit begetting in those who have newly entered the narrow way of sacrifice, we know the door to the high calling is not shut. And it will not be closed until every member of the church class has died and passed beyond the veil into glory, and until blindness has been removed from Israel.

“We constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.”—II Thess. 1:11,12, NIV

Talking Things Over

CONVENTION REPORT, Brother Joseph Panucci

Memories of Canada

ON JUNE 11th and 12th, 1988, by the LORD's grace, we attended the Bible Students Convention in Sturgis, Saskatchewan, Canada. It was a pleasant experience for us to be with those dear brethren of like precious faith. We were told that it was the first convention held in that area in sixteen years. The brethren from the Sturgis Class made successful efforts, not only in locating a hall and preparing meals for the convention, but also in accommodating all those attending. All these labors were done with joy and enthusiasm, in anticipation of receiving the rich blessings of the LORD!

Everyone was encouraged to see so many brethren attending the convention from various provinces of Canada. The whole assembly was delighted and blessed to have brethren serving on the program from Vernon, B.C.; from Selkirk, Manitoba; from West Newton, PA; from Groton, CT; and from faraway France.

The convention opened with an Address of Welcome by a dear brother of the host class. He spoke of the joy and warmth of Christian love within the hearts of the local friends toward their brethren who traveled long distances to be among them for a few days—to magnify the name of our Heavenly Father, to learn from him, and to be blessed from his bountiful hand through his beloved Son, Jesus Christ.

It was delightful to have three younger brethren serve as chairmen on the program. They also expressed their gladness at having all the brethren come from different parts of Canada and the United States to attend the convention, and how happy they were to see all these brethren.

The theme text of the convention was: "We look for new heavens and a new earth wherein dwelleth righteousness." (II Pet. 3:12) This theme was interwoven as a golden thread throughout the discourses. Between sessions and in the testimony meetings, general fellowship was enjoyed by all. The confidence of the brethren today is based upon the surety of the LORD's promises. These promises have become so full of meaning and so precious to us through our understanding and appreciation of the divine plan of the ages.

A public meeting was held during the convention. The film entitled, "**The Dream Is Certain,**" which concerns one of Daniel's prophecies, was presented to the public. The film was appreciated both by the brethren and by those visitors who came to see the presentation.

Lessons were conducted in separate classrooms for children and young adults. These classes were valued not only by the young people, but by their parents also, for it provided them with the opportunity to attend the regular sessions of the convention without having to be concerned about their children. Near the close of the convention, the young folk gave a short but very enjoyable musical recital.

As the convention came to a conclusion, the love feast was both a happy and sad time, as such occasions inevitably are. We will bind closely to our hearts the many precious memories of the gathering, and of the happy fellowship. In parting to travel to our homes and to our daily routines, all could testify that it had been good to be there.

After the convention was over the local brethren reminisced how in days of old they received many blessings through the service of Dawn Pilgrims such as Brothers C.W. Zahnow, J.Y. MacAulay, W.T. Baker, E. Fay, H.W. Price, W.N. Woodworth, R.P. Krebs, R. Pollock, T. Wachowski, Brother K. Nail, and others; and later on, additional brothers who still serve as pilgrims. They continue to find joy and strength from remembering those

days of labor on the part of the pilgrims. They sacrificed much and came long distances in spite of poor transportation, dirt roads, and temperatures of forty below zero!

In the early Thirties, the “**Frank and Ernest**” program was broadcast from radio station CJGX, Yorkton, Sask.; a lot of hard work was done by the dear brethren in those days to contact individuals who responded to the radio programs. The first Bible Students’ Convention in that area was held in Stenen, Sask., in the Forties, in the home of the parents of the brethren who now sponsor the convention. To accommodate the brethren at that first convention they converted their kitchen, dining room, and living room into a meeting hall; and dormitories were set up in two barns on the property. There was no electricity, and no running water! To bathe or to cook, water was drawn from the well in buckets!

Despite the primitive surroundings the spiritual food served by those faithful pilgrims, and the love of the dear local brethren, compensated for any hardships or sacrifices made by them all in order to honor and glorify our Heavenly Father and our Master, Jesus Christ. This beautiful recollection by the brethren of Sturgis made us appreciate the modern conveniences we have in our days, and the great sacrifices made by the dear brethren who so faithfully served in former years.

“Bow Down thine ear, and hear the words of the wise, and apply thine heart unto My knowledge. For it is a pleasant thing if thou keep them within thee; . . . That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?”

—Proverbs 22:17-21

Grant Us Strength

Blest Jesus, grant us strength to take
Our daily cross, whate'er it be,
And gladly, for thine own dear sake,
In paths of duty follow thee.

Help us, dear Lord, our cross to bear,
Till at thy feet we lay it down,
Win through thy blood our pardon there,
And through the cross attain the crown.



**"FRANK
&
ERNEST"**

Listen to these
interesting topics
discussed Sundays
on

**KIEV—870
1:45 p.m.**

FEBRUARY:
5-Unquenchable Fire
12-Opening the Gates
of Hell
19-Paradise without
Pollution
26-The Church

SEND FOR the free booklet
offered after each broadcast:
"Frank and Ernest"
Box 60, Dept. N
New York, NY 10116

FOR YOUR NEWSPAPER

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

FEBRUARY SPECIAL

On Sunday, February 12th
"Frank and Ernest" will dis-
cuss a topic of interest to many.
Attractive circulars are avail-
able for announcing this pro-
gram, and you are invited to
send for as many as you can use.
They are free. Address your
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The Dawn
East Rutherford, NJ 07073
THE DAWN, FEBRUARY 1989

Voices from the Past

BROTHER A. OBENLAND, Miami, FL



“The Fellowship of Kindred Minds”

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”—Hebrews 10:25

THE Apostle Paul showed much concern that the brethren of his day remain faithful. To this end he urged them to “consider one another to provoke unto love and to good works” (Heb. 10:24), and further, as our theme text says, “not forsaking the assembling of ourselves together.”

We are rejoicing Christians because we have received the LORD’s favor and blessing, having been called out of darkness into the marvelous light of the truth—called and chosen to be of the divine family. (1 Pet. 2:9) As such we are bound together in one sweet fraternity of Christian love and cooperation in our efforts to know and to do the will of our Heavenly Father.

Let us walk as children of the day. This means that we should conduct ourselves as though we were living in the time when the kingdom and its laws were in full operation. The LORD will approve us if we have a genuine interest in our fellow men. And as members of the same family of God we will be glad to lay down our lives for one another. How gloriously true are those

well known words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1) The poet was right when he penned the words, "The fellowship of kindred minds is like to that above!"

Consecrated followers of the Master are called to separate themselves from the world and its spirit. But it requires constant effort and the grace of God to do this. In our dealings with people of the world, and those not of our faith, we are sometimes subjected to trials because we are misunderstood and regarded as odd or fanatical. We must at all times exercise the spirit of a sound mind in contacting those whom we wish to enlighten with the truth, and not be overly urgent. We should manifest a kindly and loving spirit, making due allowances for the ideas of those who are in ignorance of God's plan.

Our endeavors to serve the LORD by presenting the truth concerning him and his purposes are often defeated by tactless allusions to the errors of nominal churchianity. We must be patient and kind, and invite reasoning rather than argument. Thus we will have the LORD's approval and blessing as his representatives and witnesses for his plan of salvation. We are ambassadors of Christ; it is by gentleness and kindness that we can convince our gainsayers that we do indeed have the truth and its spirit.

We also encounter difficulties and have trials, contentions and irritations among the LORD's people—as often happens even in the best of families—which can cause great mental distress and suffering. This is to be regretted, but, in God's arrangement these trials serve the purpose of testing our knowledge and our ability to cope with problems which concern us as new creatures.

Our fellowship is centered in one common objective which is that of knowing and doing God's will. It is a fellowship in which the irritating imperfections of the flesh are lubricated by the indwelling Spirit of the LORD—that blessed unction from the Holy One by which we are all anointed and are endeavoring to be controlled.

As members of the family of God, we share the same Heavenly Father, and the same Elder Brother. Just like a normal, natural family, we are bound together by a common tie of mutual interests and love. This binding influence of love is more than sufficient to cause us to hold on to and protect each member. We express it as 'brotherly love' within the family of God.

The LORD is not pleased with those who sow discord among the brethren thus marring the peace and harmony of his family. Satan, with his evil spirit, seeks to destroy everything that God and his beloved family of 'like precious faith' are doing for the blessing of his people. Those who are filled with the LORD's Spirit will not approve any work or teaching that is not in accord with God's plans and purposes. The proper family spirit, which in the divine family is the Holy Spirit, prompts all who are members of the household of faith to seek the will of God and then to do it. By doing this it adds to the sweetness of the general fellowship, and strengthens the tie that binds our hearts in Christian love.

When the apostle admonished us not to forsake the assembling of ourselves together, he no doubt had in mind primarily the matter of meeting together *regularly* for Bible study, exhortation, and prayer. This is very important for all those who live near enough to each other to get together as ecclesias, and as the apostle adds, "so much the more as ye see the day approaching."

• • •

Blest be the tie that binds our hearts in Christian love;

The fellowship of kindred minds is like to that above.

Blest are the sons of peace, whose hearts and hopes are one,

Whose kind designs to serve and please through all their actions run.
Before our Father's throne, we pour our ardent prayers;

Our fears, our hopes, our aims are one, our comforts and our cares.
We share our mutual woes; our mutual burdens bear;

And often for each other flows the sympathizing tear.
Our glorious hope revives our courage every day,

While each in expectation strives to run the heavenly way.

Encouraging Letters

"Creation" May Open Doors

To Whom It May Concern: I'm a radio announcer at KQXI-AM radio. I play an enormous amount of programs on a daily basis and it's very rare that something really grabs my attention. Consequently your offer for the book "Creation" seems quite an interesting material that I feel may open up a lot of doors that other ministries haven't entered into yet. Please send the book Creation, and God bless your continued efforts in presenting the "Frank and Ernest" discussions.—CO

Sensitive and Comforting

The Dawn: Please send me a free copy of the booklet, "Life After Death." I saw the film "World without Death" yesterday on WILX-TV, channel 10 at 5:00 o'clock, following the baseball game. It was beautiful, sensitive, and comforting. Thanks to you for sponsoring the program. Sincerely.—MI

Affordable Course

Hello to All: I am so thankful to all of you at Dawn for such a truthful magazine and for caring about the problems of Christians. I thank God for those who made it possible for me to have Dawn come into our home. I am writing for the Basic Bible Study Course for myself and my husband to do also. I know we don't need double of the whole set, so you will know what we need two of besides the workbook.

We are so thankful to find one that we can afford, and I know the course will be a blessing to our lives and to others also. For years I believed I was being a Christian and though I accepted the Lord Jesus I am finding out more and more about the evil in me and I do believe the LORD is lifting me up closer to him. Praise God. So I just wanted to share with you some of what the LORD is doing. I thank God he loves me and I can use all

the help I can receive. So please pray for me and my husband. Please send any of the tracts. They would be most welcome. I need helps for myself and others. Thank you. In Christ.—*FL*

Films Go to Iran

Gentlemen: Today (July 6, 1987) I received my copy of Dawn magazine for May 1987. I would very much like you to send me the three films offered on page 56: The Crucified and Risen Christ, Unto Us a Child Is Born, The Dream is Certain. I am a member of the Assyrian Evangelical Church in Tehran with over 1,500 members, and we have a great need for such films. Thanking you in advance for your kind attention to my request. Sincerely.—*Iran*

Liked Our TV Program

Your TV program that I saw today on Channel 10, Ada, Oklahoma, was great. It was Christ-honoring, uplifting, wonderful! May I please have your booklet "God and Reason"? Thank you and may God

richly bless.—*OK*

Cannot Get Enough

Dear Dawn: Where have you been all my life? I have lived in all four corners of the United States, seeking truth since I was 21 years old, and never heard of you until a few weeks ago! I am 90 years young, and am taking the Bible correspondence course, and love it. I read in a magazine your ad for "Archeology Proves the Bible." I was thrilled and sent for it. One thing is for sure, you are never too old to learn! I enjoyed your book, "The Divine Plan of the Ages," however I have many such books when getting close to mother nature and God, which I enjoy so much. I try to live by the Word of God, the Bible, and enjoy all knowledgeable readings we can find about creation and revelation—it is all so wonderful! I have wonderful grandchildren and I am going to start with three and send them what I think they will read, as listed below. They are in their thirties and just beginning to get

interested in reading the Bible. However, we don't want denominational religion. Thank you so much and God bless and keep you. Please excuse the long letter!—*CO*

Letter of Appreciation

Dear Friend in Christ: There is not enough room in this letter that I could express my appreciation for the thoughtfulness and the caring for others you all have. The Dawn has been a blessing in my life. Please keep up the good work. I am subscribing to the magazine

for my daughter, and I am ordering Daily Heavenly Manna. A sister in Christ.—*LA*

Beautiful Message

How beautiful your program on TV! I viewed it on channel 24, Tempo TV in my area. How can we get this beautiful message to more and broadcast the Bible truths to our nation? This good news should be told so everyone can share in it! God bless you all, and please continue to preach the good news. Sincerely.—*ND*



Weekly Prayer Meeting Texts

February 2—"If ye live after the flesh, ye shall die."—Romans 8:13 (Z. '95-8 Hymn 13)

February 9—"Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee."—Psalm 116:7 (Z. '95-250 Hymn 312)

February 16—"Through honor and dishonor, through evil report and good report: as deceivers and yet true; . . . giving no offence in anything, that the ministry be not blamed."—II Corinthians 6:8,3 (Z. '01-314 Hymn 196)

February 23—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalm 32:8 (Z. '02-251, 249 Hymn 99)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

S. Allen
Middletown, NY February 12

W. Austin
Fresno, CA February 5

M. Balko, Sr.
St. Petersburg, FL February 27
Warm Mineral Springs, FL 27

E. Lamel
San Gabriel Val., CA February 5

Jos. Panucci & A. Olcese
Miami, FL March 7
Quito, Mexico 8
Buenos Aires, Argentina 10-20
Montevideo, Uruguay 21-24

G. Passios
Allentown, PA February 19

E.K. Penrose
Tuscaloosa, AL February 1
Tyler, TX 3
Dallas, TX 5
Houston, TX 7
San Antonio, TX 8
Phoenix, AZ 12
Victorville, CA 14
Los Angeles, CA 15,16
Sacramento, CA 17-19
Upper Lake, CA 20
San Francisco, CA 21
Albuquerque, NM 24
Oklahoma City, OK 27

Obituaries

Sister Helene Roszczewski, Agawam, MA—April 12. Age, 66.
Sister Florence Arrington, Cincinnati, OH—September 19.
Brother Raymond Negley, Canton, IL—December. Age, 87.
Brother Spiro C. Pates, Greece—December 5.
Brother Ron Wojtczak, Chicago, IL—December 7. Age, 56.
Brother Elmer Wesley, Shawnee, OH—December 11. Age, 84.
Brother Clyde Beck, San Gabriel Valley, CA—December 15. Age, 96.
Brother Alonza C. Jackson, Fairmont, WV—December 15. Age, 74.
Sister Irma James, St. Joseph, MO—December 24. Age, 83.
Sister Stella Hutchinson, Hollywood, CA—December 27. Age, 69.

Conventions

These conventions are listed by request of the Classes sponsoring them.

SACRAMENTO, CA, Feb. 17-19—Sierra Inn, 2600 Auburn Blvd.

Mrs. E.F. Lankford, 6000 19 Ave.
95820 Phone: (916) 457-0569

DETROIT, MI, February 26—Redford YWCA, 25940 Grand River, Detroit. Contact Frank Nemes: Phone: (313) 649-6588.

FLORIDA CONVENTION, March 4,5,6—Plaza Inn, 603 Lee Road, Orlando 32810. Contact: Edmund Blicharz, 320 Raven Rock, Longwood, FL 32750 for information. **Room reservations must be turned in by February 15** in order to guarantee special group rates. Address all requests for reservations to Plaza Inn.

NEW ORLEANS—PASS CHRISTIAN CONVENTION, March 11,12—Holiday Inn, Highway 90, 1600 E. Beach Blvd., Gulfport, MS. Contact: Mrs. W.C. Buel, 214 Magnolia Dr., Pass Christian, 39571

Phone: (601) 452-4351

SOUTH AMERICAN CONVENTION, Buenos Aires, Argentina, March 17-19. For information, contact Mr. Jos. Pannucci, 61 Ledyard Avenue, Groton, CT 06340

Phone: (203) 445-7040

GARY AREA CONVENTION, March 25,26—Hobart YMCA, 601 West 40th Place, Hobart, IN. Contact: John Ulicni, 6703 Tyler St., Merrillville, IN 46410.

Phone: (219) 769-5647

FRESNO, CA PRE-MEMORIAL, March 31-April 3—ECCO Center, Oakhurst, CA, Phone: (209) 683-8162. Contact: Shirley Evans, 7360 N. Pacific Avenue, Fresno 93711, **before March 15** for information and reservations.

DETROIT PRE-MEMORIAL, April 7-9—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact Frank Nemes: Phone: (313) 649-6588

GREATER NEW LONDON PRE-MEMORIAL, April 9—Groton Municipal Bldg., 295 Meridian St., Groton, CT 06340. Contact: Mark Grillo, 70 Pautipaug Hill Road, Sprague 06330
Phone: (203) 822-6085

ALBUQUERQUE, NM, April 14-16—Doubletree Hotel, 201 Marquette Ave.N.W. Contact Roberta Buss for information and reservations: P.O. Box 9172, Zip 87119
Phone: (505) 877-2866

MARSHFIELD, WI, April 22,23—University of Wisconsin Experimental Station, Marshfield. Write to Star Carpenter, P.O. Box 864, Zip 54449, for information.

NEW YORK, NY, April 30—Rutherford Womans Club, Corner of Montross and Fairview Avenues, Rutherford, NJ. Contact Secretary, Leo Post, 24 Lexington Rd., New City, NY 10956
Phone: (914) 634-5876

PITTSBURGH, PA, April 30—Parkway Center, Bldg 7, 9th fl. For information and accommodations contact: Charles Martig, 730 Dunster Ave, 15226
Phone: (412) 563-6110

BIBLE STUDENTS GENERAL CONVENTION, CHATTANOOGA, TN—July 21-27. Bulletins will appear in future Dawns.