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DELIVERANCE DRAWS NEAR!

*"When these things begin to come to pass,
then look up, and lift up your heads;
for your redemption [deliverance]
draweth nigh."*

—Luke 21:28

THE ENTERING OF a new year is always a reminder that time marches on, and time is an important consideration in our outlook as Christians and students of prophecy. The servants of God in every age have been out of harmony with the world around them. They have been pained by the sinful and unjust practices of the ungodly, and because of their own imperfections have groaned within themselves, longing for the time to come when the downward course of sin would be arrested, and deliverance from its corrupting influences would come to them and to all mankind.

The questions, "How long?" and "When?" and their equivalents, appear many times in the writings of the prophets and apostles, and God's reply is always that the reign of sin and death will not continue forever. The expressions, 'last days', 'the time of the end', the 'latter days', and others, gave

assurance that in the divine plan a new dispensation was coming, in which righteousness would be enthroned and sin and death destroyed.

God's assurances of this final triumph of right over wrong are recorded throughout the Bible, beginning with Genesis 3:15, where the statement is made that the "seed" of the 'woman' would bruise the 'serpent's' "head." This hope is amplified by God's promises to Abraham that through his "seed" all the families of the earth would be blessed.—Gen. 18:18; 22:18

Through Moses, God promised to send a great "Prophet," and Isaiah prophesied, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder." (Deut. 18:18; Isa. 9:6) Daniel prophesied, "In the days of these kings shall the God of heaven set up a kingdom."—Dan. 2:44

When Jesus came, he was accepted by his disciples as the one of promise. To them it seemed that the long-awaited time for the divinely promised deliverance had come. John the Baptist announced the presence of Jesus with the statement, "The kingdom of heaven is at hand." (Matt. 3:2) A better translation of the original Greek in his statement would be, "The Royal Majesty of the heavens has approached."—*Wilson's Emphatic Diaglott*

To the disciples it seemed certain that there was to be no further delay. They believed that the "kingdom of God should immediately appear." (Luke 19:11) Jesus understood this situation, and to prevent them from being too greatly disappointed, he related the parable of the pounds, in which a "certain nobleman" went into a "far coun-

try" to receive a kingdom, and later to return.—
Luke 19:12

Evidently the disciples recognized that Jesus, their Messiah, was the 'certain nobleman' of this parable, and that he was telling them in this parable that he was going away, and that the kingdom which they believed 'should immediately appear' would not be established until he returned. They did not understand, of course, that his going away involved his death, so they were quite unprepared for the sudden termination of his ministry.

Nevertheless, on the supposition that Jesus was leaving them and would return later to establish his kingdom they went to him on the Mount of Olives, and inquired, "When shall these things be? and what shall be the sign of thy coming [Greek, 'presence'], and of the end of the world [age]?" (Matt. 24:3) Here we have the question again, "When?" and how will we know—what evidences shall we look for that the age of waiting has ended, and that you have returned to set up the long-promised kingdom?

Chapters 24 and 25 of Matthew contain Jesus' reply to these questions, and Luke's report of the Lord's great prophecy of his return and the end of the age is found in the 21st chapter of his Gospel, of which our text is a part. "When" you see the signs I have outlined "begin to come to pass," Luke reports Jesus as saying, "then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."

Here we have one of the most definite assertions found in the Bible concerning the preparation for Christ's kingdom. It is 'when these things

begin to come to pass'. It is very important, therefore, that we ascertain what 'these things' are which so definitely identify this time for which the saints of God in every age have so hopefully waited and longingly prayed.

Let us examine briefly some of 'these things'—the signs referred to in verses 24 through 27 of Luke's Gospel, chapter 21. Verse 24 reads, "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The first part of this text is a prophecy of the destruction of Jerusalem and the dispersion of the Israelites among the various Gentile nations.

While the literal city of Jerusalem was then destroyed, its destruction signified the overthrow of the whole Jewish polity and the complete subjection of the people to Gentile domination. Actually, the nation had lost its independence more than six centuries before this—in 606 B.C.—when their last king, Zedekiah, was overthrown, and the people taken captive to Babylon.

When Jesus said, 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled', he was merely saying that the nation which had lost its independence in the days of Babylon would remain dispersed, and continue to be persecuted until the 'times of the Gentiles be fulfilled'. This is one of the things which we should see 'begin to come to pass' if we are to be assured that our deliverance is near.

Has this prophecy begun to be fulfilled? We believe so. But let us not read more into the proph-

ecy than it says. We know from other promises of God that wonderful blessings of health and peace and life and joy are in store for Israel. We know that the time will come when he will "make a New Covenant with the house of Israel, and with the house of Judah." (Jer. 31:31-34) We know, too, that the Gentiles will share in these blessings in God's due time.

But Jesus said nothing about these kingdom blessings in this prophecy. All he said was that 'Jerusalem', emblematic of the nation as a whole, would no longer be trodden down of the Gentiles. Since the treading down of the nation began with the loss of its sovereign independence, its restoration to independence would fulfill Jesus' prophecy. And Israel, since 1948, is now a free nation—a nation among nations, and has been given this status in the world by the United Nations.

The free Israel of today is not a large nation. Jesus did not say it would be. She does not possess all the Promised Land—but this is not implied by Jesus. The liberated Israel is not free from problems—serious problems—but Jesus did not say she would be. Just like every other nation on earth today, Israel is perplexed and fearful. Like every other nation, she has acute economic problems. And like every other nation, she is burdened with debt, and is further draining her resources in stockpiling armament.

But Jesus did not say that Israel would escape these problems that plague the other nations when she first became free. He indicated only that Israel would no longer be trodden down—that her status of bondage as a nation which began in 606 B.C. would be changed; that she would again be

free to conduct her own affairs and make her own laws; that's all, and certainly we have seen this 'begin to come to pass'; yes, actually come to pass, at least on a small scale.

POWERS OF THE HEAVENS SHAKEN

Luke 21, verses 25 and 26, describe two signs which are closely related. Jesus said there would be "signs in the sun, and in the moon, and in the stars." And on the earth, he said there would be "distress of nations, with perplexity; the sea and the waves roaring." Because of these things Jesus said that men's hearts would fail them for fear; "for," he added, "the powers of the heavens will be shaken."—*Wilson's Emphatic Diaglott*

It seems evident from these two verses that the signs in the sun and moon and stars are what Jesus refers to as 'the powers of the heavens' being shaken. This, it appears, is one of the contributing causes of men's hearts failing them for fear. It is not the literal heavens that are 'shaken', any more than it is the roaring of the literal sea and waves to which Jesus refers in this prophecy.

It is the symbolic 'heavens' and 'earth' that are involved here, the same 'heavens' and 'earth' mentioned by the Apostle Peter when he wrote, "The Day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Pet. 3:10

The figurative heavens and earth which pass away with a great noise in the Day of the LORD are the spiritual and material aspects of the social order which must give place to the kingdom of

Christ, the "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Just as the literal heavens exercise a powerful influence over all life on the earth, so the symbolic heavens through the centuries of this present evil world have exercised a large measure of control over the people.

This has been done through religion, which has been recognized as a spiritual influence; spiritual, that is, in the sense of claiming a higher authority than the dictates of human laws. The church/state governments of Europe are a good example of this arrangement; but even where these have not functioned, the non-heathen peoples of the earth have been subject to the restraints of religious viewpoints and influences. This, indeed, has been true also in heathen nations, although their concepts of right and wrong have varied somewhat from those of Christendom.

But one of 'these things' which Jesus foretold would take place at the end of the age, and the time of his presence, was, "The powers of the heavens will be shaken." That is, religious institutions and concepts would lose their control over the people. Have we seen this 'begin to come to pass'? In many countries throughout the world, religion still exercises much influence in the affairs of the people. Nevertheless, we would be blinding ourselves to reality if we did not recognize that the 'powers of the heavens' are beginning to be 'shaken', and that this disturbing development is contributing to the fear that fills the hearts of man today.

The situation in what was once Yugoslavia is a good example of the powers of heaven being

shaken. The strong nationalistic feelings of the people were bound by the iron chains of communism. When those chains were broken with the demise of communism, fires of war erupted everywhere causing disaster, disarray, and destruction of that nation.

The three religious powers, the Eastern Orthodox Church in Serbia, the Roman Catholic Church in Croatia, and the Moslem faith in Bosnia-Herzegovina, have failed to bring peace to the region. Instead, a form of anarchy prevails, and the threat continues in spite of the recent ceasefire and peace negotiations sponsored by the United Nations—the Western world, headed by the United States of America; and the Eastern World, headed by Russia.

Northern Ireland has long been torn apart by terrorism, as Catholics and Protestants fail to live peacefully side by side. Again, where one would expect the respective churches to make peace, bombings and bloodshed erupt, and the light that should lead to peace has failed.

For a period of forty to seventy years, many European countries that were behind the 'iron curtain' of communism, had religious restraints. The communist leadership looked upon religion as the 'opiate' of the people. While religion in these countries continued to be practiced by many under these restraints, the younger generation became atheistic and continues to be so.

'WIDOWHOOD'

We are reminded of the judgments at the end of the age that come upon all false religions, typified by Babylon as outlined in Revelation 18 and Isaiah

47. We note the attitude expressed in Revelation 18:7, "I sit a queen, and am no widow, and shall see no sorrow," and in Isaiah 47:8, "I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children." This is the attitude just prior to the severe judgments pronounced upon her by God. Isaiah says, "These two things shall come to thee in a moment in one day, the loss of children, and widowhood." (vs. 9) 'Widowhood' came in 1914, when the kings of Europe lost their crowns and church/state systems came to an end. Afterward, communism caused a 'loss of children'. In other places in the world, the Vatican's authority is diminishing. Half a century ago there was hardly anyone in Italy, for example, who would venture to vote contrary to the wishes of the Vatican. Now millions of Italians do.

This authority of the Vatican, as it extends all over the world, has clashed with other movements. There has been a head-on collision with the women's rights movement. Just prior to the Fourth World Conference on Women, held several months ago in Beijing, China, a spokesman for the Vatican said that the conference would be a "step backward in the field of human rights for women." In particular, the positions endorsed for that meeting by the United States and other participants came under severe criticism by the Vatican because they promoted abortion and undermined the central place of the family. To make their influence felt, the Vatican proposed to send a delegation to the conference headed by a woman. Several women's organizations unsuccessfully challenged the Vatican's right to attend the Beijing Conference.

Another tenet of the Vatican that continues to be attacked is the vow of celibacy of its priests and nuns. There is also constant pressure to ordain women as priests, as is practiced by other religions. In 1991 when the Episcopalian Church consecrated a female bishop, it angered an Episcopalian congregation and its priest in Fort Worth, Texas, so much so that the priest and the congregation of 200 members voted to secede from the Episcopalian Church.

Over a period of three years, those former Episcopalian Church members became confirmed as Roman Catholics, and the priest was re-ordained as their Roman Catholic priest, even though he was married and had two adult children. This could not have happened fifteen years ago.

Two years later, the bishop of the Episcopal Church's Diocese of that area resigned, and converted to Roman Catholicism. The bishop, who was married, was seeking to be ordained as a priest in the Catholic Church, also. However, ten months later he changed his mind and went back to the Episcopal Church, being welcomed back by its hierarchy. As a leader of Episcopal traditionalists who oppose the ordination of women as priests, he had hopes of a reunion of the Episcopal and Roman Catholic Churches.

Apart from specific developments along this line in various parts of the world, there is in every country a general breakdown of religious and moral standards. Evidences of this are the increase of crime, including growing juvenile delinquency, as well as corruption and dishonesty in business and government.

SIGNS 'BEGIN' TO COME TO PASS

We see this sign 'begin to come to pass'. Only those who are watching the "more sure word of prophecy" (II Pet. 1:19), can see this beginning with an understanding of what it means. And how heartening is that understanding! It means that our deliverance 'draweth nigh'. That deliverance from the bondage of sin and death for which God's people throughout the Gospel Age have waited and prayed is at hand. And this means, also, that the deliverance of the whole world from the rulership of Satan is near. For this, too, we thank God.

Meanwhile, the world also sees. But, unlike the watchers who 'look up' and 'lift up' their heads, their hearts are filled with fear as they contemplate what they feel will be the inevitable result of the complete breaking down of all religious and moral restraints. As we see the beginning of this sign, we rejoice in the evidence it gives that our deliverance is near, and as it draws near the world will ultimately recognize the significance of what is taking place. Jesus said, "Then shall *they* see the Son of man coming in a cloud with power and great glory."—vs. 27

With the symbolic sun, moon, and stars in the ecclesiastical heavens completely obscured so far as their power to control is concerned, the world will see only a 'cloud' of trouble. It will be in that symbolic cloud—and by means which divine providence will direct—that the presence of earth's new king will be recognized. At this juncture in the divine plan, the 'new heavens' will take control, and through the administrative agencies of the new symbolic earth—to begin with the resur-

rected ancient prophets and faithful ones of old, acting as princes in all the earth (Ps. 45:16)—God's promised blessings of peace and joy and life will begin to flow to the people as a mighty "river of water of life."—Rev. 22:1-3

So, as we enter the new year it is with hope and confidence and joy, for we know that deliverance is near. Just how near, the LORD has not revealed. For some of us it may be within the year. It does not really matter too much, for we know that, in any event, we do not have much longer to wait! ■



WEEKLY PRAYER MEETING TEXTS

JANUARY 4—"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."—Psalm 27:14 (Z. '95-20 Hymn 313)

JANUARY 11—"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 171)

JANUARY 18—"Not slothful in business; fervent in spirit; serving the LORD."—Romans 12:11 (Z. '91-9 Hymn 210)

JANUARY 25—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matthew 6:34 (Z. 98-44 Hymn 109)

INTERNATIONAL BIBLE STUDIES

LESSON FOR JANUARY 7

CALLED TO SERVE

KEY VERSE: *"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles."*—Isaiah 42:1

SELECTED SCRIPTURE: *Isaiah 42:1-9*

THE PROPHET ISALAH was a faithful servant of God, and through his words we learn about those whom God has called to serve him. "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him."—Isa. 42:1, *New International Version*

What does it mean to be called to serve God? Are we inclined to ask, "Am I the one you are calling?" "Did you mean to call someone else?" "Why me, LORD?" The Bible is full of instances where servants of God asked these same questions, and Isaiah says that God can call anyone into his service.

When God called upon Moses to be his servant to

lead Israel out of Egyptian bondage, Moses responded, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exod. 3:11) Moses felt inadequate for God's service, but after being assured of God's ever-abiding presence, he accepted God's challenge and accomplished great things.

Samuel at first mistook God's voice for the High Priest, Eli. The account tells the story of how Samuel, once he recognized the voice as the call of God, dedicated himself to God's service. He, like Moses, spent the remainder of his life in response to God's call.—I Sam. 3

The Bible tells many such stories of people called by God, and how they responded to that call. It teaches us that God can call us to be his servants as well. How do we answer the call? How should we behave? What should we do? The prophet gave us a clue when he described how the suffering servant is to go about accomplishing the work God has given him. "He will not cry or lift up his voice. . . . He will not grow faint or be crushed." In other words, the servant will do his work quietly and patiently, without drawing attention to himself. There will be no recognition, no awards, no fanfare. Just the servant, patiently persevering in work that must often have seemed overwhelming.—Isa. 42:2-4, *New Revised Standard Version*

We may find it difficult at times to do the LORD's work under these circumstances, but God is gracious in giving us the example of his only begotten Son. Jesus' preaching was marked by dignity and meekness, acknowledging God always and self never. He found it

unnecessary to shout his message, and he failed to get discouraged in the service of the Heavenly Father, even when facing extreme persecution. This was possible because God had anointed him with his Spirit.

And so it is with us. "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee." (vs. 6) Isaiah makes it clear that God has chosen us for his service, and will leave us neither unprotected nor unprepared. When we answer God's call, we gain spiritual vision through the begetting of God's Holy Spirit. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (vs. 9) Our eyes are no longer blinded.

The servant who responds to God's call, comes to glorify the LORD in a modest way. These servants persevere. When called to serve God, we are changed forever! ■

SENT ON MISSION

KEY VERSE: *"He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."*—Isaiah 49:6

SELECTED SCRIPTURE: *Isaiah 49:1-6*

THE LORD'S PEOPLE have all been called to serve God, and yet it is the call of Jesus which is of greater importance because it is through him that salvation is to be offered to all who have ever lived. Isaiah prophesied this fact, telling us that we may be used to bring his salvation to the ends of the earth! This became Jesus' mission, and was the key to the Gospel message he was to preach to the nation of Israel.

Isaiah prophesied that, like himself, this greater servant was to serve his mission through the words he would speak. People would hear this message from near and far. (vs. 1) And yet, also like himself,

the servant's message would not always be well received by those who would hear. "He hath made my mouth like a sharp sword." (vs. 2) This sharp sword is the Word of God, and is testified to by Paul: "The Word of God is quick, and powerful, and sharper than any two-edged sword." —Heb. 4:12

Like Isaiah, Jesus' message was rejected by those to whom he preached, he prophesied this rejection by Israel. (vs. 4) John would later write, "He came unto his own, and his own received him not." (John 1:11) And yet, despite being aware of Isaiah's prophecy, Jesus would not be distracted

from his mission, realizing through the very same prophecy that God was with him, and his mission would bring glory to the Heavenly Father. God "said unto me, Thou art my servant, O Israel, in whom I will be glorified."—vs. 3

Through this prophecy God told his servant that the failure to gather Israel unto him would be for a greater blessing, because it would open up God's message of salvation to the Gentiles. It would be easy to restore Israel—a 'light thing'—because they had already experienced the blessings of God. To provide a light to the darkness that covered the rest of mankind would be a greater work. Jesus "was the true Light, which lighteth every man that cometh into the world" (John 1:9), "to be testified in due time."—I Tim. 2:6

Knowing all these things beforehand, Jesus accepted this mission as the *Logos* when he declared, "Lo, I come: in the volume of the Book it is written of me, I delight to

do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7,8) And knowing all the objectives Jesus accomplished during his earthly mission, his followers all down through the Gospel Age have taken up their goals of walking in his footsteps. Like Jesus we know of the obstacles that will be constantly before us. Jesus foretold the opposition we would encounter. He said, "A prophet will always be held in honour, except in his hometown, and in his own family."—Matt. 13:57, *New English Bible*

Like Jesus, we understand our mission to glorify God. It includes being used as his instruments to bring blessings to all who accept the message of salvation, now or in the coming kingdom. "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."—Eph. 3:20,21 ■

STRENGTHENED TO ENDURE

KEY VERSE: *"The LORD God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."*—Isaiah 50:7

SELECTED SCRIPTURE: *Isaiah 50:1-11*

BEING CALLED TO be a servant of God is not an easy thing. In today's Selected Scripture, Isaiah speaks of the servant's relationship with God, and calls on us to reflect upon this question: Can God's servants endure all the trials and tribulations that come their way, no matter what?

The life of Jesus—our guide and pattern—was marked by severe persecution, even unto his death on the cross. He was mocked, spat upon, flogged, crowned with thorns, and crucified. Yet he never resisted, never complained, never looked for an easier way. "The cup which my Father hath given me, shall

I not drink it?" (John 18:11) Jesus taught his disciples that they would be expected to drink from this same cup of suffering. "Ye shall drink indeed of my cup." (Matt. 20:23) Those walking in the footsteps of Jesus have been told to expect difficult trials. "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."—Matt. 10:22

Endurance under such difficult conditions requires help from above. Isaiah paints a picture of a servant who is in constant communication with God. "He wakeneth morning by morning," indicating that these servants begin each

day in a prayerful attitude. (vs. 4) Serving God requires meditating upon his ways each day of our lives, from morning till night, always seeking his will to be done in our lives. Isaiah comforts us with the fact that our Heavenly Father will then open our eyes and our ears for direction.

"The LORD God will help me." (vs. 7) This is a direct promise to his faithful servants that he will always be with them so they should never be ashamed. Jesus demonstrated this constant, prayerful relationship with God, and left an example for us. God will never forsake nor leave us. Just as he stayed with his Son through his most difficult hours, so will he be with us. This should give us great comfort to face the hardships we meet in our Christian lives.

The close relationship between God and his servants benefits more than just the servant. "The LORD God hath given me the tongue of the learned, that I should know how to speak a word in season to

him that is weary." (vs. 4) How well do we sustain others during their times of trial? Sometimes we give strength by just 'being there', when words are not even necessary. Sometimes it is by doing small acts of kindness to encourage or comfort, diminishing the heavy load of life; or by remembering in prayer the weary ones that the LORD might overrule and help them not to forget that he is always there to help them.

Constantly listen for the voice of God. "He wakeneth morning by morning. He wakeneth mine ear to hear as the learned. The LORD God hath opened mine ear." (vss. 4,5) God is always speaking to us, giving us strength to endure, through the prophets, the apostles, our Master, and our brethren. In a world so cluttered with distractions, it is easy to miss God's voice in our lives. May we always remember Isaiah's promise that God will strengthen us: "Let him trust in the name of the LORD, and stay upon his God."—vs. 10 ■

VICTORY THROUGH SUFFERING

KEY VERSE: *"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."*—Isaiah 53:11

SELECTED SCRIPTURE: *Isaiah 53:1-6,10,11*

THE PROPHET ISAIAH's description of the suffering servant explains a lot about our Master, Jesus, and his true disciples. Each servant was called by God to serve him. They were each sent on a mission to be an instrument of God's plan of salvation for all the world of mankind. Each demonstrated a steadfast endurance in his service. Each developed a close and trusting relationship with God, so that the sentiments of Psalm 23:1 became their theme: "The LORD is my shepherd; I shall not want."

Despite this special relationship with God, Jesus was belittled and rejected by the very people he came

to help—he did not meet their expectations of what Messiah should 'look' like. The prophet tells us that the people were astonished by his 'marred appearance'. (Isa. 52:14) This would indicate, not that the perfect man, Jesus, was deformed or disfigured in any way, but rather that he was not the image of a strong warrior. Isaiah would have us look behind the perception Israel had of Jesus to the true character and perfection of his person.

In today's passage, Isaiah describes the suffering servant as other people witnessed him. As the people turned away from him because of his appearance,

he experienced rejection. (vs. 3) They treated him neither with respect nor dignity. This is ironic, because they were the very ones to whom he was bringing salvation. (vss. 4-6) And still, the servant silently carried out the mission God had given him. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—vs. 7

How perfectly Jesus fulfilled this prophecy of Isaiah as he stood silently before his accusers and permitted them to put him to death! He was willing to suffer even unto death because it was the will of God. But thanks be to God that the servant's mission did not end with his death. For God was pleased with his sacrifice which was for the redemption of all mankind. "Yet it pleased the LORD to bruise him. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the

strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—vs. 10, 12

How great was that Master Servant! When God asked for a volunteer to suffer for the redemption of fallen man, he was there. (Ps. 40:7,8) He took on a lower nature in order to fulfill God's plan of bringing mankind back into harmony with his ways of righteousness. He suffered silently in carrying out his mission because he knew it was the will of his Heavenly Father, and would bring glory to his name. And as a reward for his faithful service, God raised him to his right hand of glory, where he will complete his mission.

Now God invites us to suffer for righteousness' sake, even as did Jesus before us. We find strength in his example while here on earth. And with the gift of the Holy Spirit, we strive to walk in his footsteps. ■

“LET BROTHERLY LOVE CONTINUE”

“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.”

—Hebrews 13:1-3

AS BEING YOURSELVES also in the body.” These closing words of our text reveal the true meaning of the term ‘brotherly love’ as used by the apostle. It is a love which we bear toward our fellow brethren in the body of Christ. In a natural body which functions normally, each member or part works harmoniously with every other member. When one member suffers they all suffer; and no member of a natural body deliberately inflicts injuries upon another member. So it should be in the body of Christ. And so it is in that body to the extent that brotherly love continues to operate among all its members.

Our text has a setting which suggests its special appropriateness for the LORD’s people at this end of the age; for in the closing verses of the preced-

ing chapter Paul gives us a prophecy which is having its fulfillment in the world-shaking events of our time. He tells us that not only the symbolic earth, "but also heaven" was to be shaken. Today we stand in awe as we watch the fulfillment of this and other prophecies which tell of the "shaking" of civil and ecclesiastical authority in the earth.

We know from the Word of God that this shaking will continue until, as the apostle declares, the only things which will remain are "those things which cannot be shaken." That "which cannot be moved" is the kingdom of Christ soon to be established, and it is our hope to receive a share in that kingdom, to live and reign with Christ a thousand years. The Apostle Peter sums up the character requirements of the Christian, including brotherly kindness and love, and tells us that if we do these things we "shall never fall," and that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10,11

The brotherly love which is the sum of all the Christian graces is a quality of character which seeks to bless and help not only when things are going smoothly for fellow-members of the body, but also, and particularly, when our brethren need our help most. It is brotherly love which prompts us to "remember them that are in bonds," not merely in the sense of wishing them well, but with that same deep concern and determination to help as though we were thinking of ourselves as being in a similar position—"as bound with them."—Heb. 13:3

At the time this epistle was written it was not an uncommon experience for some of the brethren

to be in bonds, and to suffer adversity in other ways. Many of these Hebrew brethren to whom Paul wrote had taken joyfully the spoiling of their goods, and had been locked in stocks. (Heb. 10:33, 34) The true brotherly spirit had been manifest among them in that those who had not been actually apprehended and punished became the companions of those who were so used. It was, no doubt, because of this, that, in our text, Paul uses the word 'continue'. They had displayed brotherly love toward those in the body, and his admonition was that they should continue doing so. In chapter 6, verses 10 and 11, he tells this same group that the LORD is not unrighteous to forget their labor of love in ministering to the saints, and he encourages them to continue this program of sacrifice on behalf of the brethren, "with full assurance of hope unto the end."

BROTHERLY LOVE IN SUFFERING

True brotherly love is an essential element to cement the body members together, not only in their mutual joys, but also in their communion of suffering. The apostle explains that it was God's will in bringing "many sons to glory" to make the "Captain of their salvation perfect through sufferings." (Heb. 2:10) These 'many sons' are the fellow-members of the "body" of Christ, the brethren. Paul speaks of them as "holy brethren," and explains that Jesus is the "Apostle and High Priest" of their profession. (Heb. 3:1) Yes, the 'brethren', the 'many sons', the 'body' members are also priests.

Priests, Peter explains, are those who offer sacrifices. (I Pet. 2:5) As we put these thoughts to-

gether and associate them with Paul's admonition to 'let brotherly love continue', there is no escaping the thought that Christian love is closely associated with sacrifice, being that motivating principle governing the heart of every follower of the Master which prompts to faithfulness in the service of the LORD and of the brethren, even though that service leads to death—as indeed it must before the Christian's walk in the narrow way is finished.

And this is fully in harmony with the Master's own exposition on the subject of brotherly love. He said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) We all know the manner in which Jesus loved us. It was a self-sacrificing love, a love that motivated him to give up life itself in order that we might live. And his 'new commandment' to us is that we love one another as he loved us, that our 'brotherly love' manifest itself toward our brethren in the same self-sacrificing way. Yes, Christian love is more than an emotional sentiment of kindly feeling toward our brethren. It is also an impelling force which manifests itself in unselfish devotion to a great cause—that common cause of all the fellow-members of the body of Christ, the cause of sacrifice in the interests of one another, that all may receive an abundant entrance into the kingdom.

And as Jesus delves deeper into the subject of love, he uncovers another heart-searching fact concerning it in the question, "If ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46) We are loved—or should be—by our own brethren in

Christ; so at first glance it would appear, although it is not actually, that Jesus is here discounting somewhat the importance of his own 'new commandment' to love our brethren, indicating that there is no sacrifice involved in loving those who love us.

And there is a danger that we may adopt this viewpoint, and in our hearts and minds try to separate love from sacrifice. And if we do this, the next easy viewpoint to adopt is that sacrifice is not essential in the Christian life, that only love is required. The reasoning of the fleshly mind supersedes that of the new mind, and those overtaken in this thought begin to go into spiritual decline.

But does the commandment to love one another which Jesus gave us imply that we love only those who love us? Surely not! Note, for example, his added explanation, 'as I have loved you'. Our love for one another is to be the same kind of love, and to operate under similar conditions as Jesus' love for us. When we take this into consideration, the whole viewpoint of that new commandment is broadened considerably, for divine love through Christ was exercised on our behalf "while we were yet sinners," that is, long before we were in a position to love him.—Rom. 5:8

The divine plan for the followers of Jesus whereby they would have the privilege of exercising love for one another upon the same basis as Jesus loved them, is outlined by the Master himself in his command to go into all the world and preach the Gospel for the purpose of making disciples. These disciples which are to be 'made' through the ministry of the truth are our brethren—brethren for whom we have the privilege of

sacrificing while they are still sinners, even as Jesus laid down his life for us.

THE OPPOSITION OF INGRAINED SIN

Not only did Jesus lay down his life for us while we were yet sinners, but his love continues after we hear and accept the call to follow in his steps. This is the case despite the many imperfections which continue with us and cause us many times to transgress the laws of righteousness. Therefore, if we love one another as he loved us, it means that we will have a love which will manifest itself for the good of our brethren, regardless of the many things about them which may not be pleasing to us—imperfections which may, indeed, be a real trial to us.

In this connection we are again reminded of the Master's assertion that if we love only those who love us, our love is not of a very high order, being merely on the level of the publicans' love. The expression, 'those who love us', might well be broadened to mean those who are congenial to us—those whose ways of life do not irritate or vex us. These it is easy to love, and it is a pleasure to serve them. To love those among the brethren who are in this category is not, therefore, the final test of loving one another as Jesus loved us.

The quality of love which reached out for our salvation while we were yet sinners is that superlative expression of unselfishness which we will need in order to lay down our lives for the brethren, to love them as Jesus loved us—that is, if we are to love all the brethren and not merely those who take a special interest in us or those whose company and association we especially enjoy. It is

this quality of love that covers a multitude of sins; that helps us to judge our brethren, not according to their outward appearance, but according to their hearts; that extends mercy when they fail, and a helping hand in their weakness. All this, and more, is implied in the words of our text, 'Let brotherly love continue'.

THE MOTIVE OF LOVE

Brotherly love—that great principle of unselfishness which each member of the body of Christ exercises toward every other member of the body—is the motive power back of all true Christian activity. It is a principle which must find expression in service if it is to remain alive. The body of Christ is a cooperative arrangement for active service in the outworking of the divine plan. That this is true is clearly shown by Paul in his lesson found in I Corinthians, chapter twelve.

In this body, he explains, "there are diversities of operations," or activities. (vs. 6) Note the emphasis on 'operations'. When there ceases to be operation, or activity, that member of the body which becomes inactive must either be revived or else lose his place in the body. And in this remarkable chapter the apostle emphasizes that there is given to each member of the body some special function of service, and that these all combine to accomplish the LORD's will. One member cannot truthfully say to another, 'I have no need for you'; nor can any true member of the body say to himself, 'There is no service that I need to render, so I'll just enjoy the benefits of the body, but won't exert myself to do anything for the other members'.

Activity, well organized and ceaseless, is one of the lessons of the 'body' illustration. And it is only in connection with this true Christian activity that brotherly love has an opportunity to function. Let us never think of brotherly love as being manifested merely in kindness of manner, or as a lofty platitude to be talked about from the platform. No, brethren, God has set every member in the body as it has pleased him, and his purpose in giving us a place in the body at all is that we may actively function in whatever capacity he indicates is his will for us.

Inactivity is an unnatural state for any of God's intelligent creatures. We are so constituted that we are truly happy only when we are active. However, the mere fact of being active is not sufficient. It is perhaps for this reason that in the 13th chapter of I Corinthians, Paul follows up his lesson on the active functioning of the body of Christ with the warning that without love as the motive, nothing we might do would have the LORD's approval. In other words, we are not to think that all the LORD is looking for in his people is that they be continually engaged in a frenzy of activity. God wants us to be active, but he wants us to be motivated in what we do by brotherly love.

"Though I speak with the tongues of men and of angels," writes the apostle, "and have not charity [love], I am become as sounding brass, or a tinkling cymbal." (I Cor. 13:1) "And though I have the gift of prophecy . . . and have not charity [love], I am nothing." (vs. 2) In the preceding chapter Paul has told us that some in the Early Church had been given gift of tongues, and some the gift of 'prophecy', or public speaking. These

were gifts of God, given by him to be used. The apostle is not implying that it would be better to possess love than to use these gifts. What he wants us to realize is that even these gifts of God might be used selfishly.

The gift of speaking with tongues did not continue with the church, but the gift of prophecy or public speaking has. There are none today who are 'tongues of . . . angels'. But many have some talent, and those who do should use it. Public speaking does not imply the necessity of addressing an audience from a platform or a pulpit. The most effective preaching is often done to an audience of one. Think of the wonderful sermon that Jesus preached to the Samaritan woman at the well. But regardless of what our opportunities may be, if we are overflowing with brotherly love, our tongues will be 'loosened' and we will be using every possible opportunity to speak of the lovingkindness of our God. Indeed, we will wish that we had 'a thousand tongues to sing his praise', and the praise of our dear Redeemer!

"Though I . . . understand all mysteries, and all knowledge . . ." (vs. 2) Paul gloried in the fact that God had made known to him the "mystery which hath been hid from ages and from generations." (Col. 1:26) How we rejoice in our knowledge of that mystery today! And how essential is a knowledge of the plan of God if we are to be acceptable coworkers with him. But the apostle hints here that it may be possible, temporarily at least, to possess this wonderful knowledge, and yet not 'hold it' in love.

Brotherly love will cause us to communicate our knowledge of the truth to others. Not only will we

want to do this, but we will be happy to have the effort cost us something—yes, even life itself. It is exactly this sort of love which we see exemplified in Christ, and we have covenanted to follow in his steps—to follow the pattern of living and dying which he shaped for us.

The apostle tells us that even a mountain-moving faith would not, in itself be, of great profit to us spiritually if unaccompanied by love. We will need this sort of faith if we are active in the LORD's service; for there will be many discouragements to overcome because many difficulties will be encountered. It is only those who do nothing in the LORD's service who can get along with a little faith. But faith without love will leave us in the category of being 'nothing' in the LORD's sight.

FEEDING THE POOR

When the rich young ruler inquired of Jesus the way of life, the Master outlined the terms of discipleship to him, explaining that he would need to sell all that he had and give to the poor. Paul alludes to this, yet emphasizes that even in doing this, unless love is the motive, it will profit us nothing. Jesus told the young ruler that his profits would be great—that in sacrificing all his earthly wealth he would be laying up treasures in heaven. But, as Paul explains, this is true only in the case of those who give all their goods to feed the poor because of their love.

The most poverty-stricken people in the world today, and those who need our help the most, are those who are 'poor in spirit', and who are hungering and thirsting after righteousness. It is our privilege to feed these with the (Cont'd on Page 36)

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Death Itself Will Die

(Cont'd from Page 31) 'bread of life', and to refresh them with the 'water of life'. And this is just what we will be doing with all that we have and are, as long as brotherly love continues to rule in our hearts.

'Giving our bodies to be burned' may be a reference to a heathen form of worship, but we are inclined to think that the apostle is speaking, rather, of the privilege of presenting our bodies "a living sacrifice," as mentioned in Romans 12:1. The type picturing this privilege was the offering of the 'LORD's goat' on the typical Day of Atonement, when the body of the goat was burned. See also, Hebrews 13:13. But here again, love must be the motive, else our sacrifices in the service of the LORD will profit us nothing.

"Charity [love] suffereth long, and is kind," says the apostle. (vs. 4) The way of love is a difficult one, a way of sacrifice and suffering. Selfishness as a motive might spur us on for a while, but there is no motive more powerful than love. Love will enable us to suffer long—yea, even unto death.

And herein also will come the need of love from the standpoint mentioned by Jesus; namely, that we are to love one another, as he loved us. Jesus loved us while we were yet sinners, and he continues to love us despite our imperfections—those thing which are so unlovable, and often so contrary to his will. So it is in our association with one another. Perhaps some of our greatest trials come from the brethren, but love will enable us to endure these experiences. And it is well to remember that our imperfections are as great a trial to other brethren, as their weaknesses are to us. None of us is superior in every respect to others.

But how do we know that brotherly love is enabling us to endure ? Paul explains that love suffers long "and is kind." (vs. 4) If we discover that we are dealing unkindly with our brethren we may know that we are deficient in brotherly love. There can be no legitimate excuse for a Christian ever to be unkind! Let us not deceive ourselves along this line. If we are unkind, we may know that selfishness is still ruling to some extent in our hearts, or that we have been overreached by the spirit of the Adversary.

"Charity [love] envieth not." Envy is a very subtle enemy of the New Creature. We seldom make an outward display of our envy. If we did, we, as well as others, would recognize it and we would be ashamed. Instead of announcing that we are envious of others, of their position in the church, perhaps, or because of special blessings they enjoy, we begin to criticize them, to call attention to things they do which we think are wrong. We emphasize that our ways would be so much better! Thus, perhaps without recognizing why, we endeavor to debase those whom we envy, and exalt ourselves. This is not the way of brotherly love.

"Charity [love] vaunteth not itself, is not puffed up." (vs. 4) The human heart is too cunning openly to vaunt itself, and no Christian ever goes around announcing that he is 'puffed up'. No, these conditions of heart and mind manifest themselves in strange things which one says and does. A brother, for example, over a period of years, manifests humility in his association with the friends. He is meek and teachable. In time the local ecclesia elects him to eldership, and soon a marked change is noticeable in the brother. He

becomes opinionated and considers that his judgment is better than the judgment of those who have been serving faithfully as elders for years. At times he is almost arrogant in his insistence that he have his own way. What has happened? He has become 'puffed up', and is no longer being governed by brotherly love. Yes, a puffed up attitude causes brethren to act in very strange ways, but love does not behave itself 'unseemly'.—vs. 5

Love "seeketh not her own" (vs. 5), particularly her own way. Motivated by love, we presented ourselves and all that we possessed to the LORD. We have agreed to give up everything. If we have been sincere, we will not be too concerned about our 'rights'. True, every Christian should stand for principle, but let us be sure that we do not make a 'principle' out of the idea of having our own way.

Love "is not easily provoked, thinketh no evil." (vs. 5) At no time in the history of the world have people been so 'on edge', and so prone to attribute evil motives to others as now. Every Christian is surrounded by these influences, and nothing but a rich infilling of brotherly love will prevent him from indulging in the same sins. We get 'provoked' at a brother, or at the brethren, over what we suppose they have said or done. Then, unless we are on our guard, we will begin to think evil of them. And, too often, thoughts of this kind are not based on anything except imagination. It is always well to ask ourselves if we actually know that Brother 'So-and-so' said or did what we imagine he did. Nor is a rumor, or even an apparently definite report, sufficient grounds for thinking evil of a brother. If the matter is serious enough, we should go to the brother alone to find out for our-

selves. In most cases, when this is done it will be discovered that the report was mere idle gossip.

If our thinking is governed by brotherly love, our joy will be in the LORD, in his truth, and in his people, for love "rejoiceth not in iniquity, but rejoiceth in the truth." (vs. 6) What are our habits of thought? Are they wrongly seeking to find flaws and imperfections in our brethren? If so, we may know that we are sadly lacking in brotherly love. Love 'rejoiceth in the truth', and if that is the fountain of our rejoicing, we will see in our brethren the things which we love, and we will rejoice together with them in all those things which pertain to our common cause as fellow members of the body of Christ.

Love "beareth [covereth] all things"—even the imperfections of the brethren.

Love "believeth all things"—not rumors of evil, but the good reports of our brethren, and the professions of the brethren themselves.

Love "hopeth all things"—even when circumstances tend to present a dark picture.

Love "endureth all things." (vs.6) How important this is, for only those who "endure unto the end . . . shall be saved" with that great salvation which "began to be spoken by our Lord."—Matt. 24:13; Heb. 2:3

Having mentioned these many situations in which brotherly love could be depended upon to keep the Christian in the right way, the apostle makes a blanket statement by way of summary, adding that "Charity [love] never faileth." (vs. 8) Brotherly love was essential in the Early Church, and is no less essential now. The gift of tongues

was necessary then, but the need for it 'vanished away'. Not so with love.

The importance of brotherly love cannot be over-emphasized. but we are not to suppose that it can take the place of other important considerations in the Christian life. It cannot take the place of doctrine, but it guides us in the proper use of doctrine. Love cannot take the place of activity in the LORD's service, but it is the only motive for service which is acceptable to God.

Nor can we limit brotherly love to those in the body whose human characteristics may be especially pleasing to us, or to those who may be in agreement with our understanding of the truth in all details. Those who err from the truth need our love even more than others, and often it is on behalf of these that we find our real opportunities for sacrifice.

Let us, then, brethren, not love merely in word, but in truth and in deed. Love is more than merely something to talk about. Those who possess true brotherly love do not need to tell others of their love, for it will be manifested in self-sacrificing zeal on behalf of all the brethren, and in devoting time and strength and means to reach and help those who can be contacted only through a proclamation of the truth.

It is a truism that 'actions speak louder than words', and there must be 'actions' which, if the 'voice' of love is to be heard, will cost us our lives before we reach the end of the way. ■

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

—I Corinthians 6: 19,20

AT THE OPENING of the new year, what lesson could be more important to us than this one, that we are not our own, but belong to another; that we are not, therefore, to seek to please ourselves, but to please Him; nor to seek to serve self, but to serve Him; nor to seek to obey self-will, but, on the contrary, His will? This means holiness in the most absolute and comprehensive sense of the word (not only separation from sin to righteousness, but separation from self to the will of God in Christ.)—Z. '97-35

OBITUARIES

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

Brother Antoine Papajak—Rouvroy, France.

Sister Irene Bullen, England—June 26. Age, 79.

Brother Sotis Pouris, New York Greek Class—October 11. Age, 101.

Sister Rose Suraci, New Haven, CT—November 11. Age, 87.

Sister Helen Marcus, Detroit, MI—November 18. Age, 83.

Brother Alex Bushman, St. Petersburg, FL—November 25. Age, 85.

SEEING THE INVISIBLE

*"Faith is the substance of things hoped for,
the evidence of things not seen."*

—Hebrews 11:1

IN II CORINTHIANS 4:18, Paul writes, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It is through the eye of faith that we are able to see what would otherwise be unseen things of God. If our faith is weak we will find ourselves laying hold upon one object or another as props to our belief; material things, that is, which can be seen by the natural eye.

Everyone who is called of God has to possess a certain degree of faith in order to respond to that call through a full consecration to do his will. Even the apostles realized that they did not possess sufficient faith when they requested, "Lord, increase our faith." Likewise we discover that our faith needs to grow if, through its power, we are to be able to look beyond the temporal things to which we cling, and receive the inspiration which comes from being able to see the invisible and eternal things of God.—Luke 17:5

We think of Abraham as the 'father of the faithful', yet, to begin with, his faith was sufficient only to enable him to respond to God's call to leave his own country and go to the Promised Land. (Rom. 4:16) The LORD had promised him a child, a 'seed'. There was a long wait for this promised child. Meanwhile Abraham made two attempts to assist the LORD in fulfilling his promise.

The first was in constituting Eliezer of Damascus his heir. By doing this Abraham had a real person to look upon as his heir, not merely an invisible promise. But God did not accept this substitute arrangement. We read that "the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."—Gen. 15: 1-4

Having thus been informed that the seed which God had promised must be his own son, not an adopted heir, Abraham made another attempt to help the LORD. With the consent of his wife, Sarah, he used their bondmaid Hagar, an Egyptian, to mother the 'seed'. In this way Ishmael was Abraham's own son, and in him he again supposed he had material evidence of the genuineness of God's promise—something visible to support his less-than-perfect faith.

Although Abraham pleaded with God to allow Ishmael to stand before him as the promised seed, he was told that this would not be acceptable. Not only must he be the father of the seed, but Sarah must be the mother. (Gen. 17:17-19) In God's own 'due time' Sarah did bear a son. How Abraham's faith must have been strengthened by this! Later,

when God asked Abraham to offer up this miracle child as a sacrifice, his faith was so strong that he could see the invisible power of God raising Isaac from the dead. And through faith he did receive Isaac "in a figure" from the dead.—Heb. 11:19

The entire history of God's typical people reveals this development of faith on the part of those who were faithful, and the failure of those who seemed to have little or no ability to see the invisible. Two of the spies sent into Canaan reported their belief that, with the help of the God of Israel, they could enter and possess the land. The majority of the spies, on the other hand, impressed with the visible strength of the Canaanites, as represented in their walled cities and their giant-like soldiers, advised against an attempted conquest of the land.

Time and again throughout Israel's wilderness journey, the people lost faith, charging that Moses had brought them out of Egypt to perish. An abundance of quail, water brought miraculously from a rock, and other providences of God which produced visible evidences of his care, restored their faith. But withal it was not a faith sufficiently strong and constant to give them an assured standing in the favor of God.

Jehovah, the true and living God of Israel, was invisible to his people. Few of the nation, without some visible aid to their faith, could lay hold of his promises. When it came time to build the Tabernacle in the wilderness, Moses experienced no difficulty securing the needed material for it; for, when the people realized that there was to be some evidence of God in their midst which they

could see, they gladly gave of whatever they possessed that could be used. In fact, Moses had to instruct them to cease their donations!

But the Tabernacle did not long satisfy their desire for the visible. Throughout the Jewish Age the lure of idol worship as practiced by surrounding nations appealed greatly to Israel's lack of faith. They could not see Jehovah, but their heathen neighbors worshiped gods they could see—at least, they could see the various idols which represented their gods. At times these idols were brought right into the sacred Temple of the LORD.

JESUS' TEACHINGS

Throughout the Jewish Age, God had used physical objects as types to teach lessons pertaining to the present age of the invisible—the age of faith. The Jewish people of Jesus' day, not understanding this, continued to lay great stress upon the visible. Whenever opportunity offered, Jesus presented the higher concept of those typical truths, but there were only a few who understood. To the scribes and Pharisees he said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23

The exercise of judgment, mercy, and faith, was an 'invisible' form of worship and obedience which the scribes and Pharisees had not comprehended, so they could not appreciate the true spirit of Jesus' teachings. Note the telling points along this line made by Jesus in his sermon on the mount: "Blessed are they which do hunger and thirst af-

ter righteousness: for they shall be filled.” (Matt. 5:6) “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, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.”—Matt. 6:19-21

“IN SPIRIT AND IN TRUTH”

This change of emphasis from the visible to the invisible is highlighted by Jesus in his conversation with the Samaritan woman at the well. The climax of this conversation is in Jesus’ statement that the time would come when those who worship the LORD would worship him in Spirit and in truth.—John 4:23,24

The historical background of the Samaritan woman throws light on this episode. The Samaritans were more than simply residents of the region of Samaria. They had their origin in a group of people sent into the land of Israel during the time of its desolation caused by the captivity of the ten-tribe kingdom in Assyria. They were dispatched there by an Assyrian king as recorded in II Kings 17:24, being Assyrians either by birth or by subjugation.

They were idol worshipers at the time, and as a historian states, “worshiped a strange medley of divinities.” Later, one of the captive priests of the ten-tribe kingdom was sent to teach them “how they should fear the LORD.” (II Kings 17:25-29) Henceforth, in the language of verses 40 and 41,

they "did not hearken, but did after their former manner . . . and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day."

These were the people who so bitterly opposed the rebuilding of the Temple and the walls of Jerusalem at the time of Ezra and Nehemiah. Then, under the direction of a man of priestly lineage who was expelled from Jerusalem by Nehemiah, a temple was built for the Samaritans on Mount Gerizim. Later this temple was destroyed, but the Samaritans continued to consider Gerizim their holy mountain, and believed that there they could approach nearer to God than could the Jews in Jerusalem.

Jesus met the woman of Samaria at Jacob's well. Her understanding being limited to the 'visible', her first surprise was when Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This was a tremendous thought to her, and with her limited faith she replied, "Sir, give me this water, that I thirst not, neither come hither to draw."—John 4:14,15

She still did not understand the 'invisible' nature of Jesus' statement, for she thought he was speaking of some magic sort of literal water which would render him who drank thereof forever free from thirst. To get a drink of such water, she thought, would save her further trips to Jacob's well. Only those enlightened by the Holy Spirit can discern that Jesus was here using water as a symbol of the life that consecrated believers would

receive from him; life which, when perpetuated through the resurrection, will continue forever.

And even fewer through the centuries since have seen the further meaning in Jesus' words concerning the fact that those who, in this age, receive life from him will become channels for this life to flow out to others. Yes, each consecrated recipient of life from Jesus will, if faithful, have the privilege of passing on that life to others. It is these "wells of salvation" that are evidently referred to in Isaiah 12:3.

After the woman of Samaria realized that Jesus was a prophet of God, perhaps even the Messiah, she engaged him in further conversation. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:20) This was Jesus' opportunity to set forth that great truth concerning the worship of God, not from the standpoint of things visible and tangible, but 'invisible'. He replied, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, not yet at Jerusalem, worship the Father. Ye worship ye know not what," said Jesus.—vss. 21,22

As expressed in II Kings 17:41, the Samaritans "feared the LORD, and served their graven images." It is no wonder that they were confused and did not know what they really did believe. Such is the inevitable result of endeavoring to serve the LORD on the one hand, while compromising with error on the other hand.

But how different it was with Jesus! "We know what we worship [believe]" (John 4:22), he continued. What assurance is thus expressed! How did

Jesus know? He knew because he accepted and had full confidence in his Father's Word which had been provided through the holy prophets of the Old Testament. However, the Samaritan woman did not, nor could not, understand how Jesus could be so certain of his position.

She could grasp and understand only those things which the natural eye could see. And how she must have wondered when Jesus said that the time was coming when the people would worship God neither at Mount Gerizim nor at Jerusalem. With her limited understanding she would wonder how a person could worship God at all apart from some such visible and material center or monument of worship.

"God is a Spirit," Jesus said, "and they that worship him must worship him in Spirit and in truth." (John 4:24) Yes, God is a Spirit, an invisible being. (Col. 1:15; I Tim. 1:17; Heb. 11:27) Our faith must grasp this, and be able to look up to him in worship and praise at any time, anywhere, under any and all circumstances, without the help of visible assistance. Such is the faith that enables us to look at the things which are unseen by the natural eye.

GOSPEL AGE WALK OF FAITH

Beginning with Pentecost, when the enlightening influence of the Holy Spirit came to the church, the LORD has expected his people to walk entirely by faith. Note the great change which took place at the close of the Jewish Age and the beginning of the Gospel Age. In that former, typical age the LORD's people had—first the Taberna-

cle—then the Temple. They had their visible sin-offerings and burnt offerings. They had their priests with robes of glory and beauty. Besides, they had the promises of the Law Covenant that God would bless them ‘in basket and in store’; and when they were faithful he did bless them.

But our ‘Tabernacle’ and our ‘Temple’ are invisible. Our ‘High Priest’ is invisible. Instead of offering up a visible animal in sacrifice, we deny self and give God our hearts. From then on, we sacrifice time and strength. O yes, we offer our substance—whether of money or otherwise—to the LORD, but these sacrifices are made through the urgings of the heart. It is not a matter of one animal, or two animals which we must sacrifice; but what the desires of our hearts lead us voluntarily to give. And the reward for faithfulness is also gained in the realm of the invisible.

The LORD has not promised to bless us in “basket and store.” (Deut. 28:5) He has promised only to give us spiritual strength to endure the trials which his loving providences permit to come upon us; providing a way of escape only when the trials are more than we can bear. It is only a faith that is strong enough to see the unseen things of God that, under these circumstances, enables us to think of our fiery trials as light afflictions, which are but for a moment, and to be assured that they are working out for us a “far more exceeding and eternal weight of glory.”—II Cor. 4:17

NO “ARM OF FLESH”

We sometimes sing, “The arm of flesh will fail you, ye dare not trust your own.” This expression

was first used by good king Hezekiah when the king of Assyria was threatening to attack and destroy Jerusalem. He assured the people of Judah by saying, "With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles."—II Chron. 32:8

We are told that the people "rested themselves upon the words of Hezekiah king of Judah." Hezekiah and those who shared his faith could 'see' the invisible power of God operating on their behalf, although for the moment there was nothing that the natural eye could discern. Nor has the LORD given us anything 'visible' upon which to lean.

However, down through the age many have endeavored to provide their own 'arms of flesh'. Human leadership has again and again been established. Those weak in faith have found it very helpful to place their confidence in the teachings and directions of their favorite leaders. Many have attained a measure of temporary security, but what rich blessings they have forfeited by not training their eyes of faith more resolutely upon the promises of God. They have looked too much at the things which are seen, and not sufficiently at the things which are not seen.

The one thing most nearly 'visible' which the LORD has given us to lean upon is his inspired Word. But, actually, it is not the ink and paper that constitutes his Word. It is the thoughts expressed by the words outlined by the ink on the paper that are important; and these thoughts—instructions; warnings; corrections; assurances; and promises—are invisible. They can be seen and ap-

preciated only by that strong faith that enables us to see the unseen things.

And how wonderfully the LORD has prepared his Word for us! The prophets of the Old Testament contributed their part; and Jesus and the apostles theirs. We properly look up to the invisible, glorified Jesus, as our Head and Master; our Advocate; our Good Shepherd; and our prospective Bridegroom. Indeed, we honor him even as we honor the Father. But no one of the prophets or apostles occupies any such prominent position in our hearts and minds. We do not depend upon any one of them alone for our spiritual guidance and strength.

Together they have expressed the thoughts of God, and it is the sum total of these invisible thoughts that faith's vision beholds and in which we find our security, and rejoice. When the apostles were personally present in the Early Church, some of the brethren, in their weakness, chose favorites. Some in the Church at Corinth wanted to be "of Paul," and some "of Peter." Paul exposed the evil of this viewpoint and in other ways discouraged the brethren from leaning upon him instead of the LORD.

Paul congratulated the Jews of Berea for being "more noble" than the Thessalonian Jews because they searched the Scriptures in an effort to discover whether or not he was presenting the truth to them. (Acts 17:10,11) When one of the inspired apostles takes this position with respect to the ultimate authority of the Word of God, should we not hesitate to insist that the brethren accept our

interpretations of the Bible simply because they are ours?

HELPERS

As we have seen, God's inspired Word has been made available through Jesus, the prophets, and apostles. But as Paul points out in Ephesians 4:11, he also has provided helpers—pastors, teachers, and evangelists. These are not inspired servants; but, since they are provided by God, they are certainly needed by the brethren, by all of us, that is.

These uninspired servants have been provided for the church throughout the age. Certainly a "faithful and wise" pastor was raised up in this end of the age; and how we rejoice in the manner in which the LORD used him to bring forth "meat in due season" from the great storehouse of truth, the inspired Word! (Matt. 24:45; Luke 12:42) How this rich spiritual 'food' has strengthened and built us up in the "most holy faith."—Jude 20

To suppose that we do not need the help which the LORD has provided would be to assume that we are self-sufficient—brilliant enough to study the Bible independently and obtain from it the glorious truths which it contains. In taking this position, we might reason that we do not wish to accept a 'man's' interpretations, not realizing, perhaps, that we are setting ourselves up as being the only 'man' we can trust! Thus we make an idol of ourselves, which, when we would worship God in Spirit and in truth, gets in the way of faith's vision of the invisible.

On the other hand, all the LORD's people should continue to discern the difference between the in-

spired Word of God and the uninspired teachings of the lesser servants of the church. "That servant," was commissioned to bring forth and serve "meat" (Matt. 24:45) already provided in the "storehouse"—the Bible. And how marvelously he did this! He brought forth the great fundamental doctrines of the divine plan with an unsurpassed clarity and positiveness. He could do this because there was a 'thus saith the LORD' for every precious doctrine of the truth.

Our responsibility is to acquaint ourselves with the Scriptural proof of all the various items of truth; so that by the eye of faith we will be able to 'see' and know what we believe and why. And the 'why' should not be because a prominent brother or our favorite class elder or pilgrim said so, but because the LORD has declared it in his inspired Word. Failing in this, we may well be in the position of leaning upon an 'arm of flesh' which we have created by our own weak faith. If such be the case, then we are failing to see clearly those invisible riches of the truth which we daily need as an encouragement to continued faithfulness.

Pastor Russell once said that he was but an 'index finger', pointing to the truths in the Bible. What a beautiful way of emphasizing that we should be looking to the Word, not to the index finger. Just as we recognize the intrinsic worth of Paul's compliment to the Jews at Berea because they insisted upon examining his teachings in the light of the inspired Word, so we should recognize that the same principle applies with respect to all the servants of the church. The noble Bereans of old did not risk their standing in the truth by the

course they took with respect to the teachings of Paul; nor will we when we apply the test of the inspired Word to every teaching which may be presented to us, no matter by whom it may be presented.

THIS "MOUNTAIN"

We will be able to worship God 'in Spirit and in truth' only through faith's vision of the things unseen. But to have such a vision requires a stronger faith than that possessed by the Samaritan woman at the well. She was concerned over a 'mountain' or a 'city' in which God could be worshiped. She needed something to 'see'. Have we actually progressed beyond that point? The history of the church throughout the age is cluttered with 'mountains'. Some, indeed, weak in faith, have made 'mountains' out of God's arrangements for promulgating the Gospel of the kingdom, and serving the brethren.

Let us discern the difference between utilizing sacred places, and looking upon them as centers of worship. The true worshiper and servant of God is not made holy by the place where he worships and serves. Rather, the place is made holy by the fact that it is used by those who there worship God in Spirit and in truth. If we think literally of a 'place', this would be true of the humblest home in which there are a few uncomfortable chairs, and it would also be true of a more commodious meeting place. The same principle would apply if we think of a 'place' from the standpoint of a service medium through which we can cooperate for the furtherance of the truth.

INVISIBLE RESULTS

As we have seen, during the Jewish Age the rewards for faithfulness were visible and tangible. Not so during this age of faith. We may strain every nerve to please the LORD, and yet severe trials may come upon us. We may zealously labor to promulgate the truth and see no results of our efforts. Do we wonder why the LORD permits us to have such disappointing experiences? If we do, it is because our faith is not sufficiently strong to "see" the eternal, invisible things of God.

In his Word God has revealed that it is only through "much tribulation" that we can enter the kingdom. (Acts 14:22) Do we really believe this? If so, we will not wonder why the LORD permits us to suffer. He has also made it plain in his Word that only a comparatively few will give heed to the truth in this age—just one here and one there. Do we believe this? If so, why should we be discouraged if there are no apparent results from our labors in the vineyard?

By 'seeing' the invisible things of God we will know that our suffering is preparing us to share in the glory of the kingdom; and that our apparently unrewarded service is laying up for us "treasures in heaven." So, no matter what the circumstances of our Christian lives may be, let us continue to look at the eternal and unseen things of God which are visible only by the eye of faith. Thus, and thus only, will we be worshiping God in Spirit and in truth. ■

WHAT IS THE DAWN?

AS WE BEGIN another year it is well to look at the *Dawn Bible Students Association* and its objectives.

What is the *Dawn Bible Students Association*? What are its policies? What is its work, and how are its affairs managed? These are questions which arise in the minds of many of the brethren as they come in contact with the activities among the LORD's people in which this Association is privileged to cooperate. We are happy to answer these questions.

The *Dawn Bible Students Association* is incorporated under the laws of the State of New Jersey for the purpose of carrying on in a business-like and legal manner the work of publishing Studies in the Scriptures, *The Dawn* magazine, and other truth literature; and also to sponsor radio and television programs, and to conduct other activities for promulgating the truth. Its membership, nearly all of whom are elders of ecclesias throughout the country, once each year elects a board of twelve trustees to whom is delegated the responsibility of the work. The trustees, in turn, elect the officers of the Association. To prevent the possibility of individual headship developing, the bylaws

of the Association preclude any officer from holding the same office for more than two years in succession. The bylaws also make provision for visitors who wish to attend meetings of the trustees. There is no financial consideration attached, either to membership or to trusteeship in the Association.

The policy of the *Dawn Bible Students Association* is to provide what the brethren need in order to carry on a general ministry of the truth; but only as a supply depot, not as supervisors of the ecclesias. It is a strict policy of the Association to recognize the sovereign right of each local ecclesia, no matter how small, to conduct its own affairs in harmony with its own wishes.

Thus the Association is not a 'head' over the brethren, but merely a servant, ready to assist in any and every way possible when invited to do so. One of the Association's means of serving the brethren is through *The Dawn* magazine. *The Dawn* lists the appointments of traveling speakers, and when requested, announces conventions arranged by ecclesias. In this way it serves as a medium between brethren and ecclesias, to the great blessing and joy of all concerned.

The *Dawn Bible Students Association* also prepares transcribed radio and television programs which, through the cooperation of the brethren, are broadcast throughout the United States, Canada, and other places in the world.

The *Dawn Bible Students Association* has republished the Studies in the Scriptures; "*Hymns of Dawn*"; "*Tabernacle Shadows*"; and "*The Daily Heavenly Manna*." The Association also publishes

a wide variety of tracts and booklets suitable for our times, including two books for children, one entitled, "*God's Promises Come True*," and the other, "*Bread from Heaven*." These publications and many foreign versions of the above are being published.

The *Dawn Bible Students Association* offers to cooperate with brethren of 'present truth' everywhere who are desirous of building up one another spiritually, and publicly witnessing to the truth in its purity as set forth in Studies in the Scriptures. In seeking a basis of cooperation with the brethren, and with the assurance that we stand ready to cooperate with all the consecrated, individually and collectively, we encourage all to participate in the proclamation of the truth, and a witness for the LORD.

As the consummation of our hope draws nearer, and world conditions impress our minds and hearts more vividly than ever that 'the time is short', it is of vital importance to the spiritual welfare of ecclesias, to continue faithful in their fellowship and service.

The paramount objective of all efforts shall be the building up of the LORD's people in our 'most holy faith'. The public ministry of the truth, as well as the more direct service to the brethren, shall be considered essential to the attaining of this objective.

Realizing how much we all need exhortation to faithfulness, it shall be considered a privilege and a duty, on all suitable occasions and in every appropriate way, to exhort the brethren to faithfulness in cross-bearing, purity, fruit-bearing, and to

publicly proclaim the Gospel of the kingdom by whatever means the LORD, in his providence, may provide. In keeping with the above we pray that all may labor together to show forth the praises of him who hath called us "out of darkness into his marvelous light."—I Pet. 2:9 ■



1996 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Tuesday, April 2nd, 1996.

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

Dawn Recorded Lecture Service

199 Railroad Avenue
East Rutherford, NJ 07073

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

Dawn Video Cassette Service

P.O. Box 4355
North Hollywood, CA 91617

Please Note:

Cut-off date for ordering all tapes is March 15th.

GENERAL CONVENTION BULLETIN

July 13-18, 1996—St. Joseph, Missouri

IT IS TIME to begin making plans to attend the General Convention in St. Joseph, Missouri. We will be at the same college and will use the same facilities as in 1994. These are the prices:

| | Age 6 to 12 | 13 to 17 | 18 to 99 |
|------------------------|-------------|----------|----------|
| Breakfast/lunch/dinner | \$8.75 | \$13.25 | \$13.25 |
| Lodging: double/night | \$9.00 | \$15.00 | \$21.00 |
| single/night | ❖❖❖❖❖ | \$19.00 | \$30.00 |
| PACKAGE: double | \$100 | \$150 | \$186 |
| single | ❖❖❖❖❖ | \$200 | \$272 |

Under age 6 is free. **Two** bedrooms share **one** bathroom. PACKAGE is for 7 nights and 18 meals. No room charge for a child who does not occupy a bed (i.e., sleeps in a crib or sleeping bag on the floor) if all beds are occupied.

There is a substantial savings for those who take the package of seven nights lodging and 18 meals because the General Convention treasury is subsidizing the price paid by those who stay the

entire week. Half the cost of those under the age of 18 will be refunded if the person attends at least 75% of the Bible classes while at the convention.

A registration form will appear in the February issue of *The Dawn*. Registration can also be done by phone, (310) 454-5248, or by e-mail (nekora@aol.com) without a form.

The convention theme is from the Rotherham translation of Jude 20: "Building yourselves up in your most holy faith." We pray that the General Convention will contribute to the 'building up' of all those who have the opportunity to attend. ■



"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."

—*Psalm 66:8,9*

THANKS BE TO God that his grace has preserved us, 'kept us from falling', through another year—that so many of us are still of one heart and of one mind in respect to his Word and its service! When we remember that the Adversary is to be permitted to bring 'strong delusions' upon the LORD's people for the very purpose of sifting out all not truly his (II Thess. 2:10-12), it should surely call forth our thanks to God that the opening of another year finds us still standing fast, appreciating the truth, and in full accord with all the divine appointments by which he has kept us from falling.

—Z. '03-3

SPEAKERS' APPOINTMENTS

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

G. Passios

Middletown, NY January 21

L. Post

Claymont, DE January 14

L. Wesol

St. Petersburg, FL January 14



CONVENTIONS

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

PHOENIX, AZ, December 29, 30,31; January 1, 1996—Wyndham Garden Hotel, 427 N. 44th St. Phone: (602) 220-4400. Contact: E. Bachorski, 13223 Palmwood Dr., Sun City West, AZ 85375 for information and reservations:

Phone: (602) 546-0430

or, if no answer:

J. Bieniak,

Phone: (602) 584-0943

CHICAGO, IL, December 30,31; January 1, 1996—Elk Grove H.S., 500 W. Elk Grove Blvd., Elk Grove Village, IL 60007. Phones: (708) 956-2956, (815) 922-2028. For further information, write: Mrs. Joy Kandel, 802 Fairmont Ct., Des Plaines, IL 60018. Phone: (708) 298-6579

ST. PETERSBURG, FL, January 14—Majestic Park Homes, 8300

Seminole Blvd. (Alt. 19), Seminole, FL. Contact: Stella Slavich, 3847 Tarpon Pointe Circle, Palm Harbor, FL 34684. Phone: (813) 786-3795

LOS ANGELES, CA, January 21—Burbank Auditorium, 248 E. Olive Avenue. For information contact: Michael Nekora, 1425 Lachman Lane, Pac. Palisades, CA 90272. Phone: (310) 454-5248

DETROIT, MI, January 28—Redford YWCA, 25940 Grand River, Redford Township. Contact: Frank Nemesh, 2183 Babcock Drive, Troy, MI 48084. Phone and Fax: (810) 649-6588

SOUTHWEST FLORIDA CONVENTION, February 10,11—Cape Coral Masonic Temple, 244 Santa Barbara Blvd, Cape Coral, FL 33910. For information, contact:

Brother Ed Futchkar, 3460 North Key Drive, #306E, North Fort Myers, FL 33903
Phone: (941) 997-3008

SACRAMENTO, CA, February 16-18—The Beverly Garland Hotel, 1780 Tribute Road, Sacramento. *Cut-off date for reservations, January 31, 1996.* Please send your reservations directly to Betty Lankford, 6000 19th Avenue, Sacramento, CA 95820
Phone: (916) 457-0569

ROCKLAND BIBLE STUDENTS CONVENTION, February 25—Green Meadow Waldorf School, Spring Valley, NY. For programs write: Mrs. Russell Shallieu, 1041 Johnston Drive, Watchung, NJ 07060

FLORIDA BIBLE STUDENTS CONVENTION, March 2,3,4—Holiday Inn, 304 West Colonial Drive, Orlando, FL 32801 (Route 50 & I-4, Exit 41). *For reservations, request our special convention rate before February 1.* Phone toll-free (800) 523-3405. For other information, contact: Stephen Jeuck, 471 Kentia Rd., Casselberry, FL 32707
Phone: (407) 834-7592

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS, March 9,10—Beach Front Holiday Inn, 1600 East Beach Blvd., Gulfport, MS 39511
Phone: (800) 465-5329

DETROIT, MI, PRE-MEMORIAL CONVENTION, March 22,23,24—Macomb Community College, 14500 12 Mile Rd., Warren, MI.

Contact Convention Secretary before *March 12* for reservations: Frank Nemeah, 2183 Babcock Dr., Troy, MI 48084
Phone: (810) 649-6588

GROTON/NEW LONDON PRE-MEMORIAL CONVENTION, March 24—Bay View Masonic Temple Assoc., Society Rd., East Lyme, CT. Contact John Ruggerello, Secty., for information, 74 Hawkins St., Danielson, CT 06239
Phone: (860) 774-0117

FRESNO PRE-MEMORIAL, March 22-24—Holiday Inn Fresno Airport, 5090 East Clinton Ave. Please register by *March 15th*. Write to Mrs. Robert E. Wilson, 2103 N. Price #112, Fresno, CA 93703
Phone: (209) 255-2241

ALBUQUERQUE, NM, April 5,6,7 (Easter Sunday)—Contact Mrs. Roberta Buss, P.O. Box 9172, Albuquerque, NM 87119
Phone: (506) 877-2866

BIBLE STUDENTS GENERAL CONVENTION, July 13-18—Western Missouri State College, St. Joseph, MO. Additional information is available on page 61 in this issue of *The Dawn* magazine.

INTERNATIONAL CONVENTION, August 4-9, Miskolc, Hungary. For information, write to: International Convention, 1425 Lachman Lane, Pac. Palisades, CA 90272 (or e-mail: nekora@aol.com)