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Highlights of Dawn

The Bible VS Tradition Series—Part 5

Jehovah, the True and Living God

*“Hear, O Israel: the LORD our God is one LORD.”—
Deuteronomy 6:4*

MORE than nineteen centuries ago, the Apostle Paul wrote, “There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” (I Cor. 8:4-6) The situation in the world today is still the same. There are all the various gods worshiped by the non-Christian world, and most of the professed Christian world worships three gods instead of one, while claiming that “these three are one.”

It is clear from the Old Testament that the ancient servants of God, beginning with Abel, believed that there was but one true and living God, the Creator of the universe, and the sustainer of all life. The Creator informed the ancient Israelites that his name was Jehovah, meaning the self-existing or eternal one. “From everlasting to everlasting, thou art God,” is the testimony of Moses concerning Jehovah.—Ps. 90:2

In Isaiah 42:8, Jehovah declares, “I am the LORD [Jehovah]: that is my name: and my glory will I not give to another, neither my praise to graven images.” In the **King James** translation of the Old Testament, the name Jehovah was not always used when it should have been. However, where this name does appear in the Hebrew manuscripts and is not shown as Jehovah in the English text, the name LORD which translates it appears in

large and small capital letters. This is the case in the text just quoted. To know this is a valuable help to all careful students of the Bible, for thus we know that the English word LORD is translated from the word Jehovah in the Hebrew.

In the text just quoted, Jehovah explains that he will not give his glory to another. This is verified throughout the Scriptures. For example, at the time of his resurrection, Jesus was exalted to a very high position of honor and glory, to the right hand of the throne of God. But this, Paul explains, was "to the glory of God." (Heb. 12:2; Phil. 2:9-11) Explaining further, Paul wrote, "But when he [Jehovah] saith all things are put under him [Christ], it is manifest that he [Jehovah] is excepted, which did put all things under him [Christ]."—I Cor. 15:27

Jehovah, the Creator, does not hesitate to bestow glory and honor upon those who prove worthy of it. Indeed, Adam was crowned with earthly glory and honor when created, and then failed to prove worthy of maintaining this high position of favor in the Creator's family of those created in his image. God has bestowed honor upon his holy angels, and hath anointed his beloved Son, Jesus, "with the oil of gladness" above his fellows.—Ps. 8:5; Heb. 1:9

Jehovah, our Heavenly Father, has promised to exalt the faithful footstep followers of Jesus to a high position of honor and glory in the messianic kingdom. Jesus confirmed this in a promise to these in which he said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

While the Creator is thus unselfish in bestowing honor and glory upon his people, he does not share his own glory with anyone, not even with the highly exalted and glorified Jesus. Just as he has declared, "My glory will I not give to another." Our finite minds, however, can grasp only in a very limited manner all that is implied by the expression "glory of God." Indeed, we cannot understand it at all as it applies to his appearance and nature.

True, the Bible speaks of the eyes of Jehovah, and tells us that his "ears are ever open to our cry." It speaks of his hands and arms and feet. But the use of these expressions in association with Jehovah must be understood as symbolic, not literal. They do not imply that the great Creator of the universe is similar in bodily form and appearance to his human creatures. They signify, rather, that he is able to know everything about us, and is abundantly able to care for his people.

Nor are we to suppose that Jehovah's knowledge and ability are limited to matters concerning his own servants on earth. He knows what is happening throughout the whole earth, and is able to change the course of events according to the good pleasure of his will. Because this is true we may be sure that the evil in the world, while not by his planning and direction, is by his permission, and because his wisdom knows that it will result in rich blessings to all those who ultimately will be properly exercised by it.

God's Glorious Character

Though we are ignorant of God's bodily form, we can know about the glory of his character, for this is revealed to us through his Word and the plan of salvation contained in his Word. The principal attributes of Jehovah's character which combine and harmonize to form his glory, are his wisdom, justice, love, and power.

The Prophet Isaiah inquired, "Who hath directed the Spirit of the LORD, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40:13,14) The obvious answer to these questions is that no one has taught Jehovah, the great Creator of the universe, for he is the fountain of all knowledge.

The wisdom of Jehovah is displayed in all his creative works. The psalmist wrote, "The heavens declare the glory of

God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There [actually] is no speech nor language, [but] without these their voice is heard.”—Ps. 19:1-3, **marginal translation**

Not alone in the heavens do we see the wisdom of the Creator displayed. Closer to us, and on every side, we see manifestations of his infinite wisdom. We see it in every flower, in every blade of grass, and in the million other works of nature with which we are surrounded. How foolish are those who ascribe all the marvelous works of creation merely to the law of nature!

God’s wisdom is displayed in the occasional exceptions to be noted in so-called natural law. One of these laws is that heat causes expansion, and cold contraction. But there is a happy exception to this in the case of water, which, when it freezes, expands. If water contracted as it froze, the ice, more dense and heavier than water, would sink to the bottom, and in one short winter all the rivers in the temperate zones of the earth would become solid ice, and we can at once realize the calamitous circumstances to which this would lead.

But it is in the plan of God for the redemption and recovery of the human race from sin and death that we find the greatest display of his wisdom. This plan is based on the fact that one man, Adam, was made the responsible head of the human race, and that upon his creation he was placed on probation and given an opportunity to prove his worthiness to enjoy forever the blessings of life and of dominion over the earth which were given to him by his Creator.

Lacking that wisdom which can be acquired by God’s creatures only by experience, Adam failed, but redemption was provided through another man—“the man Christ Jesus.” But having partaken of the tree of the knowledge of good and evil, this knowledge is now guaranteed to him, and not only to him, but, by divine wisdom to all his progeny. By experience Adam gained

a knowledge of evil. He did not, during nine hundred and thirty years of his dying existence, actually profit by this knowledge.

Adam's lesson and experience with evil will be of value to him when awakened from the sleep of death amidst the righteous conditions of Christ's kingdom. It will be then that the wisdom which is displayed in the divine permission of evil will be seen, appreciated, and be of inestimable profit to Adam; and not only to Adam, but to the entire human race which came from his loins. All of these will likewise profit from their experience with evil.

Jehovah's Justice

"Justice and judgment are the habitation of thy throne," we read in Psalm 89:14. The throne is a symbol of God's rulership, his control over the affairs of his vast universe. That rulership is based upon justice. It is never unjust. However, the justice of the Creator can be understood and appreciated only in the light of the wisdom displayed in his great plan of salvation for the human race.

To see an innocent child suffer and die because of the wrongdoing of another, when we know that God could prevent it, does not in itself seem just. But when we know that that child, and all seemingly innocent victims of evil are to be awakened from the sleep of death and receive compensating blessings; and that through the endless ages of eternity, all who have suffered because of the reign of sin and death will thereby have their joys increased, then we can understand.

Justice is equity, and we see the justice of God displayed in the redemption that is provided through Christ Jesus, who was made flesh for the "suffering of death, . . . that he by the grace of God should taste death for every man." (Heb. 2:9) The Greek word used by the Apostle Paul to describe the operation of God's justice in connection with the redemption of Adam and his race from death is one which means "a price to correspond." It is translated "ransom," and Paul wrote, "There is one God, and

one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.”—I Tim. 2:5

God's Love

The justice of God can be seen in its true light only when viewed in conjunction with his love. In I John 4:16 we read that “God is love.” The greatest display of this love is recorded in John 3:16, where we read that “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Here the teachings of the Word of God break with human tradition, a tradition which considers Jehovah to be austere, unyielding in his justice and without mercy. The tradition is that Jesus, being kind and loving, stepped in between God and man, appeased the wrath of God so that man might have life. This is quite out of harmony with the Scriptures which, as in the text just quoted, reveal that it was God himself who, in keeping with his love, sent his Son to be the Redeemer and Savior of mankind.

In the text which states that “judgment and justice are the habitation of God's throne,” we also read that “mercy and truth” shall go “before his face.” In the plan of God for human salvation and redemption through Christ, we see a marvelous blending of the two principles, justice and love. While Justice demanded the payment of a price for human sin, Love provided that payment, so that God could be just and also the justifier of all who come to him through Christ.—Rom. 3:26

Divine Power

The one true and living God, Jehovah, is almighty in his power. Because of this, the Scriptures refer to him as being the Almighty. In an assurance of divine care for the people of God we read concerning him, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Ps. 91:1) Paul had confidence in this promise, and wrote, “If God be for us, who can be against us?”—Rom. 8:31

The power of God always operates in harmony with his wisdom, justice, and love. If God were powerless, the plans devised by his wisdom would be valueless; and the blessings provided by his justice and love would go undistributed. It is the power of God which implements the various aspects of his plan of salvation and carries them through to completion.

The divine plan of salvation calls for an awakening of those who sleep in death, and only divine power is able to restore the dead to life. We have an outstanding demonstration of this in the resurrection of Jesus Christ from the dead. Tradition would have us believe that Jesus himself broke the bands of death which held him in the tomb, but the Bible does not agree with this. Concerning Jesus' resurrection, Peter said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24

The Apostle Paul wrote concerning the "exceeding greatness" of God's power "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies." (Eph. 1:19,20) In the outworking of the divine plan, the exceeding greatness of God's power continues to operate; for in order for this plan to reach completion, there must be the resurrection of the footstep followers of Jesus to live and reign with him in his kingdom, and then the resurrection of all mankind from the sleep of death.—Rev. 20:4; Acts 24:15

God's Protection and Care

The power of God has been exercised on behalf of his people in all ages. There were the many miracles in connection with the deliverance of the Hebrew children from their bondage in the land of Egypt. There was the deliverance of the three Hebrew captives in Babylon from the fiery furnace, as well as the deliverance of Daniel from the mouths of the lions.

In Jesus' day, the power of God was employed by him for healing the sick and raising the dead. In a less spectacular way,

although very realistically, the power of God sustained Jesus, giving him strength to endure the hardships inflicted upon him by his enemies. In every time of need the Spirit, or power of God, filled the mind and heart of the Master, and by it he was comforted and made strong.

The Holy Spirit, or power of God, came upon the waiting church at Pentecost, and forthwith the apostles were able to speak in languages hitherto unknown to them, enabling them to accomplish the divine purpose of witnessing the Gospel to the visiting Jews in Jerusalem who had gone there from various parts of the then known world to commemorate the yearly Feast of the Pass-over.

Throughout the entire age since then, the Spirit or power of God has continued to operate in the lives of his people, those who have dedicated themselves to walk in the footsteps of Jesus. As with Jesus, it has sustained them in their trials, and enabled them to be overcomers in this world of selfishness and sin. While the worldly-minded have not understood, actually every faithful follower of the Master has been a miracle of grace, a miracle that has been wrought by the indwelling of the Holy Spirit, or power of God.

God's Glory

God's power is always utilized at the behest of divine wisdom which, in turn, plans all things in keeping with God's justice and love. It is the perfect and harmonious blending of these four attributes of the divine character that constitutes the glory of God—that glory which is yet to fill the earth as the waters cover the sea.—Isa. 11:9; 40:5

The traditional conception of the glory of God is quite different from that presented to us in the Word of God. Tradition holds that the glory of God is revealed by the fact that those who die in unbelief are eternally tortured in a hell of fire and brimstone. What a distortion this is of the facts as presented to us in the Bible!

In the first place, it is contrary to the principle of justice, a divine principle of equity which is expressed in the Bible by that well-known expression, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Exod. 21:23,24; Deut. 19:21) How far removed from this concept is the theory that divine justice is satisfied when a person suffers excruciating pain in hell-fire for all eternity, as punishment for a few short years of unbelief and wrongdoing during the present span of life.

This tradition is also contrary to the principle of divine love and mercy. The Bible informs us that man was created in the image of God. This of necessity must mean, for one thing, that the qualities of mercy and love displayed by normal men and women must be a reflection of the divine image which has come to them from their first parents, Adam and Eve. Because of these qualities, humans will not normally inflict torture even upon one of the lower animals, much less upon their own children. Yet tradition says that God, who is the very embodiment of mercy and love, will torture unbelievers eternally.

Human traditions also do violence to the infinite wisdom of God in various ways, one being in connection with the teachings of the Bible with respect to the world's future Day of Judgment. The tradition-makers developed the theory that saints will be returned from heaven, and sinners from torment, and be caused to pass before the judgment throne of God to have their good and evil deeds rehearsed before them, and to be re-sentenced, with no useful purpose at all being served, since all will be returned to the places assigned to them when they died. And all of this according to tradition, is to be accomplished in twenty-four hours.

Human tradition has also failed to take into consideration the almighty power of God. Tradition says that God wanted his people to convert the world, beginning with Pentecost; and, by converting the world to Christ and his laws of righteousness, bring in an era of universal and lasting peace and happiness. But the world has not been converted, and peace has not been estab-

lished. This means that if tradition is true, then God lacks the power to accomplish his purposes, a supposition which is unthinkable in the light of the testimony furnished in the Word of God.

Only as we accept the teachings of the Bible itself and ignore all human tradition with respect to the divine plan for human salvation, do we find exemplified what the Word plainly tells us, that God is infinitely wise and just, also that he is merciful, loving and powerful, fully capable of carrying out his wise, just, and loving plans for the salvation and eternal happiness of his human creatures.

This divine plan of salvation is carried out through God's beloved Son, who, because of his work of sacrifice on behalf of mankind, is styled the Lamb of God. When the divine plan of salvation through the Lamb is fully accomplished, and the knowledge of the glory of God fills the earth, there will be fulfilled the prophecy of Revelation 5:13, which reads, "Every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"Who shall not fear [reverence] thee, O LORD, and glorify thy name? For thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:4

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International Bible Study Lessons

LESSON FOR JULY 3

God Institutes the Passover

KEY VERSE: "This day shall be unto you for a memorial, and ye shall keep it a feast to the LORD."—Exodus 12:14

SELECTED SCRIPTURE: Exodus 12:14-17, 21-27

THE events here told would be merely historical to the Christian were it not for the New Testament. The light of the New Testament has vitalized this experience of the Jews and has made it one of the greatest of types.

Pharaoh ceases to simply be king of Egypt, and becomes Satan—ever on the alert to destroy God's children.

The firstborn of Israel become the "church of the firstborn," whose names are written in heaven, for the true church is a kind of firstfruits unto God of his creatures.

Israel becomes a type of the world of mankind.

Blessed are those whose eyes can see that Jesus is the Lamb of God that taketh away the sin of the world. And as the Jews fed upon the literal lamb of the Passover, we feed upon and receive strength for our Christian journey by feeding upon

Christ, our Passover Lamb.—I Cor. 5:7,8

The unleavened bread becomes to us the unleavened bread of sincerity and truth. Instead of the bitter herbs with which the Jews whetted their appetite, we are served with bitter trials which help to wean our affections from earthly things and stimulate our appetite for the things of God.

Only the firstborn were in danger that night in Egypt, long years ago. It was a matter of life and death to the firstborn of Israel as to whether or not they remained in the house behind the sprinkled blood of the lamb of the Passover. And just so now, only the members of the church of the firstborn are in danger in the antitypical picture, for only as we remain in the household of faith, and under the blood of our Lord and Savior Jesus Christ will we escape eternal death and enjoy the bless-

ings of life in him.

And just as Moses the next day led the children of Israel from bondage, soon the Christ will deliver all the willing and obedient from the bondage of sin and the corruption of death into the glorious liberty of the children of God.

At the time when the disciples prepared the last Passover, the Master instituted a Memorial Supper, and instructed his disciples: "This do in remembrance of me." (Luke 22:19) It would be inappropriate for Christians to keep the typical feast of Passover, for Christ, the antitypical Lamb, was slain. But once a year, on the anniversary of his death, just as the Jews were instructed to memorialize the Passover, so it is appropriate for Christians to hold communion and meditation upon the great gift of redemption, and partake of the Memorial Supper of unleavened bread and the fruit of the vine.

The instructions given to natural Israel also contain lessons for Christians who partake of the Lord's memorial. "Your loins girded," pictures our consecration to the service of the Master and his truth. It was customary for the flowing robes of ancient dress to be held tight by a girdle, or belt, when work was to be done, and thus the girdle became a symbol of service.

"Your shoes on your feet," might well show our willingness to go in the way he would have us to go—to walk in his steps, for he has left us an example to follow as we journey in the narrow way which leads unto life eternal.

"Your staff in your hand," would teach us that we are pilgrims and strangers in the earth, and that in pressing along our pilgrim journey we must depend upon the Lord's promises and providential care, as a staff for our support in every time of need.

Following the saving of the first-born, the Israelites hastily left Egypt, only to be pursued by the armies of Pharaoh attempting to return them to slavery. Then it was that, by the mighty power of Jehovah as it was exercised through their leader, Moses, that salvation was accomplished for the entire nation. The miracle of the Red Sea was not only accomplished safely for the children of Israel, but brought about the final destruction of their enemies.

What a forceful picture of the way in which Christ's kingdom will bring peace and safety to all the willing and obedient, and cause destruction to all the enemies of righteousness. This will be accomplished on a global scale, another event never to be forgotten!

Moses Leads the Exodus

KEY VERSE: "Israel saw that great work which the LORD did upon the Egyptians, and the people feared the LORD and believed the LORD and his servant Moses."—Exodus 14:31

SELECTED SCRIPTURE: Exodus 14:10-18, 30,31

MOSES' greatness is attributable to the fact that he gave the LORD the glory for everything. By cooperating with the LORD he had accomplished the deliverance of Israel from Egyptian bondage; but he kept the people reminded that it was the LORD who had brought this about. He said to them, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place."—Exod. 13:3

Soon after they left Egypt, Moses and the Israelites were confronted with another crisis. The LORD directed the route they were to take. He "went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light" (vs. 21) By following the cloud and the pillar of fire, they were led

over a route which necessitated crossing the Red Sea, and when they reached the sea there seemed to be no way of crossing safely to the other side.

Meanwhile, after they had left Egypt, Pharaoh repented that he had allowed them to go; so "he took six hundred chosen chariots, and all the chariots of Egypt, . . . and he pursued after the children of Israel." (Exod. 14:7,8) Pharaoh and his army overtook the Israelites just as they reached the Red Sea, and the people became very much afraid. (vs. 10) They could not go forward, and it looked as though they would be captured and returned to Egypt, or perhaps killed.

So they complained to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore

hast thou dealt with us, to carry us forth out of Egypt?" (vs. 11) Moses, still trusting in the LORD, said unto the people, "Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace."—vss. 13,14

Jehovah then instructed Moses to go forward. He was told to stretch out his hand over the sea and divide the waters. The record is that a strong east wind blew upon the sea that night and divided the waters, enabling the Israelites to cross over on dry land. The Egyptian army tried to follow, but the waters closed in upon them, and Pharaoh and his warriors were destroyed.

The fifteenth chapter of Exodus contains a song of deliverance which was sung by Moses and the Israelites. Some of the opening words are, "The LORD is my strength and song, and he is become my salvation. . . . Thy right hand, O LORD, is become glorious in power. . . . Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders. . . . Thou in thy mercy

hast led forth the people which thou hast redeemed, thou hast guided them in thy strength unto thy holy habitation. . . . Thou shall bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established. The LORD shall reign forever and ever."—Exod. 15:2-18

This song of Moses is preeminently one of salvation and deliverance, and is prophetic of a much grander deliverance of the entire world from the thralldom of sin and death. The overcoming church class of the present Gospel Age is shown in the fourteenth chapter of Revelation as being with the "Lamb" on Mount Zion, singing a new song, and, in the fifteenth chapter, as singing the song of "Moses and the Lamb."—Rev. 14:1-3; 15:3

Thus again, Moses and the mighty works accomplished by the LORD through him are indicated to be typical of Jesus, the Lamb of Revelation, and the much larger and more important deliverance accomplished by him—first of the church of the firstborn; and later, during the thousand years of his reign—of all mankind.

Moses Challenges the Murmurers

KEY VERSE: "At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God."—Exodus 16:2

SELECTED SCRIPTURE: Exodus 16:2-12

MOSES is described as being "very meek, above all the men which were upon the face of the earth." (Num. 12:3) The thought is that Moses was self-effacing, willing to endure injustices in the common interest of his people and for the glory of God. In his difficult position as leader of God's people, he needed this quality, for he was continually being accused by those for whom he was laying down his life.

When Pharaoh increased the burdens of the people because he was asked to give them their freedom, they blamed Moses. When they reached the Red Sea and there seemed no way of escape, they again blamed Moses, and they asked why they had been brought out into the wilderness to die. Soon after the miracle of crossing the Red Sea, when they came to Marah and found the water bitter, the people murmured against Moses, saying, "What shall we drink?"—Exod. 15:23,24

Leaving Marah, the Israelites journeyed to Elim. There they found water. However, their destination was Canaan; so they moved on into what is described as the wilderness of Sin. There, again, they murmured, saying to Moses and Aaron, "Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." (Exod. 16:3) Then they accused Moses of bringing them into the wilderness "to kill this whole assembly with hunger."

It was then that the Lord provided the manna from heaven to feed the Israelites. This manna came each night and was to be gathered each morning—just enough for the day's supply—the only exception being that on the sixth day they were to gather a double portion in order to have a supply to last them over the Sabbath. Jesus referred to this heavenly manna. He said, "I am that

Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:48-51

Thus again the experiences of Israel under the leadership of Moses are indicated to be typical of Christ and the Heavenly Father's provision of life through him. The manna was a type of Christ. As it provided life for all Israel, so Christ will provide life for all mankind. Moses instructed Aaron to take a pot of the manna and lay it up before the "testimony"; later it was put in the Ark of the Testimony in the Most Holy. (Exod. 16:32-34; Heb. 9:4) The manna so laid up did not corrupt and was typical of the immortality which is given to the anti-typical "church of the firstborn" of the present Gospel Age.

As the children of Israel journeyed, they "pitched in Rephidim: and there was no water for the people to drink." (Exod. 17:1) Again the people complained, blaming Moses. "Moses said unto them, Why chide ye with me?

Wherefore do ye tempt the LORD?" But, yet again, they accused him of bringing them out into the wilderness to die.—vss. 2,3

As always, Moses took the matter to the LORD. This time the situation had become very serious, for, as Moses said, the people were almost ready to stone him. Then the LORD instructed him to go before the people, taking "the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."—vss. 4-6

In I Corinthians 10:1-4, Paul refers to the experiences of Israel in passing through the Red Sea, partaking of the manna, and drinking from the rock. He speaks of the nation as being baptized into Moses in the sea and in the cloud, as spiritual Israelites are baptized into Christ. He says that they "did all eat of the same spiritual meat," which, as we have seen, represented Christ; and he then adds that they "drank of that spiritual Rock that followed them: and that Rock was Christ"; that is, it represented Christ.

Moses Shares the Leadership

KEY VERSE: *"Hearken now unto my voice, I will give thee counsel, and God shall be with thee."*—Exodus 18:19

SELECTED SCRIPTURE: Exodus 18:13-26

JETHRO was the father of Zipporah, Moses' wife. He was a priest of Midian. Moses spent the forty years of his exile from Egypt with Jethro, and naturally would be very well acquainted with him, and apparently favorably so, for he was quite willing to be guided by his advice in the matter to which our lesson refers; namely, to divide the responsibility of judging the people of Israel with subordinates.

Although Jethro was not a worshiper of Jehovah, the God of Israel, there is little doubt that Moses must have told his father-in-law much about the true God during the forty years he lived with him and tended his flocks. This would be bound to have a salutary effect on Jethro's religious thinking. Thus he was prepared to be convinced by the miraculous manner in which Jehovah delivered his people from Egyptian bondage and cared for them in the wilderness.

Observing the goodness of the LORD toward his' chosen people, Jethro said: "Now I know that the LORD [Jehovah] is greater than all gods; for in the thing wherein they dealt proudly he was above them." Jethro then offered sacrifice to the LORD; and Aaron and all the elders of Israel ate bread with him, indicating their acceptance of his expressions of faith in Jehovah.

Jethro did not return to Midian immediately. The next day he observed Moses' way of dealing with the problems of the people—that he was undertaking to do this unassisted. The result was that from morning until night this great leader of God's people was busy hearing and adjusting their complaints. This was not only a great strain on Moses, but it was also difficult for the people. We can imagine that many of them had to stand in line for hours waiting to be heard.

So, Jethro suggested to Moses that he appoint helpers in this

huge task, that he select trustworthy, unselfish men, and appoint them to be rulers over thousands, and hundreds, and fifties, and tens. These were to hear the problems of the people, and judge among them in all cases for which they deemed themselves qualified. The larger issues, at their discretion, could be referred to Moses. Moses readily accepted this suggestion. He was not power-hungry, but willing that others should share his authority.

The counsel Jethro gave to Moses was to instruct the men he selected in the law of God so that they might be qualified to teach and judge the people in keeping with the LORD's will. This was good counsel, for it meant that the people would thus be learning more and more about their God and his divine law by which they were being governed.

It was natural that Jethro should have Moses' best interests at heart and would be concerned over the burden of service which his son-in-law had undertaken; and so he did not hesitate to counsel Moses in what he thought would be the best thing to do under the circumstances. Moses, the meekest man in all the earth, was ready and willing to take the advice.

No doubt Jethro was concerned over the fact that his son-in-law was working too hard. By counseling him to lighten his burden by sharing it with others, Jethro was not suggesting that Moses relinquish his responsibility and authority, for all the important matters were still to be brought to him. He recognized the responsibility the LORD had placed upon Moses, and his wise counsel to him took this into consideration.

One of the important practical aspects of this lesson is the wholesome example set by Moses in his willingness to accept and act upon the advice given to him by his father-in-law. He did this in a spirit of meekness which is seldom equaled in the lives of the LORD's people. It is a true evidence of Moses' meekness, and one of the characteristics of his life which made him truly great.

One qualification for participating in the future work of instructing the world, is teachableness. One cannot be a teacher of others unless he is willing himself to be taught; we see how important is the grace of meekness. Any time we discover ourselves resisting instructions or suggestions, imagining we are beyond the need of help from others, we should recall the example of Moses.

God Makes a Covenant

KEY VERSE: *"If ye will obey my voice indeed, and keep my covenant then ye shall be a peculiar treasure unto me above all people, for all the earth is mine."*—Exodus 19:5

SELECTED SCRIPTURE: *Exodus 19:16-25; 20:18-21*

THREE months after Moses had served God in delivering the Hebrew people from their bondage in Egypt, he was assigned the major task of giving them the divine law. The main features of the Law were epitomized in the Ten Commandments, which were spoken by the LORD on Mount Sinai.

While Moses is often referred to as Israel's lawgiver, actually he merely acted as mediator between God and the people in connection with the giving of the Law. The Law offered the Israelites the opportunity of gaining life upon the basis of full obedience to its requirements. Since the Israelites, even as the people of all other nations, were members of a sinful and dying race, born under condemnation to death, none of them was able to measure up to the full demands of God's perfect Law, so none gained life by this arrangement.

Nevertheless, the Law served a useful purpose in that it demon-

strated that it is impossible for any member of the fallen Adamic race to gain life by reforming, and striving to keep God's law. Up to the time of the giving of the Law there had been no demonstration of this, for all were dying because of Adam's transgression.

Paul wrote that the Law served as a 'schoolmaster' to bring the people to Christ. It did prepare some of the Israelites to receive Christ at his first advent. But although, as a people, they did not accept him, the experience of that people under the Law will always stand as a lesson of the great fact that none can gain life except through Christ. This has been true in the Gospel Age, and the lesson will carry through to the end of the Millennial Age. Thus the Law served a vital purpose in the out-working of the divine plan.

While the Israelites for the most part did not make a serious effort to keep the Law, it served as a certain restraint upon them, and

contributed to holding them together as a people until their Messiah came and presented himself to them. Since the Israelites were the natural descendants of their father, Abraham, they were the first in line, when Jesus came, to be the inheritors of the promise made to him concerning a seed that was to bless all the families of the earth. But in this also, love for God and a sincere effort to do their best to obey his Law as a demonstration of faith in him and in his promises, were the conditions of becoming the blessed seed, which the LORD described as a 'kingdom of priests', and 'an holy nation'.

Disobedience to God, climaxed by the rejection of their Messiah, the Head of the seed class, caused the Israelites to lose this choice inheritance. Jesus explained that the "kingdom" would be taken from them, and given to another nation, a nation that would bring forth the proper fruits of righteousness. The Apostle Peter identified this new "holy nation" for us: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:9,10

In Hebrews 12, Paul calls attention to other experiences in connection with the giving of the

Law through Moses which were typical. At Mount Sinai there were "thunders and lightnings, and a thick cloud, . . . and the voice of a trumpet exceeding loud." (Exod. 19:16) In Hebrews 12:18-22, 26-28 and Haggai 2:6,7 we have the explanation that the convulsions of nature and the sounding of the trumpet at Sinai typified a shaking time among the nations just prior to the establishment of Messiah's kingdom, in which God's covenant of life will again be offered not to Israel only, but to the entire world.

In this great time of trouble, Paul indicates, everything out of harmony with God will be shaken, or removed; but we, at the same time, will receive a kingdom which cannot be removed. As Moses, in the type, was the mediator of the original Law Covenant, so Christ—and associated with him, his church—will administer the laws of the promised New Covenant through which all the willing and obedient of the Millennial Age will receive everlasting life.—Jer. 31:31-34

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire [ending all unrighteous institutions and all unrighteousness]."—vss 28,29

Christian Life and Doctrine

THE SEED, PART 4

Heirs of the Promise

AFTER Jesus was raised from the dead, he appeared to his disciples a number of times, and "by many infallible proofs" convinced them that he was alive again; and he spoke to them of "the things pertaining to the kingdom of God." (Acts 1:3) During the last of these appearances, they made bold to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Jesus' disciples were now convinced beyond any doubt that he was the Messiah of promise, the great king whose kingdom was to be set up in Jerusalem and which would extend its influence throughout the entire world. Naturally they concluded that first of all this would mean the reestablishment of Israel's kingdom, which had been overthrown by Nebuchadnezzar centuries before.

Jesus' reply to their inquiry concerning Israel's kingdom, while not a direct answer to the disciples' question, was, nevertheless, very revealing; for it indicated that there was yet a great work to be done before the messianic kingdom, for which they hoped and longed, would be established. First Jesus said to his disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." To this he added, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7,8

Whatever of expectation these ardent followers of the Master may have had of immediately becoming associated with him in a powerful government which would eventually rule the whole

world, they would know from this commission to be his witnesses that there was no prospect of at once entering into kingdom glory. The task assigned was a comprehensive one, and even though they may have thought of the world as being that restricted territory which we now speak of as the Middle East, it still would require time to witness the Gospel throughout even this limited territory.

So the disciples waited at Jerusalem as Jesus told them they should, until they received the Holy Spirit. This gift of divine power came upon them on the Day of Pentecost. It was a marvelous, yea, miraculous, demonstration of the favor of God upon this little company of despised disciples of the Nazarene who had been put to death, charged with treason against Rome.

Under the influence of this holy power, the Apostle Peter preached a short but moving sermon to the thousands of Israelites who had assembled within reach of his voice. He boldly charged them with the sin of crucifying Jesus, with the result that three thousand of them were "pricked" in their hearts and inquired what they should do. (Acts 2:37, 41) Peter's reply to this question was, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call."—vss. 38,39

The Church

In Peter's reply to the repentant Jews who had asked what they should do, he introduced a new aspect of the messianic hope contained in the promise to Abraham that through his seed all the families of the earth would be blessed. He assured them that as Israelites the promise was to them and their children, and to all (Gentiles and Jews) who are afar off, but to this Peter added, "even as many as the LORD our God shall call."

Three thousand of those who heard Peter's pentecostal sermon were among those whom the LORD called. From verse forty-

seven we learn that the LORD "added to the church daily such as should be saved." The word church translates the Greek word *ekklesia*, which means 'a calling out'. Thus the church of the New Testament is composed of those whom the LORD calls. God never intended that the whole world should be brought into his church.

The church, on the other hand, is a called group of dedicated believers who accept Jesus as their Head, and devote their lives to the doing of God's will. This dedication is likened to a burial, or baptism, and is described as a burial into Christ. Concerning this called class, the Apostle Paul wrote: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

From this statement of the apostle, it is apparent that the called out ones, those who constitute the true church of Christ because they have accepted his headship in their lives, are considered by God to be part of the promised seed which is to be the agency for blessing all the families of the earth. This explains why the work of blessing all nations did not begin with the first advent of Jesus. It explains why, when the disciples asked about the reestablishment of David's kingdom, he indicated that first they were to be his witnesses throughout all the earth; for it is through this witness work that the LORD calls the various ones into the grand assembly which he calls the church, and which, under Christ, will be the larger seed of Abraham.

The Gentiles

The rapid influx of believing Israelites into the church beginning with Pentecost did not continue. The religious leaders began to oppose the work, and before long it was merely one here and there of the Jewish people who accepted the Gospel when it

was presented to them. God knew that it would be this way, and since he had predetermined the number he wanted in the church as the faith seed of Abraham, he had also prearranged that in due time his call should be extended to the Gentiles.

The first Gentile convert was Cornelius, "a centurion of the band called the Italian band," as recorded in Acts 10:1. He is described as a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, LORD? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."—Acts 10:1-6

For centuries the Jewish people had been schooled in the belief that they alone were God's chosen race. Indeed, God had said to them, "You only have I known of all the families of the earth." (Amos 3:2) They supposed they alone were the inheritors of the promises made to their father, Abraham, concerning the seed that was to bless all nations. For this reason even Jesus' own apostles were not prepared for the great change in God's arrangements which permitted Gentiles, through faith and obedience, to become fellow-heirs with them of the promises of God.

Having selected Peter as his servant to proclaim the Gospel to Cornelius, God knew that he would need special preparation for this assignment. So, just before the men arrived at Simon's home in Joppa with a message for Peter, the LORD gave a vision to the apostle. While waiting for dinner to be prepared, Peter went up onto the roof of Simon's home to pray. "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four

corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, LORD; for I have never eaten anything that is common or unclean. And the voice spoke unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.”—Acts 10:10-16

Coming out of the trance, Peter naturally wondered what lesson the LORD desired him to learn from this incident. About then the messengers sent by Cornelius arrived at Simon’s home and asked “whether Simon, which was surnamed Peter, were lodged there.” (vs. 18) And, “while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?”—

vss. 18-21



The three messengers then related to Peter the purpose of their visit, explaining that Cornelius had been directed by an angel of God to send for him and that he would explain to Cornelius what he ought to do. The messengers were invited to remain overnight, and the

next day Peter accompanied them on their return to Cornelius, of Caesarea. In expectation of their arrival, Cornelius had called together his kinsmen and near friends.—vs. 24

After meeting Cornelius, Peter entered the home where the little company of Gentiles had assembled, and “he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath showed that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?”—vss. 28,29

Cornelius and Household Accept

Peter had properly understood the lesson of the sheet filled with unclean animals which God had called clean. Upon the basis of this he had gone to the home of Cornelius, a Gentile, and now he wanted to know what further responsibilities devolved upon him. Cornelius related his experience in being visited by an angel of God who instructed him to send for Peter, and the assurance the angel had given him that Peter would tell him what he ought to do. Concluding, Cornelius said, “Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.”—vs. 33

Peter then preached a short sermon to this Gentile audience, explaining that Jesus was the “anointed of God,” commissioned to be the judge both of the “quick [the living] and the dead.” (vs. 42) In this, one of the great foundations of the Gospel which was first preached to Abraham is emphasized; the fact, that is, that through the promised seed, the dead would be restored to life. (Gal. 3:8) None of the non-Christian religions of the world teach that there will be a resurrection of the dead. Peter also assured Cornelius and his friends that through Christ they could receive “remission of their sins.”—vs. 43

While he was yet speaking, the Holy Spirit fell upon the gathering, giving the same evidence of God's acceptance of these Gentiles into his family as had been given to the Jewish disciples on the Day of Pentecost. Witnessing this, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord."—vss. 47,48

The Jerusalem Conference

While Peter had been specially prepared to accept the fact that Gentiles could now, through faith and obedience, enter into the family of God and become fellow-heirs of God's promises with Jewish believers, others in the Early Church had not, so a controversy developed among them. None was inclined to keep Gentile believers out of the church, but there were those who insisted that they could not be saved unless they were circumcised.

Finally, it was considered wise to hold a conference in Jerusalem to weigh this issue and decide upon some official position to take with respect to the Gentile believers. Meanwhile, of course, these were increasing in numbers, especially as a result of the ministry of Paul and Barnabas, who were present at the Jerusalem conference and bore eloquent testimony of the marvelous manner in which God was manifesting his favor toward Gentile believers. Peter also told of his experience in connection with Cornelius.

James appears to have been the chairman of this conference and, after hearing the testimonies of Paul and Peter, he answered, saying, "Men and brethren, hearken unto me: Simeon [Simon Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will

set it up: that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doeth all these things. Known unto God are all his works from the beginning of the world.”—Acts 15:13-18

James had been convinced that now, for the first time, God had visited the Gentiles, and was inviting believers to participate in his plan, or, as he stated it—was taking out from the Gentiles a people for his name—those who would be members of his family and, through Christ, bear his name as sons. This was the opportunity which Jesus extended to all in the Jewish nation, but only a few accepted. We read concerning this that Jesus “came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.”—John 1:11,12

Beginning with Cornelius, God had turned to the Gentiles to find the remaining ones to make up his foreordained number to constitute his “house of sons.” James reminds us that all of God’s works are foreknown by him. It was not a failure of his plan that caused him to turn to the Gentiles. Jesus had instructed his disciples to go into all the world with the Gospel, and, as God looks upon them, those whom he calls are neither Jews nor Gentiles, for they are all one in Christ Jesus.—Gal. 3:27-29

After explaining that God had visited the Gentiles to take out of them a people for his name, James added, “To this agree the words of the prophets; as it is written, After this I will return and will build again the Tabernacle of David, . . . that the residue of men might seek after the LORD, and all the Gentiles upon whom my name is called.” (Amos 9:11,12) James did not say that the coming of the Gentiles into the church in his day was the fulfillment of Amos’ prophecy concerning “all the Gentiles.” Rather, he said that it was in harmony with that prophecy.

The time when all the Gentiles will be given their opportunity is after the building again of the Tabernacle, or house of David. Prior to this must be the work of calling out from the Gen-

tiles a people for the LORD's name. When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" he could have explained this point in detail. But the disciples, not having received the Holy Spirit, and not being otherwise prepared for it, could not have received an explanation which involved inviting Gentiles to become fellow-heirs with them in the hope of reigning with Christ. So he simply told them that their commission for the present was to go into all the world as his witnesses, beginning at Jerusalem.

As we have seen, Jesus is the one who is to sit on "the throne of David, . . . to order it, and to establish it." (Isa. 9:6,7) The sons of God of the present age, called from both Jews and Gentiles, are to share that kingdom with him, so its establishment must wait until all of these are gathered out from the world and they prove their worthiness for the exalted position to which they are called.

This work of taking out from the Gentiles a people for his name has already taken nearly two thousand years, and it is still in progress. Meanwhile, countless millions, in a nominal sense, have associated themselves with the name of Christ, the vast majority of whom have had no conception whatever of the divine purpose centered in him, or what it really means to be one of his footstep followers.

The masses of nominal Christians have not known that Jesus was sent into the world in fulfillment of God's promise to Abraham concerning a seed who would bless all the families of the earth. Neither have they known that by suffering and dying with Jesus, his followers qualify to be joint-heirs with him in the inheritance of the Abrahamic promise, that they, too, can thus be part of the seed through which blessings of life and happiness will yet flow out to all mankind.

However, the work of calling, selecting, and proving those who will constitute the people for his name has gone steadily on, unnoticed and unknown to the world. The world has not known

these in their true light, even as it did not know Jesus. (I John 3:1) Many times they have been persecuted by the world and by worldly churches, even as Jesus was persecuted. The enmity which the Creator said would exist between the seed of Satan and the seed of the woman has often led to acute suffering by these, even as it led to the crucifixion of Jesus.—Gen. 3:13-15

"After This"

Eventually this phase of the divine plan for the recovery of the human race from sin and death will be completed, and then will follow the glorious consummation of that plan. It will be then that the typical kingdom of David will merge into the anti-typical kingdom of the Messiah, the seed of promise. And it will be through the agencies of that kingdom in the hands of Jesus and his joint-heirs that all the families of the earth will be blessed.

This, indeed, will be the purpose of reestablishing the throne of David with Jesus as king. James expressed it thus: "That the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doeth all these things." (Acts 15:17) God's promise concerning the seed not only gave assurance that he would provide a Deliverer, but also that all nations would be blessed through him. Yes all the Gentiles, and all the unbelieving Israelites as well, will be the recipients of the promised blessings of life, blessings which will flow to them through Christ, and through the believing ones from among both Jews and Gentiles who will be associated with him in his kingdom.

Yes, God foreknew and foretold his wonderful works on behalf of the children of men. Let us rejoice in the hope that his promises set before us assure the faithful followers of Jesus that they are to be associated with him in the rulership of the messianic kingdom; and that mankind in general—the living and those who have died—will be given an opportunity, through belief and obedience, to be restored to perfection of human life here on the earth. Truly, ours is a great and wonderful God!

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Milwaukee WNOV 85.8 7:00 a.m.

PUERTO RICO

Aguadilla-Fri. WABA 8:00 p.m.

U.S. BROADCASTS—Spanish

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

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

BRITISH COLUMBIA
Castlegar CKQR-780 8:45 a.m.
Duncan CKAY-1500 9:00 a.m.
Duncan CKAY-1500 7:30 p.m.
Grand Forks CKGF-1340 9:00 a.m.
Langley CJUP-800 AM 9:30 a.m.

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

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

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

YUKON
Whitehorse CKRW-810 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Dublin Christian Broadcasting 9:00 p.m.
Radio Caroline-Tues. KHZ 962 8:45 p.m.

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

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

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

HONG KONG
Radio Villa Verde-Fri. 8:00 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)
Cullacán Ranchera XECQ 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 8:45 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.

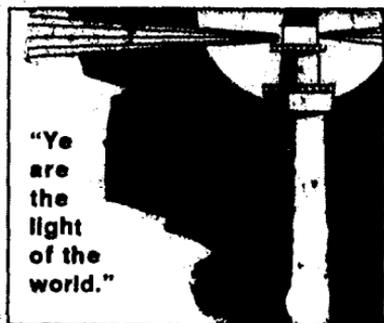
TONGA
Nuku' Alofa-Mon. 10:15 a.m.

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

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

SHORTWAVE BROADCASTS

(Beamed to Africa, Europe, U.S.)
Eastern U.S. (Sat.) WRNO 15.20 12:45 p.m.



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FLORIDA Miami WKID Jacksonville Channel 17	MISSOURI Springfield KOLR
GEORGIA Atlanta WATL	NEW MEXICO Roswell KSWs
ILLINOIS Champaign-Springfield WBHW	NORTH CAROLINA Hickory WHKY
IOWA Cedar Rapids KTS-13 Mt. Vernon-WMVL Cable 7:00 a.m. Libon (every weekday)	OHIO Dayton WHIO
MICHIGAN Ann Arbor-Sun .WIHT-31 12:00 noon	TEXAS Lubbock KCBD
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Brother J.A. Megglson, Galena, KS

The 'Rose of Moab', and the "The Rose of Sharon"

A STUDY on the Book of Ruth is very rewarding, uncovering a deep, rich message to our hearts. This book of the Bible was written for our admonition and learning—therefore when we look into it we will see that it contains a beautiful lesson and a lovely message for us, who have come to find rest under the "wings" of the Almighty.—Ruth 2:12

The events recorded in Ruth occurred during the period of the judges in Israel. There was a very severe famine at that time. God's covenant with Israel was that if they obeyed the Law, they would surely be blessed in body, in basket and store, in rain in season, and freedom from their enemies. But if they disobeyed Jehovah, copying the customs of the heathen peoples about them, then lack of rain resulting in famine, and oppression from their enemies would just as surely be their experience. So this famine was a chastisement, especially since it extended even to the city of Bethlehem—the very name of which meant 'the house of bread'.

Paul tells us that those who are especially dealt with during this present Gospel Age would undergo chastisement (Heb. 12:7,8), since they are God's children, whom he has the authority to direct and correct. But then, in the ancient days, even as now, God dealt with his people patiently watching for their development, and for results which would be such that he will be able to place them in positions of trust and responsibility during the Mil-

lennial Age. But Elimelech, Naomi's husband, decided they could no longer endure God's corrections and that he would move his family to Moab—a heathen land of licentious image and idol worship, and where they would no longer be among God's covenant people. However, it was not long before Elimelech learned that one cannot run away from God's disciplines.

God did not approve nor bless their going into Moab. They had not trusted God's love and protection at home, and so his judgment smote them abroad. They had sought to avoid one affliction, and fell into another far worse affliction. They escaped famine, but death overtook them. Elimelech, who feared death by starvation at home, scarcely reached the strange land before he became sick and died!



Their two sons, following in their father's footsteps, founded their homes in Moab also. They further disobeyed the directions of God's covenant by marrying heathen wives—evidently choosing women of good character, however, as their actions later proved. But Moab became their grave as well as that of their father. Elimelech had emigrated to find wealth and prosperity—now his widow had nothing: no husband, no sons, no property. Naomi—the lovely, pleasant one—stood alone in a foreign land except for her daughter-in-laws.

Hearing the news that God had blessed his people, Israel, by ending the famine, she decided to go back home. Naomi felt that she must part with her two daughter-in-laws, as it would be selfish of her to expect them to give up possible future husbands and homes and children, and to share her poverty. So she said to them, "Jehovah grant you that ye may find a resting place in the house of a new husband." This thought of a resting place is a beautiful expression, a *menuwchah*. Jesus used these words when he said, "Come unto me . . . and ye shall find rest [*anapausis—menuwchah*] unto your souls." (Matt. 11:28,29) What a beautiful thought—a condition of security and love, a home for your soul?

Orpha and Ruth, the two daughter-in-laws, wept, and refused to leave Naomi. Though it tore her own heart, Naomi told them that they could not expect to find husbands and homes in Israel because of her sons' failure to keep the Law.

What won such deep love as Orpha, meaning 'hind' or 'deer', and Ruth, meaning 'rose'—the Rose of Moab—had for their mother-in-law, Naomi? During the ten years during which they had been associated intimately with Naomi and Elimelech, Mahlon and Chilion, the two women saw the difference between their Israelitish family, and the Moabites' family life. The sons must have been worthy of the enduring love they awakened.

Do we, as Christians, tell others by our actions about our God in such a beautiful manner? Do we let the love-light shine out in our lives so others will want to know our God "among whom ye shine as lights in the world"? (Phil. 2:14-16) Let us resolve that by the grace of God we will strive more effectively to let our light shine so that those who love righteousness may be drawn toward our God.

Orpha, when she saw that there was no hope of a home or family to be had in Israel, made the difficult decision to stay behind in Moab. She counted the cost, and it seemed too great. Orpha certainly had love enough for Naomi to give up her own people, but when it meant the loss of a home and husband, she

felt it was more than she wished to pay. She returned to her people, and to her god. In this respect, Orpha was like the Gentiles who came in contact with the truth after Pentecost. Some, although greatly attracted by this wonderful new message with its opportunity to know God, found the cost of consecration too great, and turned back. As the Apostle Paul said, our Gospel is unto some a "savor of death unto death."—II Cor. 2:16

But Ruth's love went deeper—she was unchangeably determined to go to such a country, such a people, such a God! Not only did she love Naomi dearly, but she considered that a religion which could produce a family like Naomi's was a wonderful one, and she would love and serve their God also. Ruth was like those who found the Gospel a "savor of life unto life" (II Cor. 2:16), even though this life be attained through death.

Ruth gave up all, for love of Naomi and her God, not expecting anything but poverty and loss. She gave up her home, and God gave her a far richer one. She gave up a husband, and God gave her a prince in Israel. She gave up her right to property in Moab, and God gave her Naomi's estate, and the estate of a prince. She gave up hope of children, and God made her, the 'Rose of Moab', an honored ancestor (Matt. 1:5) of the "Rose of Sharon," Jesus, our Redeemer. (Cant. 2:1) She gave up the only people she knew, and God gave her an honored place among his covenant people!

Let us be living "epistles" (II Cor. 3:2), as Naomi was, having faith in God to the extent that we, too, will give up our all. When we give up all to become one of God's people, he gives us hope of a new, heavenly home, a spiritual family, an inheritance in a new land, and the whole world of mankind for our children. Even as he did for Ruth, so he will do for us, and far greater. God is good to those who are "poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) He will give us even greater and grander things than we could ever have dreamed of, if we are faithful in laying down our earthly lives even unto death!—Rev. 2:10 □

"My son, give me thine heart, and let thine eyes observe My ways."—Proverbs 23:26

THE HEART given over to God, seeks to know the divine will and to obey it in word and in act. In proportion as this condition of the new mind is attained, in that same proportion will there begin to be newness of life in every respect—in ambitions, hopes, sentiments, and efforts. For this reason the revelation of the divine plan is furnished to believers. By growing in the knowledge of it, by thinking on these things, the transforming influence extends into every avenue of life.

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Christian Life and Doctrine

Three Gifts of the Holy Spirit

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

—II Timothy 1:7

Power, Love, Soundness of Mind

ALTHOUGH the Bible mentions various gifts of God, and outstanding among these is the gift of his beloved Son to be the Redeemer and Savior of the world, we are not considering here this "unspeakable gift." (John 3:16; II Cor. 9:15) But there are other gifts of God which we are going to consider—three gifts of the Holy Spirit. Jesus said that his Heavenly Father is more willing to give the Holy Spirit to those who ask him than earthly parents are to give good gifts to their children.—Luke 11:13

In the text quoted above, Paul tells us that the Holy Spirit is the spirit of power, and of love, and of a sound mind. These three gifts of the Holy Spirit are closely related, since power, love, and a sound mind are outgrowths of the operation of the Holy Spirit in the life of the Christian. They are also evidences that the Holy Spirit is operating in our hearts in the way the LORD has desired and designed. Paul contrasts these evidences of Spirit begettal with the spirit of fear, which, he emphasizes, is *not* given to us by the LORD.

1.—The Spirit of Power

Fear, should it enter the Christian life, has a very blighting effect. Satan is the great instigator of fear. The Apostle Peter wrote, "Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) The roaring of a lion seeking out its prey instills fear

in the animal being hunted. This fear, it is said, virtually paralyzes the animal so that it is incapable either of escaping or of putting up resistance.

And fear will do this to us, the followers of the Master, if we allow it to take possession of our hearts. Peter gives us the antidote for this fear engendered by Satan's attacks. He wrote, "Whom resist steadfast in the faith." (I Pet. 5:9) Steadfastness in the faith means a firm confidence in the outworking of the divine plan in our lives, a knowing and believing that Satan cannot harm us as new creatures in Christ Jesus. If Satan's roar at times emphasizes the weaknesses of our flesh, we are to remember that these are common to all men, and are no evidence that God has deserted us.

Regardless of the origin or object of our fears we are to remember that they do *not* come from God. To keep this always in mind, and to believe it with all our hearts will enable us under all circumstances to proceed in the narrow way, doing those things which we believe the Bible indicates to be the LORD's will for us, knowing that the LORD will take care of us, not necessarily from a physical standpoint, but as new creatures in Christ Jesus.

Peter wrote, "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) 'That which is good' is the LORD's will which we are endeavoring to do. Peter assures us that no harm can come to us as long as we walk in this pathway of obedience to the Heavenly Father's will. But this does not mean that we will not have difficult experiences, for in the next verse Peter adds, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."— vs. 14

We know Jesus always did those things which were pleasing to his Heavenly Father; yet he suffered for righteousness' sake, and his enemies did all they could to terrify him. At the end they spat upon him, they beat him, they hung him upon a cross, and heaped ignominy upon him; and yet, as Peter assures us, they could not harm him. Oh yes, they killed him as a man; but he

came through that experience unscathed as a new creature. So it will be with us. Peter admonishes us that in the face of difficulties, from whatever source they may arise we are not to be afraid of their terror, knowing that fear is *not* of the LORD, but of the Devil, in his efforts to turn us aside from our course of faithfulness in the narrow way.

We frequently gain a fuller meaning of a text when we consider the setting in which it appears. We believe this is true with respect to Paul's reference to the spirit of fear. Paul's second epistle to Timothy, in which this expression is used, was written from Rome, where he was being held a prisoner. Apparently Paul felt reasonably certain that he would soon be executed, and he wrote: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me."—II Tim. 4:5-11

In II Timothy 1:15, we find Paul saying, "All they which are in Asia be turned away from me." The evidence seems clear that Paul felt quite alone, and believed that a visit from Timothy would be of great value to him. Since Paul had been training Timothy to carry on with the ministry after his own departure in death, Paul no doubt felt that it would be a great blessing to this spiritual son of his if they could talk matters over face to face.

Paul wrote to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the *power of God.*" (II Cor. 1:8) Some of Paul's friends had forsaken him be-

cause they were ashamed of the testimony of our Lord. They were in a difficult position, for to be friendly with this prisoner exposed them to danger; and yet, despite this, Paul invited Timothy to visit him, knowing that for him to do so could lead to complications with the Roman authorities.

It was against this background that Paul reminded Timothy that the spirit of fear is *not* of the LORD, that instead, the LORD gives strength, the "*spirit of power.*" From the standpoint of the flesh, journeying to Rome to visit Paul, a man who had already been condemned to death, would not be an easy task. Paul knew, however, that the LORD would give Timothy the necessary strength to do this. Being a follower of the Master is never an easy task. It requires courage and strength beyond our own. But we have the blessed assurance that the LORD does give power, and every follower of the Master can testify to the truthfulness of this promise.

How does the LORD give strength to his people? One way he does this is through his promises. Just to know that God has promised to help us in every time of need is in itself a great source of strength. Isaiah wrote, "Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:28-31

The LORD also gives strength to his people by the providences with which he surrounds them. To know that the LORD, through our guardian angels, and in other ways, is shaping our providences for our very best good as new creatures in Christ Jesus, is a wonderful source of strength! Besides, we know that, when necessary, the LORD will directly imbue his people with

strength to help them through experiences in which in their own strength alone they would falter and fall.

Paul spoke of the "exceeding greatness" of the LORD's power which raised Jesus from the dead and exalted him "to his own right hand." (Eph. 1:28-30) He indicated that this mighty power which raised Jesus from the dead is now being exercised on our behalf; and in his letter to the Philippians he expressed his willingness to suffer the loss of all things, that he might know or experience this power working in him.—Phil. 3:7-10

There is no question of God's ability to care for his people and there is no question about his desire to do so, because he has promised it over and over again. But we do need to exercise faith in God's promises. Peter could walk on the water until his faith wavered; and so can we go through any experiences, or remove any 'mountains' which may loom up in front of us, if by faith we continue to hold on to the Heavenly Father's precious promises.

Satan will endeavor to instill doubts and fears into our hearts on the ground that we are not worthy of God's continued love and care. When we think of self, of all the imperfections we know we have, we could begin to tremble. If this happens we should remember that God is not dealing with us according to the flesh, but according to our heart intentions, and that our fleshly imperfections are all covered by the robe of Christ's righteousness.

The Scriptures say, "The eyes of the LORD run to and fro throughout the whole earth, to show himself strong on behalf of them whose heart is perfect toward him." (II Chron. 16:9) If our hearts are pure then we know that the LORD will continue to strengthen us by giving us the spirit of power.

2.—The Spirit of Love

What is a pure heart, a heart that is perfect before the LORD? It is a heart that is emptied of self, and filled with love. And this again is one of the provisions of the LORD, for he not only gives

us the spirit of power, but also the spirit of love. Paul wrote that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5) It is through the Word, which reveals the plan of God for the church and the world, that we learn about God's love. Through the Word we learn that God delights to exercise loving kindness in the earth. (Jer. 9:23,24) There, too, we learn about the loving gift of God's Son.

This knowledge, when properly appreciated, begets the desire to be like God. So we earnestly strive to eradicate selfishness from our hearts, and to be filled instead with the spirit of love. With God's love shed abroad in our hearts, we are motivated by this spirit in all that we do. If Timothy were to go to Rome and visit Paul, love would need to motivate him to do this, else he would not be specially blessed by the LORD. Paul wrote that though we give our bodies to be burned, and have not love, it will profit us nothing. (I Cor. 13:1-3) How important, then, that we open our hearts to receive God's gift of love!

3.-A Sound Mind

The third gift of the Spirit mentioned by Paul in our text is the spirit of a sound mind. A sound mind is one that can reason correctly, upon the basis of available knowledge, and reach proper conclusions. Among members of the fallen race there are no perfectly sound minds, for all minds are biased to some extent; and many individuals are so unsound that we speak of them as being emotionally unbalanced, or mentally ill. And even among the minds which are considered sound by accepted standards, there are many degrees of intelligence.

But when Paul speaks of a sound mind he does not refer to human standards of soundness, but to a mind that is regulated by the will of God. And here again the Word of God comes into the forefront as the principal source of instructions which produce soundness of mind from the divine standpoint. To the extent that we forego our own reasoning and accept for our guidance the in-

struction of the LORD, we have the soundness of mind referred to by Paul.

The Apostle Paul speaks of "casting down imaginations [margin, 'reasonings'], and every high thing that exalteth itself against the knowledge of God, and bringing . . . every thought to the obedience of Christ." (II Cor. 10:5) The mind of the flesh is prone to set up its reasonings against the knowledge of God and by this means endeavors to induce us to be disobedient to his will and to the will of our Head, Christ Jesus. The reasonings of our fleshly minds are not unsound from the human standpoint but they do not reflect the spirit of a sound mind which is given to us by the LORD.

After the Apostle Paul had testified to Festus, a Roman governor, of the many difficult experiences through which he had passed as a result of accepting the leadership of Christ, "Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad." But Paul answered "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:24,25) Those who follow in the footsteps of Jesus, suffering and dying with him, are often considered warped in their viewpoint and unsound in their conclusions but actually they are only following the words of truth and soberness which are in the Bible for their guidance.

Paul sets forth the true viewpoint again, saying "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) As we have seen, a sound mind is a reasoning mind, and from God's standpoint the reasoning and conclusions must be based on his instructions if we are to have the spirit of a sound mind mentioned by Paul. We have been invited to lay down our lives in sacrifice, a sacrifice that was illustrated in the services of the ancient Tabernacle by the burning of animals on literal altars. In this Gospel Age we do not present animals in sacrifice, but we present ourselves; and

this, Paul says, is a reasonable service, that is, it reflects sound reasoning from the divine standpoint.

Paul follows up this admonition in verse two, which reads, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This tells us that to have the spirit of a sound mind from God's standpoint, our viewpoints have to be transformed by a renewing of our minds. Our old and selfish viewpoints and the reasonings which supported them must give place to the new viewpoint, that is, to the will of God as expressed through his Word; and the will of God is that we lay down our lives in sacrifice.

Jesus is our exemplar, and it is interesting to note how his soundness of mind as a new creature guided him in the doing of the Heavenly Father's will. From the very beginning of his ministry his enemies were seeking occasion against him. However, while Jesus knew that he was to lay down his life as the redeemer and savior of the world, he did not recklessly expose himself to danger until he knew it was the Father's due time. Meanwhile he continued faithfully laying down his life in the service of others.

But when Jesus knew that the time had come for his sacrifice to be consummated he did not hesitate. We read, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Peter did what almost anyone governed by human reasoning would do: he endeavored to dissuade Jesus from going to Jerusalem under such circumstances. He said, "Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:21,22

Jesus turned and said to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (vs. 23) By advising Jesus not to go to Jerusalem where he would be killed, Peter was obstructing the execution of the divine will, and, in this was acting

as Satan would act. Jesus further explained that the viewpoint expressed by Peter was based upon human reasoning—"thou savorest not the things that be of God, but those that be of men." Men and women today who deliberately put themselves in positions where they know they will be killed would probably be considered unsound of mind. Generally speaking, sound human reasoning attempts to stay out of danger.

But this, at the time, was not sound reasoning for Jesus—not from God's standpoint. God's will had been clearly expressed for Jesus, and Jesus had dedicated himself to the doing of that will; his Father's will was that he should die, and the due time for his death had come. So there was only one reasonable thing that Jesus could do, and that was to present himself at the altar to be sacrificed, and that altar was in Jerusalem, so he went to Jerusalem.

Jesus took the occasion to teach his disciples that this same principle was to guide them. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16: 24,25) This would be strange reasoning from the human standpoint, but it is sound for those who have entered into a covenant with the LORD by sacrifice. They cannot reason any other way and be pleasing to the Heavenly Father.

In the case of Jesus, he had covenanted to give his flesh for the life of the world. To shrink from doing this would mean unfaithfulness. In that case, he would not be worthy of the divine nature; indeed, he would not be worthy of a resurrection at all, and when he went into death it would be the end, the loss of life entirely. So the only way he could find glory, honor, and immortality in the resurrection was to lose his earthly life in sacrifice, as he had covenanted to do. Since we are following in the footsteps of Jesus the same principle applies to us, and it is by faithfulness to this principle that we manifest the spirit of a sound mind.

It is quite possible that the Apostle Paul had this experience and lesson of Jesus in mind later when bonds and afflictions awaited him in Jerusalem. He said to the elders at Ephesus, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24

Even as Peter had done with Jesus, so Paul's friends tried to dissuade him from going to Jerusalem. Then Paul said to them, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) Surely Paul was here following very closely in the footsteps of the Master. There is no prospect of our having an opportunity to suffer and die with Jesus in a literal Jerusalem, but we do have our symbolic Jerusalems. These are the opportunities that come to us to demonstrate our loyalty to the LORD and to our covenant of sacrifice by faithfulness in doing the Heavenly Father's will, regardless of the cost.

Timothy had one of these opportunities when Paul invited him to travel to Rome and visit him before he was executed. Situations confront us in which decisions have to be made as to the course we shall follow, whether we shall do this or do that. What is the basis upon which we should make these decisions? Is it whether or not one way would be easier than the other and more pleasing to the flesh?

The basis of all our decisions as Christians should be what the will of the LORD may be—whether he wants us to go or to stay. We should be guided by his Word as far as possible, even in the little things of life. When we see the will of God in any situation, it should not matter whether the doing of his will may be difficult and entail suffering, or whether it may be pleasant and

give us pleasure. The decision must be based on the will of the LORD. If we strive to follow this to the best of our ability, then we are being guided by the spirit of a sound mind.

Let us be thankful to the LORD that his *power* helps us to overcome the spirit of fear, and that he gives us strength to walk in the narrow way, prompted by *love*, and that through his Word he guides us in that *reasonable* way, while we follow the Lamb whithersoever he goeth. Thus will we save our lives in the heavenly phase of the kingdom, to live and reign with Christ a thousand years.

Basic Bible Study Course

The Basic Bible Study Course on cassette tapes uses as its text the book entitled, "The Creator's Grand Design." This package of twelve lessons consists of an album of four audio tapes, and an accompanying workbook, highlighting in its commentary "The Creator's Grand Design" chapter by chapter. It has been structured with today's student in mind, using concepts and illustrations contemporary with our time to help explain vital truths of the Bible in an extraordinary way.

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Christian Life and Doctrine

“It Hated Me, Before It Hated You”

Pilate “delivered Jesus to their will.”

—*Luke 23:25*

THE hatred of the Jewish leaders pressing for Jesus' death was so evident that even a hardened man like Pilate, the Roman governor, seemed appalled at it. It was evident to him that the charges of sedition they were pressing against Jesus were knowingly false, and could not be made to stand; nevertheless they chose to let a convicted seditionist and one who had murdered for its cause, go free instead of the innocent. How unjust and void of reason are the actions of men motivated by hate.

Jesus said to his disciples, “If the world hate you, ye know that it hated me before it hated you.” (John 15:18) In the word ‘world’, the Lord seemed to signify the order of things on this earth, especially the rulers—those who exerted political and religious influence.

The special order of Jesus' day was made up of the scribes, Sadducees, Pharisees, chief priests, and the Doctors of the Law—those representing the Law, and thus the people of that order of things.

We know that these hated the Lord. As he said elsewhere, they hated the light. They hated him, not because he really did them any harm, but because the light that shone from his life and teachings was contradictory to themselves and their schemes. If his words were true, all the plans they had made over the years would be shown as coming to naught. In proportion as they had confidence in their own plans, Christ and his followers would seem to be fools, trying to do some impractical thing.

Our Lord's principal opposition, then, came from the religious rulers, the teachers, and the Jewish politicians. There was the Sadducee party which believed in nothing beyond what they could see. They were agnostics. Also, the Pharisees were a strict religious sect, preeminently the 'holiness' people of the Jews. They were scrupulous regarding outward forms and ceremonies, but as a class were haughty, self-righteous, and unjust. Whoever fell in line with Jesus' teachings would not have any particular interests in either of these sects or their teachings. They would not respect them or consider them the great ones of their nation. While at variance among themselves, these religious rulers were one in their opposition to Jesus.

It was these sects, together with the scribes and Doctors of the Law, who incited the people to crucify Jesus. We are not to suppose that these learned men got out into the streets with the people and hurraed for Barabbas, and shouted against Jesus. Rather, they incited the people, and themselves assumed a more dignified line of conduct. In all events, their course led to our Lord's death.

Not only did they hate the Master, but they hated him with such a bitterness and such resentment as to destroy him. They plotted his death several times, but could not take him until his hour had come. The Pharisees acknowledged that a great miracle had been performed in the raising of Lazarus, but they determined that Jesus should be destroyed on account of this wondrous marvel, because it would influence the people, and the people would in that same proportion become alienated from themselves.

The high priest, Caiaphas, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-53) The leaders of the nation feared that the people would be so influenced by Jesus' teachings that they would themselves avail nothing, and that the Romans would come and take away their place and their nation. They reasoned,

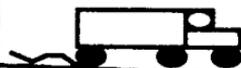
“We are the guardians of this nation. If we fail, God’s cause will be blotted out from the earth. It is, therefore, expedient that we should destroy this man.” They had an incorrect view of God’s cause and of their nation.

As respects the true people of God, we see it is in proportion to their faithfulness as followers of the Lord Jesus that his people are hated and persecuted. There was a long period of persecution in the days of the Early Church—first by Nero, then by Diocletian, and others of the Roman Emperors. Then came the general rise of the Antichrist, the counterfeit of God’s kingdom. These also hated the true church and held them in contempt, claiming they took the words of Jesus about a future kingdom too literally.

Then followed the long night of bloody persecutions. The true followers were not numerous and were chiefly the poor of this world—not many great, not many learned—but rich in faith. “Not many wise men after the flesh, not many mighty, not many noble, are called. Hath not God chosen the poor of this world, rich in faith,” to be heirs of the kingdom which he hath promised to them that love him!—I Cor. 1:26; James 2:5

And coming down to our day, we find that in proportion as the followers of the Lord Jesus are walking in his footsteps, they will wish to let their light shine out upon others. In proportion as they do this, it will show up the misconceptions and errors of the present order of things in the world. The teaching that present institutions are not to be repaired, but replaced by the new heavens and new earth is still unpopular. Those who bear this message must expect to be unpopular as well.

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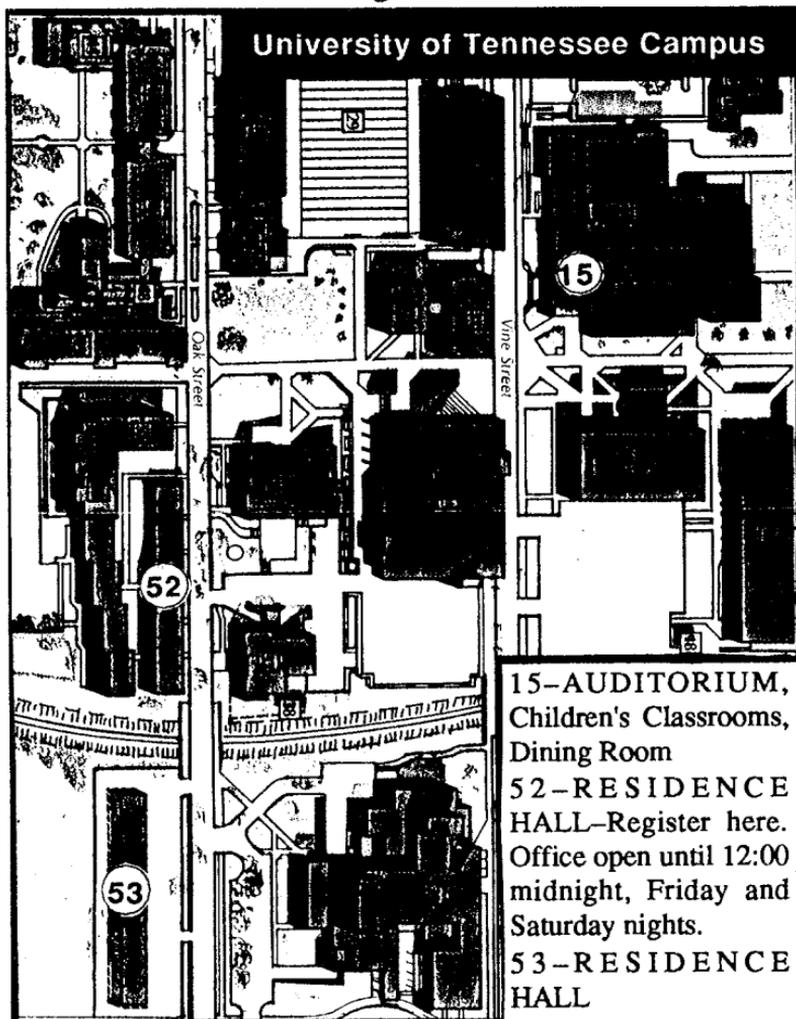


new address three weeks in advance of your move.

Thank you.

Talking Things Over

General Convention—July 23-28, 1988
Chattanooga, Tennessee



Registration Form

BIBLE STUDENTS GENERAL CONVENTION
University of Tennessee • Chattanooga, Tennessee

July 23-28, 1988

Number staying for the whole week, attending all meals.

(If you have filled in above box, you need not complete the form below.)

Fr	Breakfast	Lunch	Dinner	Lodging
Sa				
Su				
Mo				
Tu				
We				
Th				

Please indicate above which meals you wish to attend, and how many for each meal, if you are not staying the entire week, or do not wish to eat certain meals at the convention. . . .

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Please list names of **all + ages** of children, included in this reservation:

NAME

AGE of CHILD

(SEE OVER)

SEND RESERVATIONS TO:

Office of Conference Services
 615 McCallie Avenue, Univ. of Tennessee at Chattanooga
 Chattanooga, TN 37043

MAKE CHECKS PAYABLE TO:

University of Tennessee at Chattanooga

Please indicate *how many* in each category:

WEEKLY RATES FOR LODGING AND MEALS

		<u>Number</u>	<u>Cost</u>
13 to adult	\$218.00	_____	_____
7-12	\$165.00	_____	_____
6 and under	\$ 60.00	_____	_____
		Total	_____

• • •

DAILY RATES FOR LODGING PER PERSON

(For Partial Week as Indicated on the Reverse Side of this Form.)

		<u>Number</u>	<u>Cost</u>
Ages 7 & over	\$ 20.00 daily	_____	_____
Ages 6 & under	\$ 10.00 daily	_____	_____
		Total	_____

• • •

DAILY RATES FOR MEALS PER PERSON

(For Partial Week as Indicated on the Reverse Side of this Form.)

		<u>Number/Cost for all Meals</u>
Ages 7 to adult: B-\$4.00 • L-\$6.00 • D-\$8.00	_____	_____
Ages 6 & under: B-\$2.00 • L-\$3.00 • D-\$4.00	_____	_____
	Total	_____

• • •

PLEASE MAKE YOUR CHECK FOR \$50.00

DEPOSIT, OR AMOUNT OF THE Grand Total _____

• • •

AIRPORT PICKUP INFORMATION:

Airline _____ Date _____ Time of Arrival _____ Flight Number _____ No. of Persons _____



TALKING THINGS OVER

Encouraging Letters

A Long-time Listener

Gentlemen: Just a little note to tell you that for many years, while I lived in New York, I heard your radio program and always enjoyed it so very much. Then, last year, I moved and this past Sunday, since I couldn't get to church, I turned on the radio and to my delight there you were again answering questions. I did enjoy your program, and at the end you offered the booklet on the Judgment Day. Being a Christian is my only hope—looking to the return of our good Lord. Looking around at the world today, our LORD must be very sad with things going on. I would greatly appreciate your sending me this booklet together with a schedule of your radio programs for this area. I recently retired as organist and secretary to my pastor. Thank you so much, and may God continue to bless you both as you work in his vineyard. Sincerely.—PA

Christian Growth Enriched

Dear Friends: Upon recently moving to Maine I have been blessed in many ways, one of them being able to receive a Christian radio station. While listening today, I heard your question and answer program. Various questions I've encountered were answered, and I thank you for your faithful service to Christ's ministry. I would appreciate the booklet offered: "Our Lord's Return." I believe this will aid my understanding, and enable me to share the truth with my friend, who is being led astray by others. Thank you ever so much for your dedication to the LORD's work. It has enriched my Christian growth. In his love.—ME

A Thirst for Knowledge

The Dawn: Thank you for your reply regarding **The Dawn** magazine. I've never enjoyed a little magazine so

much, and am eagerly looking forward to each one. It's so nice to know that we seekers can get help with our understanding of God's Word. Only twelve months ago I knew little about the Bible, and didn't want to know. Then an overwhelming feeling I had was that I needed and wanted to understand God's Word. I've read your magazine, **The Dawn**, and the three or four little booklets you sent me, and also the Bible. And although it's a slow time for me, I still feel a great thirst to know, and most of all to understand, as I read it. I look forward to receiving the booklets I've listed, and will be sending regularly for your books as I go along. However, if you can recommend any that would help a beginner such as myself, I would be grateful for any suggestions. May God bless you and your work.—*England*

Program Interesting

Frank and Ernest: Yesterday I heard your program, "The Bible Answers" on Radio Caroline. I find your way of

bringing out Bible truth interesting. Unfortunately I have not heard what really is God's way of salvation for me. Perhaps you can send me some literature about it. In your program I heard about **The Dawn** magazine, and you also spoke about a booklet, "**The Truth about Hell.**" Can you also send that one to me. May God bless you. Yours truly.—*Holland*

Program Heard Aboard Ship

Dear Friends in Christ: We seamen on board an African ship listened to your fascinating broadcast, while anchored off Portland, Maine, for a week. We could not follow you properly due to poor reception. I am a "three-year-old" Christian, and like witnessing to my colleagues on board at prayer meetings. The ship is now coasting eastern U.S.A., and the Gulf of Mexico. We shall be grateful if you would send us tapes, tracts, books, magazines, etc., and also your booklet, "**When a Man Dies,**" which will en-

able us to understand the Word more, and witness to our brethren when we go back to our country, Ghana. We lack these facilities over there. As we are not yet paid we cannot afford to send any gift or money for mailing, but we pray that the Lord will provide for you all the necessary means for the spread of his Word. May the Lord Jesus Christ grant you more wisdom, knowledge, ability, and boldness for his ministry. Yours sincerely.—
West Africa

Longs for the Kingdom

Hello Sir: Please send me fifteen copies of "Hope," and please pray for me daily. I study from your "Studies in the Scriptures," which I ordered from you last year. I know and understand that this world has 'gone mad' and hope that Christ will soon set up his kingdom on this earth, so we can live in peace and free from sin. I would love to see my mother again in the resurrection of all the dead from the

grave. I believe and know for sure, with all my heart, that I will see her when Christ resurrects all of the dead from the grave. Thank you. God bless you.—*AL*

Faith Gives Hope

Dawn: I am enclosing a small check. Your publications have brought consolation and hope to many people in this troubled world. As we grow older and see loved ones and friends going to the grave, we have to have faith that in the resurrection we will see them again. God bless your work.—*NY*

Program Brings Peace

Dear Frank and Ernest: How very much I enjoy your nighttime program. It leaves me in a peaceful frame of mind for sleeping. Keep up the good work. I would appreciate your sending me the booklet, "When a Man Dies." Since I am a widow, and a Christian, I am always looking for some answers. Thank you in advance. Yours truly.—*NJ*

"Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength."—Isalah 26:4

Speakers' Appointments

G.M. Jeuck Dalfsen, Holland	July 9-15	E.K. Penrose Los Angeles, CA	July 2-4
F. Nemes Chatham, Ont.	July 17	L.B. Post Los Angeles, CA	July 2-4
N. Kasperowicz New Haven, CT	July 10	J. Tate Allentown, PA	July 10
T. Passios Western MI	July 10		

Overseas Assignments

F. Binns

Bamsley

Tyne and Wear September

•••

Obituaries

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

Sister Peggy Hogg, Oakland, CA—March. Age, 84.

Sister Grace L. Schultz, Longview, WA—April 5. Age, 88.

Sister Marie A. Yakus, Chicago, IL—April 27. Age, 74.

•••

Weekly Prayer Meeting Texts

July 7—"Behold the lamb of God."—John 1:36 (Z. '99-14,15 Hymn 182)

July 14—"Let all bitterness, and wrath, and anger, . . . and evil speaking be put away from you, with all malice."—Ephesians 4:31 (Z. '99-71 Hymn 47)

July 21—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37 (Z. '99-123 Hymn 151)

July 28—"If ye suffer for righteousness' sake, happy are ye."—I Peter 3:14 (Z. '99-166,167 Hymn 99)

Conventions

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

INTERNATIONAL CONVENTION, Dalfsen, Holland, July 9-15—DeBron Conference Center. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (213) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, Chattanooga, Tennessee, July 23-28. Please note new location and new dates. Convention program in June issue.

CHICAGO, IL, July 24—Elmhurst Masonic Temple, York and Arthur Streets, Elmhurst, IL.

DENVER, CO, August 12-14—Viscount Hotel, 200 W. 48th Avenue, Denver. Contact: Mrs. Marcia Kuehmicel, 10201 Riverdale Rd, #53, Thornton, CO 80229. Cutoff date for special room rates, July 20th.

Phone: (303) 450-0582

JACKSON, MI, September 3,4,5—Holiday Inn, 2000 Holiday Inn Dr., off U.S., 127. Contact: Mrs.

Ray Lumley, 2531 Ashton Rd., Jackson 49203

Phone: (517) 782-7252

NEW YORK, NY, September 2,3,4—Ramada Inn, Route 3, Clifton, NJ. Contact: Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

Phone: (914) 948-5428

PITTSBURGH AREA CONVENTION, September 17,18—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: Carl S. Bough-ton, 126 Slater Dr., Pittsburgh 15236

KALISPELL & HAVRE, MT, September 23-26. Contact: Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912

Phone: (406) 892-2574

BUFFALO, NY, September 24,25—Unity Temple, 1940 Niagra St., Buffalo. Contact: Eugene Buczkowski, 85 Rogers Drive, Cheektowaga, NY 14225

Phone: (716) 634-2163

My son, give Me thine heart, and let thine eyes observe My ways.—*Proverbs 23:26*

THE HEART given over to God, seeks to know the divine will and to obey it in word and in act. In proportion as this condition of the new mind is attained, in that same proportion will there begin to be newness of life in every respect—in ambitions, hopes, sentiments, and efforts. For this reason the revelation of the divine plan is furnished to believers. By growing in the knowledge of it, by thinking on these things, the transforming influence extends into every avenue of life. □