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Highlights of Dawn

“When the Son of Man Cometh”

“When the Son of man cometh, shall he find faith on the earth?”—Luke 18:8

DURING his brief ministry on earth, and shortly before he was crucified, Jesus told his followers, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:2,3

On another occasion, the disciples questioned him about this promised second advent. They asked him, “What shall be the **sign** of thy coming [presence], and of the end of the world [age]?”—Matt. 24:3

In his reply, Jesus indicated that prominent among the signs of his second advent, or presence, there would be extraordinary trouble in the world. He said, “For then [at that time] shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake [Greek, **dia**, **by** the elect] those days shall be shortened.”—Matt. 24:21,22

We believe the world is even now experiencing the foretold time of trouble which our Lord said would be a sign of his second presence. For never before in all the history of mankind have so many diverse and difficult problems come to focus at one point in time. Indeed, the substance of some of these problems did not even exist before the present generation came upon the scene, such as the threat of worldwide annihilation by nuclear bombs, and universal

pollution from many entirely new and different contaminants. In addition, there are the worsening problems of population growth and the related potential for widespread, mass starvation, and the depletion of certain sources of energy needed to operate our factories and to heat our homes.

We believe that this unique and awesome time of trouble through which the world is now passing is indeed a sign of our Lord's second presence, even as he foretold.

On a different occasion our Lord Jesus made another statement about the condition the world would be in at his second advent. Referring to the time of that event, he strongly implied that there would be little faith on the earth. He said, "When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8

A Multiplicity of Faiths

Today, the world is full of people who have faith of one kind or another. There are literally scores of different forms and sects of so-called Christianity alone, numbering their adherents in the hundreds of millions. There are also the many ancient Eastern religions, whose followers approximate a billion and half. Also, in recent decades there has been such a proliferation of new religious cults that it is difficult for one to keep track of them. And they are making their beliefs known.

On November 7 of the year just closed, The New York Times carried a full-page message paid for by a group of "Concerned Christians." The scarehead proclaimed, "America Is Racing Toward Judgment," the warning being addressed to the President and the people of the United States.

The message, quite properly, deplored and condemned the growing immorality that is touching and contaminating virtually every facet of human existence—the home, the school, the factory, the office, the political structure, and even the organized church. It is a sincere appeal to all to

repent and turn from their evil ways before the judgment falls upon the nation. "Even though judgment is right now suspended over America," the message states, "God would delay the execution of his wrath in response to the repentant heart cry of all our men, women, and youth."

Doubtless, there are many earnest individuals who are even now seeking after the Lord, to give him their hearts and to serve him. But the Scriptures make it clear that God has been long-suffering, and is shortly to bring an end, not to the planet Earth, but to the selfish social order that dominates and plagues the world. "I have long time holden my peace; I have been still, and refrained myself: Now will I cry like a travailing woman; I will destroy and devour at once," the Lord tells us through the Prophet Isaiah.—42:14

Destruction from the Almighty

The foretold destruction of "this present evil world" (Gal. 1:4) comes in the day of the Lord [Jehovah]. "Howl ye," writes Isaiah, "for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty. . . . Every man's heart shall melt: and they shall be afraid: . . . they shall be in pain as a woman that travaileth. . . . Behold, the day of the Lord [Jehovah] cometh, . . . to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity."—Isa. 13:6-11

The Apostle Peter affirms that the world will not escape the destruction which shall occur, even as foretold, in this day of Jehovah's wrath. (Ezek. 7:19; Rev. 6:17) He writes, "The day of the Lord [Jehovah] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein [descriptive of this present evil social arrangement] shall be burned up."—II Pet. 3:10

We believe the events occurring in the world today tell us that we are already in this Day of Jehovah, or time of trouble,

and that God's righteous judgment upon an evil world will not be stayed.—Zeph. 1:14,15; Ezek. 7:7,19; Matt. 24:21

A recent issue of a well-regarded Christian journal featured an article entitled, "God Before Birth." One statement the writer (obviously a Trinitarian) makes is that it was God himself who left the heavenly realms and became a man. A little farther along in the article he makes another statement (also a result of his belief in the doctrine of the Trinity) that "**God** became a man; **Christ** died for us." (emphasis ours) This, he states, is an "impenetrable mystery." He seems also to suggest belief in the resurrection to heaven of the physical body, for he adds, "Our flesh is now represented in the Triune Godhead."

The Scriptures, however, do not support the doctrine of the Trinity. To the contrary, they tell us that Jesus was the **Son** of God. Jesus himself said, "My Father is greater than I." (Heb. 1:5; John 3:16; I John 5:5; John 14:28) It was Jesus who left the heavenly realms and was made flesh. (Phil. 2:7; Heb. 2:9) It was Jesus who died on the cross. (Luke 23:46) It was Jesus who was raised from the dead by God, his Heavenly Father, putting off the body of flesh to take on a glorious, immortal spirit body; for flesh and blood cannot inherit the kingdom of God.—Acts 2:24; I Thess. 1:10; I Cor. 15:49-53

The "Boom in Doom"

The January 10, 1977, issue of Newsweek magazine presents an article headed "The Boom in Doom." It deals with the broadening interest on the part of many different religious groups in the prophecies of the Bible relating to the end of the "world" and the second advent of Christ. This renewed interest in the Bible has been growing for a century and more and is doubtless sparked, at least in part, by the deteriorating conditions in the world, and by real concern as to how it is all going to come out. Puzzled, worried people are eagerly searching the pages of the Bible for signs of solace and hope for the future.

But how precious little of the real truth of God's great and loving purposes for man do they cull from his Word! Singer Pat Boone is reported as saying, "My guess is that there isn't a thoughtful Christian alive who doesn't believe we are living at the end of history." Some believe and fear that this literal earth is to be destroyed. One small group is planning to escape the climax of the great time of trouble by floating in a dirigible balloon high in the sky during that terrible time. Others are preparing self-sufficient agricultural communities to supply the needs of their immediate followers.

Contrary to the direct statement of our Lord Jesus, (Acts 1:7), and despite repeated disappointments of earlier false prophets, some still believe they can ascertain the very date when the final destruction will come upon the earth and our Lord Jesus be revealed to the world. One such future date for this final phase of Armageddon to occur is presently set at May 5, 2000.

Sadly, the picture that emerges from all this earnest activity is one of scraps of wrested truth mingled with large portions of error. Yet it must be conceded that there are multitudes living today who have some kind of faith in a Supreme Being, some kind of faith in the Bible, some kind of hope for the future. But Jesus suggested that at his second advent there would be little faith on the earth. How can this statement be reconciled with the clear evidence of his presence that is given to us in the great time of trouble through which the world is presently passing?

When the Son of Man Cometh

The answer lies in properly understanding Jesus' statement. A correct translation of his words is given to us in the Diaglott New Testament: "When the Son of man cometh, shall he find **the** faith on the earth?" (Luke 18:8, Diaglott, interlinear) There is a vast difference between the numerous kinds of faith with their numerous variations which are so prevalent in the world today, and "**the** faith which was once delivered unto the saints."—Jude 3

The wonderful Bible story of God's great love for **all** his human creatures has been distorted, misunderstood, and misinterpreted, even by its supposed supporters. Its direct and simple teachings have been twisted and wrested in an effort to uphold such false teachings as the doctrine of immortality of the soul, ages of hell-fire for the wicked, and the Trinity. It has been disparaged by failure to understand the application of the ransom on behalf of **all** mankind, including the wicked dead. The Bible states that Jesus Christ is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2

Two "Days of Salvation"

The Scriptures teach that the Gospel Age now drawing to a close is the accepted time for the calling out of the world and the testing of those who, by denying themselves and faithfully following in the steps of Jesus, will live and reign with him in his millennial kingdom. We believe the Scriptures also show that the coming thousand-year kingdom reign of Christ and his church is to be the day of salvation for "whosoever will" of the resurrected race of mankind to accept of God's great Gift, and to "take the water of [everlasting] life freely."—Mark 8:34; Rom. 12:1,2; II Cor. 6:1,2; Isa. 49:8; Rev. 22:17; Acts 3:19-21

While we believe that the Scriptures clearly teach that the world is to experience a purifying time of trouble, we regret the tendency of some to wrest or go beyond what is written, to set dates, or to embroider the clear statements of Scripture with fanciful imaginings.

We believe that man's sin, selfishness, and imperfection have indeed operated to bring the world to that condition foretold in the Scriptures when God would intervene in the affairs of men to eradicate evil from the earth forever. (Isa. 13:9-11) We do not believe that the planet Earth is to be destroyed, but rather that "the earth abideth forever." (Eccl. 1:4) We believe, as the Bible further states, that "God himself . . . formed the earth and made it; he hath established

it, he created it not in vain, he formed it to be inhabited.”—Isa. 45:18

We believe the Lord’s purpose in bringing about the present time of trouble is to destroy the unrighteous social order which plagues this present evil world, in preparation for the establishment in the earth of Christ’s millennial kingdom, described by the Apostle Peter as a glorious new world, or social order, “wherein dwelleth righteousness.”—II Pet. 3:7-13

Associated with the Lord Jesus in that righteous kingdom will be his faithful footstep followers, the glorified church, who shall live and reign with him a thousand years. (Rev. 20:4,6; Matt. 19:28) The Scriptures further show that the loving purpose of that millennial reign is to call forth from their graves every human being who ever lived, even the wicked dead, to give to all a full and just opportunity to gain everlasting life right here on earth. “For . . . God . . . will have **all** men to be saved, and to come unto the knowledge of the truth. For . . . Jesus gave himself a ransom for **all**, to be testified in due time.”—Acts 24:14,15; Dan. 12:1,2; John 5:28,29; Isa. 35:1-10; Rev. 22:17; I Tim. 2:3-6

The Apostle Paul tells us that “God . . . hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:30,31) All who persist in iniquity under that righteous reign shall be denied the right to everlasting life.—Acts 3:19-23

The Hidden Mystery

All, however, do not see these things. The Bible is a guide-book written especially for the faithful footstep followers of Jesus, and its truths are for their special instruction and sustenance. This fact becomes clear when we notice the greetings with which so many of the epistles are opened.

In writing to the church at Rome, Paul addresses his letter “To all that be in Rome, beloved of God, called to be saints.”

(Rom. 1:7) The opening words of his letter to the church at Corinth are, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (I Cor. 1:2) We find equally specific salutations in other letters of the apostles.—II Cor. 1:1; Gal. 1:2; Eph. 1:1; Phil. 1:1; Col. 1:2; etc.

Even when speaking to the multitudes during his ministry, Jesus' lessons were actually directed to his disciples. Indeed, his own disciples wondered about that, and asked, "Why speakest thou to them in parables?" Jesus answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10,11) Privately, he explained to them that his wonderful message of truth was only for those whose hearts provided proper soil to receive the seed of the Word, to nurture it, and to bring forth fruit.—Matt. 13:23

On one occasion when he was preaching, Jesus spoke directly "to those Jews which believed on him," again thus limiting his message to those whose hearts were right. He said, "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31,32

Later, he explained to his followers that the eyes of their understanding would be opened through the power of the Holy Spirit, which was to be manifested following his resurrection. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when . . . the Spirit of truth is come . . . [it] will guide you into all truth."—John 16:12,13

The Apostle Paul tells us much the same thing in his first epistle to the Corinthians. He addresses his letter "to them that are sanctified in Christ Jesus, called to be saints," and then goes on to point out that God does not call many "wise men after the flesh, not many mighty, not many noble." These, Jesus indicated in the Parable of the Sower, would be too busy seeking after worldly treasures and honors to devote themselves to a life of sacrifice, and thus lay up treasures in

heaven. (Matt. 13:22) Paul continues, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, . . . that no flesh should glory in his presence."—I Cor. 1:26-29

It is to these faithful and humble ones that God reveals his wonderful, beneficent purposes toward mankind. Paul writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:9-12

The Mystery Revealed

God's great and precious promises toward the faithful followers of Jesus, and his wise and loving plans on behalf of fallen mankind, are truly a mystery to the world. But he has graciously made known to his people "the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."—Eph. 1:9,10

The English word "mystery" appears a number of times in the New Testament. It is translated from the Greek word "musterion." According to W. E. Vine, "it denotes, not the mysterious (as with the English word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His spirit." Thus, we find the Apostle Paul writing to the Colossians of "the mystery which hath been hid from all ages and generations: but now hath it been

Bible Study

LESSON FOR MARCH 6

The Way of Unselfish Service

MEMORY SELECTION: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."—Mark 10:43,44

SELECTED SCRIPTURE: Mark 10:35-45

THE way of unselfish service involves humility and the recognition of the rights and needs of others. The Christian who is governed by this mark of character is not self-seeking but seeks the welfare of others before his own. Jesus' life was the epitome of such unselfish service and dedication to the Heavenly Father.

Two of the apostles, James and John, had been especially close to Jesus throughout his earthly ministry. Indeed, they were two of our Lord's earliest and most faithful disciples. But, although they both loved him very much, we note a degree of self-centeredness in their request regarding whether or not they would be granted positions of special honor in his kingdom—one being on the right hand and the other on his left. No doubt they thought that

Jesus would establish his kingdom very soon, and as the "right" and the "left" were significant of great honor in ancient courts, they wanted to be sure to have such special places in the kingdom.

Jesus answered them, however, by saying, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? (vs. 38) They knew not what they were asking because they understood little of the nature of our Lord's future kingdom at that time.

Instead of promising them positions of great honor in a royal court, together with its displays of power and privilege, Jesus spoke to his disciples about the cost of discipleship. The "cup" and the "baptism" were illustrative of Jesus' own

suffering and death. They were also symbols of the self-denial which would be necessary to prove the heart loyalty of those who desired to share in that kingdom. To be baptized into Jesus meant to be baptized into his death, and to drink of the symbolical cup represented the trials and afflictions which would be common to all who would be faithful even unto death.

James and John responded quickly in the affirmative to Jesus' question by saying (vs. 39), "We can," which in effect shows the depth of heart loyalty which they possessed. And although our Lord promised them that they would have the privilege of drinking of the same cup that he would drink of and of being baptized with the same baptism that he was baptized with, nevertheless it was in the hands of the Heavenly Father to give rewards according as he willed. For he said, "But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."—vs. 40

The account now shifts from a private conversation between our Lord and James and John to a more general discussion with the rest of the disciples. At first it seems that the other ten were angry with the display of self-centeredness which they had

seen manifested, as it is written (vs. 41), "And when the ten heard it, they began to be much displeased with James and John."

Jesus took the opportunity, however, to teach a lesson to all of them concerning the way of unselfish service. The account continues (vss. 42, 43), "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you."

It is at this point in the account that Jesus uttered the words of our memory selection that "whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." (vss. 43, 44) A lesson of great humility is taught in this text, showing the depth of heart loyalty and devotion that Jesus possessed. And, although they evidently did not understand or appreciate the full significance of our Lord's teachings at that moment in their Christian experience, the apostles were especially chosen vessels to bear the message of the coming kingdom and to serve the household of faith all down through the Gospel Age. □

The Way of Genuine Prayer

MEMORY SELECTION: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9

SELECTED SCRIPTURE: Luke 18:1-14

THE apostles had evidently noted the frequency with which Jesus spent time in prayer—often spending many hours, or the entire night, in prayer. And it was by example that he taught them to seek the blessings which prayer alone could bring, for he truly worshiped the Heavenly Father in spirit and in truth.

On one occasion when our Lord had been praying, one of his disciples came to him and said (Luke 11:1), "Lord, teach us to pray." Jesus then proceeded to utter that most eloquent of all prayers which has come to be known as the Lord's Prayer and is recorded by Luke the historian in verses 2 to 4 of this chapter.

Jesus then gave an illustration of a certain man who would, at first, refuse to be moved even by a friend but would eventually yield to the persistence of his friend's petition. (vss. 5-8) And

it is within this context that our memory selection has been chosen: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." However, our Lord's further admonition (vs. 10) that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" has a very positive tone. The lesson seems to teach that genuine prayer and a positive request in harmony with the Lord's plan and the Christian's consecration vows will be answered.

There follows next (vss. 11-13) an important lesson in giving, in which Jesus makes reference to earthly parents and their desire to give good things to their children. The key to the lesson, including our memory selection, is in the statement in which Jesus says, "How much more shall your Heavenly Father give

the Holy Spirit to them that ask him?"

The child of God who comes to the Heavenly Father in prayer with a desire to know and to do his will has the assurance that he will be guided into a greater appreciation of the deep things of God's Word. These are things which have been mysteries to worldly-wise people throughout the Gospel Age, and they still remain mysteries to them.

Other things, such as material possessions, good health, or things that are open expressions of one's own human will and desires have no place in genuine prayer. All such selfish petitions for one's own gain according to the flesh must be avoided. Jesus indicated that God would be glad to give his Spirit to those who seek it.

In the selected scriptural reading there are two more illustrations that have a bearing on this lesson. In the first (vss. 1-8) the lesson concerns a judge and a widow. According to Jewish law a widow had special claims to justice, as we read concerning "the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."—Deut. 14:29

It was only after the widow's continual pleas for help that the judge, who was not a God-fearing man, agreed to assist her. With the story as a background, Jesus illustrated the nature of prayer. The attitude of the insensitive judge is contrasted with the response of a loving God to the needs of his people "that men ought always to pray, and not to faint." (vs. 1) God, who is the great Judge of all, is not insensitive to the slightest plea for help from those who seek him in spirit and in truth.

The second parable (vss. 9-14) shows the proper manner of prayer and the attitude of heart necessary to approach the everlasting Father. Although the Pharisee was evidently careful to observe the letter of the Law, he did not have the spirit of it and took the opportunity of telling God what a humble and upright person he was. The publican, on the other hand, realized his sinful condition and asked God for forgiveness and mercy.

And so it is with the child of God even today. God hears the prayers of the faithful who are endeavoring to know and do his will, and he responds to their requests as they are in harmony with his will. Let us approach him in accordance with these principles. □

The Way of Forgiving Love

MEMORY SELECTION: "He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke 15:20

SELECTED SCRIPTURE: Luke 15:17-32

THE fifteenth chapter of Luke includes three of Jesus' parables designed to teach forgiveness. These are the Parables of the Lost Sheep (vss. 1-7), the Lost Coin (vss. 8-10), and the Prodigal Son (vss. 11-32). Our memory selection, together with the context of the passage, forms the basis of this week's lesson.

Having received the portion of his inheritance, the younger son of a rich man gathered his possessions together and set out for a far country. He evidently thought he could conquer the world and needed no one to help him. All he wanted was to spend his money and enjoy life. Indeed, the story tells us that he "wasted his substance with riotous living." (vs. 13) His actions proved his lack of wisdom.

However, "when he had spent all, there arose a mighty famine in that land; and he began to be in want." (vs. 14) What a lesson must have been his when he discovered that all of his new-found friends, who had, no doubt, helped him spend his money, quickly shunned him. He found himself alone, tired, and hungry, with no one to care for him. He had nothing to show for his misdeeds nor the period of time in which he had lived the so-called good life, and he had lost the meaning or purpose of his life.

No doubt he had little time to think about his father during his absence from home. In the midst of his predicament, however, the younger son remembered his father and his home, as well as all of his former friends. And he said

(vss. 18, 19), "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

He had reflected on his sinful conduct and was now truly repentant. The young man was willing to return to his father's home, not with the former status of a son, but as a servant. He was no longer worried about money or material possessions but was glad to return to the place where he knew he would be loved and cared for.

What joy surrounds this episode in the story, for even while the son was "yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (vs. 20) The word compassion, as it is used in this passage, suggests a strong feeling of sympathy, or pity, and the unbreakable bond of love that the father had for his son. And he exclaimed (vs. 24), "For this my son was dead, and is alive again; he was lost, and is found." Nothing else mattered, for his son had returned.

The elder brother, however, did not appreciate the situation and became angry because of the merrymaking that accompanied the return of his younger

brother. When his father came to him, he reasoned that he had been a faithful son and had served without transgression. He could not understand why his father was so willing to forgive the sinful acts of his brother. "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—vss. 29-32

Although the parable evidently has specific reference to the two classes of Jews (those who responded favorably to the invitation to follow the Master and his teachings and the other class who never accepted the call in the spirit of it), it has a broader significance in that all mankind are sinners and have need of the saving grace of our Lord. There is, therefore, a premium placed on honesty of heart and the recognition of one's own sins, as well as a readiness to forgive the sins of others. □

The Way of Responsible Stewardship

MEMORY SELECTION: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10

SELECTED SCRIPTURE: Luke 16:10-15; Mark 12:41-44

THE position of a steward was an important and responsible office in Bible times. A steward did not own property but had full privileges and authority to do whatever he wished with his owner's goods. It was essential, therefore, that he be honest and dependable. One who occupied the office of steward could not be held accountable for misdeeds before a court of law—the nature of the office being such that he merely represented the owner in connection with the property or goods.

In the Parable of the Unjust Steward, the steward had violated his master's trust. When the master demanded an accounting of his stewardship, the steward knew that his unrighteous deeds would soon catch up with him.

Being a man of meager talents, the steward was con-

cerned as to how he could make a living after his dismissal. He conceived the plan of dealing generously with his master's debtors in the hope that the debtors would become friendly to him. Then, after his dismissal, the former debtors would take him into their homes.

In verse 9 (AV) The Lord says, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This is an incorrect translation because it is out of character with the righteous principles expounded by the Lord. We cannot accept the thought that our Lord, by use of a parable, would instruct his disciples to make friends with "the mammon of unrighteousness" for any reason. In fact, the lesson in the

remaining portion of the chapter is an explanation and an enlargement on the principle that it is impossible to serve two masters. Our Lord, in verse 13, states, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve Yahweh and mammon." (H.N.B. translation)

We of course, as Bible students, realize that the punctuation in the Bible is not inspired. "None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives. From this point it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and all the modern literary refinements of the present day." (Companion Bible, app. 94, v3)

In view of these facts, it follows that the context is what should govern the interpretation of a text. And as a guide, we realize that the interpretation, to be correct, must be in harmony with the truth and with

the character of the Heavenly Father and his Son Jesus, as set forth in the Scriptures.

With these things in mind, we believe that the translation of verse 9 should read as follows: "Would I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into age-lasting habitations?" (H.N.B.)

The answer to this question, of course, is No! Jesus would not say this to them. But, taking the opportunity in his reply to the Pharisees (vs. 15), he stated, "Ye are they which justify yourselves before men; but Yahweh knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of Yahweh." (H.N.B.) The obvious lesson is that the sly worldly approach used by the steward was the type of action that would be applauded by the scribes and Pharisees, who sought the approval of men.

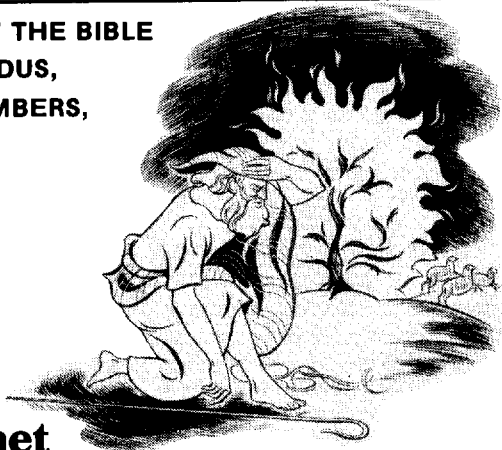
And so in harmony with our memory selection, which was taken from the parable, the Christian must demonstrate his responsibility and basic honesty even when dealing in worldly matters. There is no circumstance under which Christian principles may be abandoned.

□

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
—PART VI, EXODUS,
LEVITICUS, NUMBERS,
DEUTERONOMY

Moses— Deliverer, Lawgiver, and Prophet



IN THE Bible, Moses is second in prominence to Jesus Christ. His name appears in the Word of God a total of 810 times, 730 of which are in the Old Testament, and 80 in the New Testament. His name appears more than 100 times in the Old Testament subsequent to his death. Throughout the more than three thousand years since he lived, reverential esteem has been held for him by the Jewish people as their great Deliverer and Lawgiver.

Christians see in Moses not only a great prophet but also a type of the Messiah, the Christ. The Apostle Peter, in a prophecy of the work of Christ subsequent to his second advent said, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22; Deut. 18:15, 18) In Hebrews 3:5, 6 Moses is referred to as being "faithful in all his house," and Christ is presented as a "son over his own house, whose house are we."

God's hand in the life of Moses was manifested from the time of his birth. Joseph, and the entire generation of Israelites brought into Egypt to escape the famine, had died. (Exod. 1:6) Meanwhile "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."—Exod. 1:7

The Pharaoh who exalted Joseph to such a high position in the government of Egypt had also died, and, as the record states, "There arose up a new king over Egypt, which knew not Joseph." (Exod. 1:8) This king became apprehensive and said to the Egyptians, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."—Exod. 1:9, 10

The Israelites had been made slave laborers and as such were useful to the Egyptian government, but the king did not want them to become too numerous. So he set taskmasters over them with orders to increase their burden of work, thinking that this would prevent them from multiplying so rapidly. But it had the opposite effect. Then the midwives were ordered to kill all the male babies as soon as they were born, but they disobeyed this order.—ch. 1:15-20

Then the king gave orders that all male children were to be thrown into the river. This "charge," or command, was given to all the Egyptians and meant that it was legal for any of the Egyptians to seize Hebrew male children at any time and any place and throw them into the river. (vs. 22) It was under such circumstances that Moses was born.

Moses' father and mother were of the family of Levi, one of Jacob's twelve sons. The mother concealed Moses for three months after he was born. Then, realizing that she could not continue to do this, "she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child

therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him."—ch. 2:3, 4

In the New Testament Paul comments on this, saying, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." (Heb. 11:23) They evidently had faith that in some way this "proper child" would be used by God in the fulfillment of his purposes in connection with their people. They would know of Joseph's promise that the Israelites would be restored to their own land, and they may have hoped that this "goodly child" of theirs might in some way be instrumental in this deliverance.

Their faith soon began to be rewarded. Pharaoh's daughter "came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children."—ch. 2:5, 6

The sister who stood by to watch what would happen then asked Pharaoh's daughter if she should get one of the Hebrew women to nurse the child, "and Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." (vs. 8) The mother accepted the invitation to be the child's nurse, and wages were paid her. How marvelous were the providences of God!

By this arrangement Moses was raised under the protection of the Egyptian government and became "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22) But with his own mother caring for him, Moses also learned that he was not an Egyptian, and he was informed concerning the promises of God as they related to the Israelites, including those of deliverance from Egyptian bondage.

In the New Testament, Stephen informs us that when Moses was "full forty years old, it came into his heart to visit his brethren the children of Israel." (Acts 7:23) Paul states the matter more dramatically, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

Evidently the Lord had revealed to Moses before he visited his brethren the first time that he was to be their deliverer from bondage. It was at this time that he slew one of the Egyptian taskmasters, because, as Stephen explains, "he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not."—Acts 7:25; Exod. 2:11, 12

It was when Moses visited his brethren the "second day" and intervened in a quarrel between two of them, that he learned his slaying of the Egyptian was known to others. Indeed, it soon became known to Pharaoh, and because of it Moses was obliged to flee from Egypt. It had all come about because he had decided to cast in his lot with his brethren. He had confidence in the promises of God, the God of his fathers. He believed that a great Deliverer, the Messiah, the promised "Seed," would eventually come. Because of this, as Paul explains, he esteemed "the reproach of Christ [the reproach, that is, associated with belief in the messianic promises] greater riches than the treasures in Egypt."

Moses believed the promises of God and was determined to be loyal to them no matter what the cost. He did not realize, however, what a strange turn the providences of God would take with his own experiences. God had revealed to him that he would be the deliverer of his people; but because he went about to accomplish it in his own way he was forced to flee from the country, and he lived as a refugee in the land of Midian for forty years.

As a result of his kindness in assisting the daughters of the prince of Midian, Moses was taken into his home, and later married one of Midian's daughters, Zipporah. To him was born a son, whom he named Gershon, which means "a stranger here." Moses gave his son this name because, as he said, "I have been a stranger in a strange land."—Exod. 2:11-22

God Remembered

During those forty years in Midian doubtless many times Moses thought of his people in Egypt and perhaps wondered when and how God would fulfill his promises to them. They were not unprofitable years for Moses, because he was learning to wait on the Lord and to realize that by his own strength and in his own way he could do nothing for his brethren.

"It came to pass in process of time," the record states, "that the king of Egypt died." (ch. 2:23) This was the king, or Pharaoh, whose daughter adopted Moses, and from whom Moses fled after killing the Egyptian taskmaster. His death is noted to indicate that the way was now open for Moses to return to accomplish the task which God had designed for him.

Meanwhile the burdens of the Israelites were being increased, and they "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."—ch. 2:23-25

The Burning Bush

Moses "kept the flock of Jethro his father-in-law," "and he had led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." (ch. 3:1) Here "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And

Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.”—ch. 3:2,3

Then the Lord spoke to Moses out of the burning bush, saying, “Moses, Moses,” and he answered, “Here am I.” (vs. 4) Moses was instructed to remove his shoes, for the place whereon he stood was holy ground—being made holy for the time being by the presence of the Lord, who, through the angel, was to give Moses his initial instructions regarding the deliverance of the Israelites from Egyptian bondage.—vs. 5

In speaking to Moses from the burning bush, the Lord identified himself, saying, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” (vs. 6) The truthfulness of this narrative is confirmed by Jesus, who used it as a proof of the resurrection of the dead. He explained that Jehovah is not a God of the dead but of the living, and since he declared himself to be the God of Abraham, Isaac, and Jacob, who had died, it means that they are to be raised from the dead, for, as Jesus explained, “All live unto him,” that is, unto God.—Luke 20:37,38

In Moses’ day, even as now, there were many gods, but only one true and living God. It was he who had spoken to Abraham and promised that through his seed all the families of the earth were to be blessed. Moses knew about these promises and had confidence in the God who had made them, so he did not hesitate to offer himself for service, saying, “Here am I.”

The Lord then explained to Moses that the time had come when he would deliver the Israelites from their slavery in Egypt and “bring them out of that land unto a good land and a large, unto a land flowing with milk and honey.” (ch. 3:7,8) To Moses the Lord also said, “Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt.”—vs. 10

Remembering, no doubt, his first attempt to help his people and how completely it had failed, it was logical for Moses to

ask, "Who am I, that I . . . should bring forth the children of Israel out of Egypt?" Replying to this question, the Lord said to Moses, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."—vss. 11, 12

But Moses had still another question. Forty years prior to this, when he had attempted to help his people, he was asked, "Who made thee a prince and a judge over us?" (ch. 2:14) Now he wanted to know how he would answer questions of this sort from his own people. He knew that they would demand by what authority he had come to deliver them. True, he would tell them that the God of their fathers had sent him; but then, as he said, they would want to know more than this. "They shall say to me," Moses continued, "What is his name?" How was he to answer this question?—vs. 13

Replying, the Lord said to Moses, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—vss. 14, 15

The Hebrew word here translated "AM" in the name "I AM," means "exist." By its use the Lord was identifying himself to Moses and, through him, to the Israelites, as the ever-existing God, the same God who had directed and blessed their fathers, the God who had promised them the land of Canaan, who through Joseph had given assurance that they would be delivered from Egypt.

The Lord outlined a plan for Moses to follow. First, he was to "gather the elders of Israel together" and explain to them that the Lord's time had come to deliver the Israelites, and, with the elders, he was to appear before Pharaoh and request

that the Israelites be given the privilege of going three days' journey into the wilderness, where they might offer sacrifice. (vss. 16-18) The Lord warned that permission for this would not be granted and that consequently he would bring plagues upon Egypt until Pharaoh would be willing to release the Israelites.

All of this appeared startling to Moses, who, after forty years of tending flocks for his father-in-law, had little confidence in his ability to lead his people out of bondage, especially in view of the certain opposition of Pharaoh. So again he appealed to the Lord for assurance. "They will not believe me, nor hearken unto my voice," he said to the Lord, "for they will say, The Lord hath not appeared unto thee."—ch. 4:1

Then the Lord gave Moses three signs, each of them a miracle, by which he might know, and the people might be convinced, of his divine appointment and authority. He was told to cast his rod upon the ground, and when he did, it became a serpent. When he picked it up, it became a rod again. Then he was told to put his hand into his bosom, and when he did, it became leprous but returned to normal healthy condition when he put it into his bosom the second time. He was told also that if these two signs were not convincing then he was to take water from the river and pour it upon the ground and it would become blood.—ch. 4:2-9

Convinced, apparently, that he would be able to establish the fact that the Lord had sent him, Moses then hesitated for another reason. He said to the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (vs. 10) Replying to this, the Lord reminded Moses that he was the Creator of the tongue, implying that Moses need have no fear. The Lord then informed him that his brother Aaron would accompany him on his mission and would serve as his mouthpiece: "He shall be to thee instead of a mouth, and thou shalt be to him instead of God."—vss. 11-17

Moses was now satisfied and made preparations to return to Egypt. Meanwhile the Lord spoke to Aaron and instructed him to go into the wilderness to meet Moses. They met "in the mount of God." (vs. 27) Now we have Moses and Aaron serving the Lord together. Aaron later became Israel's first high priest under the arrangements of the Law Covenant into which the nation entered with the Lord shortly after the Exodus.

Moses and Aaron "gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped."—vss. 29-31

Pharaoh Approached

With the elders of Israel agreeing to co-operate, Moses and Aaron then contacted Pharaoh, saying to him, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." But Pharaoh did not take this kindly. He replied, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."—ch. 5:1, 2

No amount of persuasion would change Pharaoh's mind. Instead of allowing the Israelites to go, even temporarily, he increased their burdens. Then the Israelites complained to Moses, and Moses went to the Lord and said, "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people."—vss. 22, 23

This was not expressing a lack of faith in God's ability to deliver his people but rather a request for a better understanding of God's providences. The Lord assured Moses that in due time Pharaoh would not only let the Israelites go but would even drive them out of the land. How

the Lord brought Pharaoh to this point is recorded in Exodus, chapters 7 through 12.

God brought plagues upon Egypt, ten in all. As each of these plagues fell upon the land, Moses and Aaron went to Pharaoh with God's message, "Let my people go." Each time Pharaoh declared that if the plague were lifted he would let the Israelites go, but each time he broke his word. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." (Rom. 9:17) This suggests that God could have brought another prince to the throne of Egypt but favored this one because of his wickedness, self-will, and obstinacy.

The Scriptures also declare that God hardened Pharaoh's heart. (Exod. 4:21) The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to love and obedience, led him to greater obstinacy. He determined, as he passed through one plague after another, that others could not be worse; but ultimately he paid dearly for his defiance.

The tenth plague was the severest. All the firstborn of Egypt died, but the firstborn of Israel, under the protection of the blood of the passover lamb, were spared. By this plague Pharaoh was brought to the point, as prophesied, where he expelled the Israelites from the land.

It was in connection with this tenth and final plague upon Egypt that Israel's passover was instituted. According to the instructions of the Lord, through Moses, the passover lamb was to be slain and its blood sprinkled upon the lintels and doorposts of the houses. The firstborn in any house where the blood was found that night was passed over, or spared.

The Apostle Paul places a typical significance upon this saying, "Christ our passover is sacrificed for us." (I Cor. 5:7) Paul also mentions the "church of the firstborn." (Heb.

12:23) Israel's firstborn were delivered from death that first passover night, and the next morning all Israel were brought forth from bondage. This has its counterpart in antitype in that "the church of the firstborn" are delivered from death during the present Gospel Age, and then, in the morning of earth's new day, all mankind will be delivered from their great taskmaster, Satan, and made free from sin and death.

Moses Leads His People

Moses' greatness is attributable to the fact that he gave the Lord the glory for everything. By co-operating 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." (ch. 14:7,8) Pharaoh and his army overtook the Israelites just as they reached the Red Sea, and the people became "sore 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?" (ch. 14:11) 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."—ch. 14:13,14

The Lord then instructed Moses to go forward. He was told to stretch out his hand over the sea and divide it. 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 15th 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." (Exod. 15:2) This "song" of Moses is pre-eminently one of salvation and deliverance. The overcoming church class of the present Gospel Age is shown in the 14th chapter of Revelation as being with the "Lamb" on Mount Zion, singing a new song and, in the 15th 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, even the deliverance from sin and death, first of the church of the "firstborn," and later, during the thousand years of his reign, of all mankind.

The meekest Man

In Numbers 12:3 Moses is described as being "very meek, above all the men which were upon the face of the earth." 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

(Continued on page 38)

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Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

GEORGIA

Albany WALG 7:30 p.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLol 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLd 1270 12:00 noon
Mineola (Sat.) WTHE
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KRGO 8:00 a.m.

Radio Broadcast Schedule

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:15 a.m.

Clarkston KCLK 10:45 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

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

Vancouver, B.C. CJJC 7:15 a.m.

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

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

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

MALDIVIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

9:00 a.m.

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Tucson KXEW 1600 8:30 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.

Los Angeles XEGM 7:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. Sat., 1:30 p.m.

RADIO TOPICS FOR MARCH

6—"Christ, the Foundation"

20—"Heaven and Paradise"

13—"The Three Ways"

27—"The Blood of the Atonement"

(Continued from page 31)

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." (ch. 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 the bread of life. Your fathers did eat bread 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. (ch. 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 antitypical "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." (ch. 17:1) Again the people complained, blaming Moses. "Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" But again they accused him of bringing them out into the wilderness to die.—ch. 17:2,3

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."—ch. 17:4-6

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' Sin

In Numbers 20:7-13 we have another account of water coming out of the rock. This was at Kadesh. Verse 8 makes

the mind of the Lord clear: "Take the rod," as an emblem of authority. "Gather thou the assembly together." (On the former occasion only the elders were present.) "Speak ye to the rock before their eyes." But, contrary to God's instruction, Moses smote the rock. And God said, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

What was Moses' sin? How did he not believe God? He should not have smitten the rock. The rock was a type of Christ, and the lesson is important. Christ was to be smitten only once, for all. (Isa. 53:1-5; Heb. 9:25, 26, 28; I Pet. 3:18) No wonder God was displeased when Moses "believed him not" and smote the rock a second time, for the types of God are as sacred as are the antitypes.

Only the elders were present at the first smiting, picturing the few, the little flock of the Gospel age. The whole assembly was together at the second bringing forth of water, picturing the blessing of the water of life, which will be to the whole assembly of man—all the families of the earth.

Moses Receives the Law

While Moses is often referred to as Israel's lawgiver, actually he acted merely as mediator between God and the people in connection with the giving of the Law. The main features of the Law were epitomized in the Ten Commandments, which he received from the Lord on Mount Sinai. He was in the mountain forty days, and when he came down bearing the tables of the Law, he found that the people had erected a golden calf and were worshiping it. This angered Moses and he destroyed the tables of the Law.

Later the Lord instructed Moses: "Hew thee two tables of stone like unto the first: and I will write upon these tables the words which were in the first tables, which thou brakest." (Exod. 34:1) Moses obeyed and again went up into Mount Sinai. We read that then "the Lord descended in the cloud,

and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—ch. 34:5-7



This beautiful proclamation of the "name of the Lord" has been referred to by many as the theme song of the Bible. It reveals the Lord as being a God of love and justice, "abundant in goodness and truth." It is these qualities which are revealed in the divine plan of salvation. While this proclamation was being made to Moses, the commandments were written on the tables of stone, and Moses returned and presented them to the people. When he descended from the mountain the "skin of his face shone," while he was speaking with the people.—ch. 34:29,30

In II Corinthians 3:2-18 the Apostle Paul draws a very interesting lesson from Moses' experience in connection with receiving these tables of the Law. He speaks of Christ's followers as being "epistles of Christ," just as the tables of the Law were, in a sense, epistles of Moses. He indicates that the glory on Moses' countenance represented the glory for which we hope when we are united with Christ and reigning with him, administering the laws of his kingdom to the world

of mankind. Here again, then, we have the experiences of Moses brought over into the New Testament and shown to be typical of a greater work to be accomplished through Christ.

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 full establishment of Messiah's kingdom, in which the followers of Christ during the present age will then have a share.

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 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

The Fiery Serpents

Some years later, while still in the wilderness, the Israelites again complained to Moses and asked why they had been brought out into the wilderness to die. The Lord was displeased with this lack of faith and permitted the people to be attacked by fiery serpents, causing the death of many. Then Moses was instructed to make a serpent of brass and set it upon a pole and explain to the people that if those who had been bitten by the live serpents would look upon this serpent of brass they would not die.—Num. 21:4-9

Jesus refers to this incident. In John 3:14-16, he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the

world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus was lifted up on the cross to die for both the church and the world. As yet only the church class of the Gospel Age has had a genuine opportunity to look upon him. However, in the kingdom age about to dawn, he will be lifted up as the world's Savior so that all will see him, and then "whosoever believeth in him" will not "perish, but have everlasting life."

Moses' great love for his people and his humble spirit of self-effacement is beautifully revealed by an incident recorded in Exodus 32:7-14. It was when the Israelites, while waiting for Moses to return from Mount Sinai with the Law, made the golden calf and began to worship it. The Lord was exceedingly angry with this great sin, and he said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—vs. 10

If Moses had been ambitious for promotion, this was a golden opportunity. And certainly he might very well have felt justified in accepting the Lord's offer, for had not the people against whom the Lord was so angry and proposed to destroy, accused him time and time again of malicious intent in bringing them into the wilderness? But Moses viewed the matter differently. He did not think of himself, but of his people, and particularly of the glory of the Lord's name.

So he prayed earnestly to the Lord not to do this thing. Why, he inquired of the Lord, should the Egyptians be given an opportunity to say, "For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth." Besides, he told the Lord, he should consider his promises to Abraham, to Isaac, and to Jacob, promises that he would multiply their seed as the stars of heaven and as the sand upon the seashore, and that he would surely give them the land of Canaan.

By this earnest plea on behalf of the Israelites, Moses displayed the true qualities of a mediator, and the Lord heard

and respected his petition. A similar incident occurred after the twelve spies returned from Canaan, the majority of whom brought back an unfavorable report. Here also the Lord threatened to destroy the entire nation and make Moses the head of a new nation. Again Moses pleaded for his people and for the honor of the Lord's name. Again the Lord hearkened to Moses and did not destroy the Israelites —Num. 14:15-21

Faithful to the End

Even though Moses knew that he would not be permitted to enter the Promised Land, having learned the needed lesson, he remained a faithful servant of his people. His last great service is recorded throughout the Book of Deuteronomy, which describes the end of his faithful life of service and is his last, long farewell to his people, in which he admonishes them over and over again to be faithful to God and to the covenant into which they had entered with him.

He went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, from where he could view the Promised Land. (Deut. 34:1-5) He was at this time 120 years old, his eventful life having been divided into three equal periods of 40 years each. The first of these extended from his birth to the time he fled from Egypt into the land of Midian; the second forty years he spent in Midian tending his father-in-law's flocks; the third was devoted to his leadership of the Israelites out of Egypt and during their wanderings in the wilderness.

“So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.” (Deut. 34:5,6) His burial place was probably hidden to prevent its becoming a sacred shrine, as it probably would have because of the reverential esteem the Israelites had, and still have, for their great leader, emancipator, and lawgiver.

The Apostle Jude indicates that the burial place of Moses was a matter of concern even in the spirit world. He says that Michael the archangel disputed with the Devil about the body of Moses—presumably as to where it was buried. It might well be that the Devil was trying to learn of its whereabouts, that he might use it as a further means of leading the Israelites into idolatry. No man had ever come into closer contact with God and been used more wonderfully by him, but the Lord made sure that after his death Moses did not become an object of idol worship. And Moses would not have condoned that.



General Convention Bulletin

“One is your Master, even Christ; and all ye are brethren. One is your Father, which is in heaven.”—Matthew 23:8,9

YOUR General Convention Committee is making preparations to meet on March 25 to finalize the remaining details of the convention.

The general outline of the program has been completed, and one of the highlights will be the theme discourse. The thoughts that will be developed will stress the unity of the family of God, that God is the head over Christ and Christ is the head over the church, but that all are one in purpose, in thought, and in works. This service will be given to a capable brother, and we are confident it will be one of the highlights of the convention.

In addition, it is the hope of the committee that the theme text will set the tone for the six days of the convention.

Start making your plans now to attend the Bible Students General Convention at Albion College, Albion, Michigan, July 30-August 4, 1977. □

Christian Life and Doctrine

Sacrificed for Us

ABOUT four thousand years ago an old man arose early one morning, awakened his young son, and together they started on a three-day journey which took them into the "land of Moriah." Accompanying them were two young servants of the household. There was a purpose back of that trek over what was probably for the most part a trailless wasteland with few inhabitants. But this purpose was known in full only to the father. They did not go empty-handed, for they took with them the necessary equipment for the offering of sacrifice, such as the wood and the fire.

As the journey's end drew near the party halted, and the old man instructed his young servants to remain behind while he and his son went on farther to the place where the sacrifice was to be offered. The boy carried the wood, and the father carried the fire and the knife; but there was something about the whole adventure that was puzzling. They were going to offer sacrifice. That the boy knew. But they had no sacrifice to offer. Finally he made bold to speak to his father about it. Observing that they had the wood and the fire, he inquired, "Where is the lamb for the burnt offering?" The father's simple answer was, "My son, God will provide himself a lamb for a burnt offering."—Gen. 22:5-8

This father and beloved son were Abraham and Isaac. God had asked Abraham to offer Isaac as a burnt offering, but Isaac had not yet been advised of this. Abraham, with an ache in his heart, was keeping this information to himself, not wishing to impose a long, drawn-out period of suffering upon his boy. His statement that God would provide a lamb was an

expression of his implicit faith. Paul explains that Abraham believed God would raise Isaac from the dead—and he did, in a figurative sense, for Isaac was restored to his father from the very jaws of death.

Abraham demonstrated his faithful obedience, and we find Isaac on the altar ready to be slain, his father with knife poised to be plunged into the throbbing heart of that miracle child. But just as the cords and muscles tightened to strike that fatal blow, Abraham heard his name called; and, turning around to investigate, he found himself face to face with an angel, who drew his attention to a lamb caught in a nearby thicket. This was the lamb which God provided, and Abraham was instructed to use it as a substitute for Isaac on the altar of sacrifice.

To the casual reader who is unacquainted with the plan of God for human redemption and salvation this may seem no more than a weird tale handed down from ancient tradition, but to the Christian it is a story with a vital meaning. God had made a wonderful promise to Abraham—a promise which, after the patriarch showed his willingness to offer his son as a burnt offering, God confirmed by his oath. The promise was that through Abraham's seed all the families of the earth would be blessed. But there was something which stood in the way of that blessing. It was sin, and its penalty, death.

Before the people could be blessed there had to be an atonement for sin. The "seed" through which the blessing was to come must die as a sacrifice, and in the story of Abraham offering his son Isaac we have a luminous illustration of a coming glorious reality when the Heavenly Father himself would give his own Son Jesus for the sins of the whole world. The lamb which God provided to be sacrificed in lieu of Isaac foreshadows "the Lamb of God, which taketh away the sin of the world."—John 1:29

Another Picture

Abraham had great faith in God, but he died without seeing the complete fulfillment of the promises made to him. Isaac

was the natural "seed" of promise, but he was also a type of the heavenly seed. The greater seed was to be Christ and, associated with him, the church, who, like Isaac, are "the children of the promise." (Gal. 3:16, 29; 4:28) Isaac also died, and the promise was passed on to his son Jacob.

By a strange sequence of circumstances, including the selling of Joseph into slavery in Egypt, all the natural descendants of Abraham through Isaac were finally held captive in Egypt. They were burdened under their taskmasters and longed for deliverance until finally, in the Lord's providence, Moses was sent to them, and under his leadership their Exodus from Egypt and from Egyptian bondage was effected. This was accomplished, however, only by the direct intervention of God on their behalf, an intervention that was manifested by miracles.

Because Pharaoh refused to grant liberty to the Hebrews, one plague after another was visited upon him and his people, the Egyptians. There were ten plagues in all, and not until the tenth did the ruler of Egypt actually grant the Israelites the privilege of leaving the country. It was immediately following the tenth plague that the historical Exodus of the Hebrews occurred.

In connection with the tenth plague we are furnished with another picture of the importance of blood in the divine plan of salvation. The plague brought the death of Egypt's firstborn, from the firstborn of Pharaoh down to the firstborn of the poorest laborer. An arrangement was made by God whereby the firstborn of Israel could escape death. It was the provision of the blood—the blood of the passover lamb.

It is probably one of the best-known stories in the Bible, but as a rule its full significance is overlooked. Through Moses the Lord instructed that each family of the Israelites was to take a lamb into the house on the tenth day of the first month, keep it until the fourteenth day, when it was to be slain and the blood sprinkled on the lintels and doorposts of the house. During that same night the lamb itself was to be roasted and

eaten by the family. In the case of small families, two or more could come together for the occasion. They were to stand while eating the lamb and be dressed with staff in hand, ready to go on the march; for the following day they were to leave Egypt. The Lord explained that where the blood was sprinkled according to instructions the firstborn would not be killed.—Exod. 12; Num. 33:3

Standing by itself, and unrelated to the divine plan as a whole, this arrangement for the deliverance of Israel from Egyptian bondage would probably seem strange; but when given its proper place in the whole galaxy of illustrations which point forward to the blood of the Redeemer and Savior of the world, it is both beautiful and inspiring. Like the story of Abraham and Isaac, it is mentioned in the New Testament and its significance suggested.

The Apostle Paul speaks of “the church of the firstborn, which are written in heaven,” (Heb. 12:23) and also of “Christ our passover,” who, he declares, “is sacrificed for us.” (I Cor. 5:7) The word church in the New Testament is a translation of the Greek word **ekklesia**, which means “called out,” or “selected.” The church of the firstborn, then, is a class called out, or selected, from the world, and brought under the special protection of the blood of Jesus, the real Passover Lamb, prior to the deliverance of the whole world, as represented by the deliverance of all Israel from Egyptian bondage.

After the Israelites left Egypt, the entire tribe of Levi was chosen by God in place of the firstborn members of each family. These became the servants of the people in all matters pertaining to God. So the church of the firstborn are revealed to be the servants of the people. Together with Jesus, this class will be the channel through which God will bestow his promised blessings of life upon a sin-sick and dying world during the coming times of restitution. It is for this that the world is waiting today—waiting to be delivered from bondage to sin and death, and from the great taskmaster, Satan.

The passover night in Egypt foreshadowed the entire Gospel Age. It has been a nighttime indeed! Darkness has covered the earth, and gross darkness the people. But the morning will come and, with it, a great deliverance. And this deliverance, just as was the case with Israel, depends upon the salvation from death of the firstborn. Just as in the type, so now, this passing over of the firstborn is brought about through the blood of the Lamb—"the Lamb of God, which taketh away the sin of the world."

A Perpetual Memorial

The Israelites were commanded to commemorate this great event each year. On the fourteenth day of their first month they were to slay a lamb for the passover. It was important for them to do this because it served as a reminder of the mighty deliverance God had wrought for them and how his outstretched arm had been over them in that time of their great need.

And the Jews did commemorate the passover fairly regularly. In fact, in a distorted form, they still keep the passover, although the ceremony is now corrupted by the traditions of their elders. When Jesus, the foretold Messiah, came to the Jews nearly two thousand years ago, they were continuing to celebrate the passover; but they understood practically nothing of its typical significance. John the Baptist seemed to understand what the lamb foreshadowed, for it was he who said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world."

Much had been foretold concerning Jesus. He was to be a powerful King. He was to be a Judge of all nations, and a wise "Counselor of the people." (Isa. 9:6) His glory was to excel that of Solomon. But when he came, while he was wise and kind and it was said of him that gracious words proceeded out of his mouth, he did not exercise rulership. He was not a Judge of the people, nor did they recognize him as their Counselor. He was, just as John the Baptist said, a "Lamb"—a Lamb to be sacrificed for the sins of the world.

The entire period of Jesus' ministry was characterized by the sacrificial service which he rendered on behalf of the people. The common people heard him gladly and rejoiced in the blessings of health and life extended to many of them. But their religious rulers were bitterly opposed to him. By them he was despised and rejected, and they plotted to kill him, to lead him as a "lamb to the slaughter."—Isa. 53:7

There were time features in the plan of God, and not until midway in the fourth year of the Master's ministry did he permit his enemies to arrest and kill him. He was to be the antitype of the passover lamb, and it was essential that his blood be shed on the fourteenth day of Israel's first month. This is known as the month of Nisan. It begins with the first new moon after the spring equinox. When this time drew near in that momentous year of the divine plan, Jesus announced his intention of going to Jerusalem, where he expected to be arrested and put to death.

From the time Jesus made this announcement his disciples were more or less bewildered. They expected him to be a great King and to establish a powerful, worldwide kingdom. But what could a dead Christ do? Peter remonstrated with Jesus, saying, "Be it far from thee, Lord." (Matt. 16:22) But Jesus would not be turned aside from what he knew to be the divine will for him. He had come to die for the church of the firstborn and for the whole world, and he intended to finish the work his Heavenly Father had given him to do.—1 John 2:2

On one occasion he said to his disciples, "My flesh . . . I . . . give for the life of the world," and he told them that unless they ate his flesh and drank his blood, they could have no life in them. (John 6:51-56) Only dimly did they comprehend what this meant, although Jesus explained, "The flesh profiteth nothing"; that is, I do not mean that you should eat my literal flesh. "The words that I speak unto you," Jesus said, "they are spirit, and they are life." (John 6:63) In the light of further teachings on the subject, we see this to mean that by obedience to the "words" of life,

which embody the divine will for our forgiveness and the acceptance of our sacrifice, we appropriate to ourselves the merit of Jesus' broken body and thereby obtain justification; and as we drink the wine, the symbol of his blood, we picture our willingness to share his death. So, like our Lord, it is by a sacrificial death that we receive life.

But this could not be understood prior to the coming of the Holy Spirit at Pentecost. The disciples were not thinking of sacrifice. They were looking for the glory of the kingdom and hoping to share in that kingdom. Because of this, the last few days of Jesus' earthly ministry were trying ones indeed for them. Their lack of discernment led finally to a partial deserting of their Master in the time of his greatest need.

The Upper Room

The Jewish day begins at sundown and lasts until sundown the next evening. Sometime during the thirteenth of Nisan Jesus gave instructions concerning the necessary preparations for the passover, due to be celebrated that evening. Previously, it would seem, he had made arrangements with one of his friends to use an upper room in his house, and he told the disciples how they could locate the proper place.

When the evening came, Jesus and the twelve went to this room, and there they ate the passover. The feeling was tense in the hearts of the disciples that night. It seemed evident to them that tragedy was in the air. "One of you will deny me," Jesus said to them. And with one accord they asked, "Is it I?" There was only one who knew to whom Jesus referred, and that was Judas, the betrayer. The fact that all the others asked, "Is it I?" indicates that they were so wrought up over the events of the past few days and by Jesus' attitude in the upper room they were not able to trust themselves. Something was tugging at their very souls, and they were not sure what they might be drawn into doing under the strain.

That they had not as yet grasped the idea of sacrifice and its relationship to themselves as followers of Jesus is revealed by their wrangling over who would be greatest in the kingdom.

What a place that was for a question of this kind to intrude itself! But Jesus was not disturbed by their lack of understanding. Instead, he used the occasion as an opportunity to give his disciples a much-needed object lesson in humility and the true spirit of sacrifice and service. He washed their feet and explained that the one who would be greatest among them would be their servant.

And then Jesus asked how many swords they had. Learning that there were two swords in the company, the Master explained that that would be sufficient for what he had in mind. The Passover Supper finished, he took some of the unleavened bread which remained and some of the wine and passed it to his disciples, saying, "Take, eat, this is my body. . . . Drink, . . . this is my blood." (Matt. 26:26-30) Whether or not they then remembered what Jesus had previously said to them concerning the eating of his flesh and the drinking of his blood we do not know; but even though they may have remembered his former remarks, they still did not understand what Jesus meant.

No, not until the coming of the Holy Spirit at Pentecost was it possible for any of Jesus' disciples to comprehend the meaning of what he said to them that night. They did not then know that his body was to be broken in death and his blood poured out. They did not know that this was in order that they might receive justification through the sacrifice of his life. Still less did they understand that they were to have the privilege of suffering and dying with their Master. So, while they ate the unleavened bread and drank the wine which Jesus offered to them, they were too dull of understanding to realize that in doing so they were symbolizing their dependence for life everlasting upon his sacrificed life and, to attain to this, their own willingness to be baptized into the likeness of his death.

Gethsemane

They sang a hymn and left that upper room—left in the night—and wended their way out of the city, across the brook

Kidron, until they came to the Garden of Gethsemane. They were not altogether silent during that weird journey. Jesus told them that they would all be offended that night because of him. In reply the disciples affirmed their loyalty to the Master, and Peter boasted that even though all the others forsook Jesus he would not do so, that he was willing and ready to die for him. And Peter meant this, as he later demonstrated when he attempted to rescue Jesus from the mob by the use of his sword.

Reaching the garden, Jesus took three of his most loved disciples—Peter, James, and John—apart from the others and asked them to watch with him. Then he went a little farther in order to be alone with his Heavenly Father, and there he prayed. The supreme test of his loyalty to the divine plan had come. His “land of Moriah” had been reached. The circumstances were all in readiness for the consummation of his sacrifice. Unlike Isaac in this respect, he had no occasion to ask, “Where is the lamb for the sacrifice?” For Jesus knew that HE was that Lamb.

The question now was whether or not Jesus would willingly yield to the providences of his Father which were destined to slay him—not in a blaze of glorious martyrdom, but in shameful ignominy upon the cross, with his name cast out as evil and the great realities of his life contradicted by sinners. So out of that loving, but now well-nigh bursting heart of his came the cry to his God, “If it be possible, let this cup pass from me: nevertheless not my will, but thine, be done.”—Matt. 26:39; Luke 22:42

“Not my will, but thine, be done.” These were the words which revealed the Master’s final victory and proved him to be the One foretold by the prophet who was to be “led as a lamb to the slaughter” and who, as a sheep before her shearers, would be “dumb,” that is, offering no resistance.

Judas had informed Jesus’ enemies of the Master’s movements, and a mob was now approaching Gethsemane determined to arrest and kill the Prince of Life, the One

whose only crime had been that of doing good. The details of the arrest are well-known. Peter used his sword, and the Master reproved him for such rash action. This was a good lesson for Peter, and it also demonstrated to all concerned that Jesus gave himself up voluntarily, that his friends were armed and willing to fight for him had he permitted them to do so. This was probably the reason he made sure there were swords in the company.

Then followed the trial before the high priest and before Pilate. He was condemned for claiming to be the Son of God and a King. Little did the wicked hearts of his accusers realize how blessedly true were the great facts of his divine sonship and kingship! Few indeed, since then, even among his professed followers, have been able to confess with the spirit and with understanding that Jesus was indeed the "Son of God." And how few have understood the full scope of his kingship—that he is to be the King of kings, the Ruler over all nations!

His enemies obtained Pilate's consent to kill the Master, and he was crucified—crucified while his enemies and the curious looked on and mocked. "If he is the Son of God, let him come down from the cross," they cried. And again, "He has saved others; let him save himself." (Matt. 27:39-43; Mark 15:29-32; Luke 23:35-37) What they did not understand was that the Lamb of God was voluntarily dying in order to provide salvation for them. Jesus had saved "others" temporarily, but he was not satisfied with this. As his Heavenly Father loved the whole world, so did he; and he was dying in order that all, even his enemies, might have an opportunity to obtain eternal salvation during the times of restitution.

"It is finished," the Master cried, and committed his life into the hands of his Father, the eternal Life-giver. The Lamb had been slain—the Lamb which God provided. A loving Father had offered his beloved Son in sacrifice. The blood of the antitypical Passover Lamb was now shed. Perhaps the

very angel who had stayed the arm of Abraham, preventing him from thrusting the knife into the young heart of Isaac, watched Jesus die upon the cross; but he was not permitted to interfere with that death. There was no literal lamb now that could be offered as a substitute. Jesus, the Lamb of God, himself bore our sins, for God "laid on him the iniquity of us all."—Isa. 53:6

The upper room scene, the Gethsemane experiences, the trials before the high priest and other authorities, and finally the crucifixion, all occurred on the fourteenth of Nisan, that is, from sundown to sundown. Thus the typical passover, so far as God was concerned, was brought definitely to an end. There was no need that it be further commemorated, for the antitypical Passover Lamb had been slain. "Jesus, . . . by the grace of God tasted death for every man."—Heb. 2:9

But Jesus had instituted something new. It was not a new passover, but a simple ordinance, or service, to help his disciples in every part of the age to remember his death, the benefits they derive therefrom, and their privilege of dying with him. This service consists simply of partaking of a morsel of unleavened bread and a sip of the fruit of the vine—the bread representing his broken body, and the wine his shed blood.

In the Early Church this ceremony was kept yearly as Jesus requested, and the apostle explained that in doing so it was showing forth the Lord's death. This was to be continued "till he come." (I Cor. 11:26) As the partaking of the emblems signifies our fellowship, or common union, in the sacrifice of Christ, it is appropriate that the memorial be continued as long as any member of his body is still in the flesh, hence until he "come in his glory," at which time those who faithfully suffer and die with him will be sharing his glory.

And now we are nearing that time. Already he has come and has served "meat in due season" to the household of faith still in the flesh. Already he has come as the Chief Reaper in the wheat harvest at the end of the age. Already his

power is being manifested in the crumbling thrones of earth. The hour draws on apace when the last member of his mystical body will pass from this earthly scene to join him in glory. What a wonderful time it is for the Lord's people to be living!

And now once again on the fourteenth of Nisan (April 1, this year) little companies of Jesus' disciples in many parts of the world will come together to "show his death." (I Cor. 11:26) But this year, more than at any previous time, we can do this, standing as it were, with staff in hand, for the evidences are certain that we are living at the very threshold of the kingdom. How true now are those well-known words of the apostle, "The time is short"! (I Cor. 7:29) May the realization of this cause the memorial season this year to be one in which we will renew our vows unto the Lord and resolve to pay them more faithfully than ever.

How grand, as we partake of the emblems, to realize our blessed association with Jesus! How thrilling to know that we are participating in the antitype of that which was foreshadowed by God's dealings with Abraham and Isaac, and with the Israelites at the time of the Exodus! God plagued the Egyptians back there, and now the world is being plagued in preparation for the great deliverance to be wrought when the thousand-year reign of Christ and the church begins!

Meanwhile, as the church of the firstborn, we are under the protection of the blood and are being prepared to serve the people, in co-operation with the antitypical Moses, in rescuing all mankind from the thralldom of sin and death. Brethren, may we appreciate our privileges more fully, and may it be with hearts filled with rejoicing, yet in great solemnity and determination, that once more we symbolically eat the flesh of the Son of man and drink his blood, shed for us.



The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Please state whether you have a cassette or reel-to-reel recorder.

1977 MEMORIAL SUPPER DATE

The Memorial date is Friday, April 1, after 6:00 p.m.

What We Render to God

WHAT we shall render to God depends upon who we are and what we see and know respecting him and his will. The world in general realizes some responsibility to a Creator, or First Cause, but, their enlightenment being limited, their responsibilities are correspondingly limited. Those who have seen and heard and tasted that God is gracious, that his favor has been manifested in the redemption price paid at Calvary, have greater privileges than their less enlightened neighbors, and correspondingly greater responsibilities. To these it is but a reasonable service that they should present to the Lord the little all that they possess in this present life, and this becomes a still more reasonable matter when they learn that God has sent forth during this Gospel Age a special message of invitation to joint-heirship with his Son in the kingdom. Those who are thus enlightened and who possess any measure of wisdom should, it would seem, joyfully lay aside every weight and besetting sin and earthly ambition, and strive to attain to the gracious things of the divine promise to the seed of Abraham.—Galatians 3:29

Statistical "Good Hopes" Report

	Receipts	Expenditures
General Fund	\$154,156.15	
Radio	12,650.39	\$ 76,532.84
Television	3,127.75	32,359.69
Traveling Speakers	17,415.34	27,679.46
Overseas (includes foreign radio)	21,275.25	34,579.50
Recorded Lecture Service	618.65	364.72
Free Literature	1,275.86	1,275.86
Free Subscriptions	383.50	383.50
Sales of Dawn Publications, Dawns, etc.	59,621.21	174,469.73
Advertising, Magazine & Newspaper ..	507.45	57,319.52
Film Service	8,347.72	27,061.39
Totals Before Bequests	\$279,379.27	\$432,026.21
Bequests	176,477.78	
Totals	<u>\$455,857.05</u>	<u>\$432,026.21</u>

We ended the fiscal year \$23,830.84 in the black. As in the previous year, this was solely the result of several large bequests by friends of The Dawn, which made it possible to increase substantially the work of encouraging the Lord's people and heralding forth the wonderful story of God's love through Christ for the whole world.

We were able this past year to increase our radio work, both domestically and abroad, and to add substantially to our general witness work by means of newspapers and magazines. We have also added considerably to our witnessing by way of our growing film service. All these methods of witnessing are producing fine results, encouraging the brethren and bringing hope to the world, as evidenced by the great number of encouraging letters that flow steadily into The Dawn office.

The credit for all this belongs to the brethren near and far, whose generosity and sacrifice, alone, make a continuance of this work possible. As we have said in the past, we here at The Dawn rejoice in the privilege we have of sharing in the work.

Dawn Activities

Advertising

Advertising in newspapers, TV Guide, McCall's, National Geographic, and Parade cost approximately \$58,000 and yielded 37,237 responses. Cost per response, \$1.56.

Literature Sales

Volume I—5,770, all other books—11,870, booklets—153,800.

Radio

Current status is 99 stations (16 in Canada, 2 in Australia, and 10 in other countries). We are now using an arrangement that promises to give us a better selection of stations with a greater listening audience for about the same cost or less.

Television

The total number of stations showing our films at random times is 79. We are now using another distributor, and it is our hope that this arrangement will result in more television time for our films.

Film Service

Modern Talking Pictures: 2,611 group showings, total number of viewers 84,156; 1,036 television broadcasts, estimated viewers 22,000,000.

Dawn Film Service: TV broadcasts 233, estimated viewers 4,500,000; group showings 924, number of viewers 18,655. Booklets requested as the result of films 3,063.

International Activity

We are currently running newspaper ads in Italy. We have Spanish language broadcasts going into Spain, Mexico, South America; English broadcasts in India, Africa, Australia, New Zealand, Canada. Ads will be running in German, French, and English Reader's Digest. ☐

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK		L. POST	
Pottstown, PA	March 27	New Haven, CT	March 6
K. NAIL		Detroit, MI	27
Detroit, MI	March 26, 27	L. RUTH	
G. PASSIOS		Philadelphia, PA	March 20
Sayville, NY	March 6	R. RUTH	
E. K. PENROSE		New York, NY	March 13
Orlando, FL	March 3	R. SURACI	
St. Petersburg, FL	5-7	New York, NY	March 13
Columbus, OH	13	F. WASSMANN	
Detroit, MI	26, 27	Berwick, PA	March 27

Obituaries

The following brethren have recently finished their Christian course:

Brother John Skibitsky, Fisher Branch, Manitoba—December 11.
 Sister Harriet B. Harrison, Chevy Chase, MD—December 13. Age, 80
 Sister Ethel W. King, San Diego, CA—December 27. Age, 87
 Sister Nancy Johnson, Florence, OR—December 28. Age, 97
 Sister Pauline Sawicki, Flushing, NY—January 2. Age, 79
 Brother John Bacher, Kansas City, MO—January 5. Age, 79
 Brother Mike Nekora, Minneapolis, MN—January 9. Age, 79
 Brother Orlando D. Deifer, Allentown, PA—January 10. Age, 92
 Sister Julia Gyenese, Warren, MI—January 10. Age, 83
 Brother Henry Vrooman, Orlando, FL—January 11. Age, 85
 Sister Mabel Isbel, Bellaire Beach, FL—January 22.
 Brother Nick Baracas, Pittsburgh, PA—February 2. Age, 91

We would appreciate information concerning any of the brethren to be included in this list.

Conventions

ST. PETERSBURG, FL, March 5-7, Florida Bible Students Conv.—Jerry's - Ramada Inn, North, Convention Hall, 54th Ave. North at I-275. Reservations for Ramada Inn through secretary two weeks in advance if possible. Mr. Lloyd Hagensick, 518 - 81 Ave. N. 33702

COVINA, CA, March 6—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

MINNEAPOLIS, MN, March 6—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

NEW ORLEANS-PASS CHRISTIAN, MS, March 12, 13—Ramada Inn, Interstate 10, Slidell, LA. Mrs. Ward Buel, 214 Magnolia Dr., Pass Christian, MS 39751

NEW YORK, NY, March 13—Vanderbilt YMCA, 224 E. 47. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

CINCINNATI, OH, March 20—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, 45211

ALBUQUERQUE, NM, March 25-27—Hotel Plaza, 125 Second St., N.W. Mrs. Chauncey Cole, 3524 Twelfth St., N.W. 87107

FRESNO, CA, March 26, 27—Pre-memorial Conv. Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728

WILMINGTON, DE, March 26, 27, Wilmington-Chesapeake City—Pre-memorial Conv. Springer Jr. High School, 2220 Shipley Rd., Concord Manor. Immersion Service. Mrs. Peter Kollman, 404 W. 31 St. 19802. Phone (302) 764-6921

DETROIT, MI, March 26, 27—Pre-memorial Conv. Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

CHICAGO, IL, March 27—Elmhurst Masonic Temple, York Rd. and Arthur St., Elmhurst. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

GARY AREA ECCL., IN, April 9, 10—Hobart YMCA. Mr. John Ulicni, 6703 Tyler, Merrillville, IN 46410

BOISE, ID, April 15-17—Owyhee Hotel. Mrs. Elton N. Pigg, 1400 Sunrise Rd. 83705. Phone (208) 336-0183

AGAWAM, MA, April 17—Agawam Jr. High, 1305 Springfield St., Feeding Hills, (Rte. 57) Mrs. Joanne Kwiat, 511 Shoemaker Lane. 01001

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Hull	March 5
Dewsbury	19
Newport	26

R. E. ROBINSON

Latchford	April 23
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Subscriptions and Literature—70, Station Rd., Gidea Park, Romford, Essex RM2 6DA.

Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF.

PORTRUSH CONVENTION, June 4-6—for further details and accommodations apply to Mr. T. Lang, 31, Hawthorn Terrace, Londonderry BT48 ODV Northern Ireland.

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HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

DAWN BIBLE STUDENTS ASSOCIATION East Rutherford, New Jersey 07073

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