

# The Dawn

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# **Highlights of Dawn**

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## **“Under His Vine and Under His Fig Tree”**

ONE of the precious promises found in the Bible which is to be fulfilled on behalf of all mankind was recorded by the Prophet Micah and reads as follows: “But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.” (Mic. 4:4) This is a promise of security of every type but, in particular, economic security is indicated. If in today’s society men were to have such security, they would tend to be happier and more contented. Instead, we live in a world of uncertainty which has been well described as a place where the only things that are sure are death and taxes. Every day the news media tells of attempts being made worldwide to solve economic problems. These problems exist for all the nations of the world, the developed nations as well as those that are underdeveloped.

The prophecy of Micah implies a tremendous change in landholding all over the world, very unlike anything that has occurred in history. There have been many changes in land ownership over the centuries. In the last one hundred years, political unrest and upheaval have come about because of the concentration of landholding in a few hands, particularly in such places as Mexico, Spain, Italy, Eastern Europe and China. But redistribution of the land in itself has not solved the economic problems of the world.

Recently, assistance has been given by the United States to the Latin American country of El Salvador, a country that has been frequently in the news because of internal trouble and

guerrilla warfare. In the last two years the United States has given nearly thirty million dollars in direct aid to El Salvador to finance a program to redistribute the land. Another twenty-seven million dollars is being given in indirect aid, most of it through grants to the private sector. It also is possible that another two hundred million dollars may be obtained as an emergency economic aid package from other international agencies, mainly through United States influence, to help El Salvador import the machinery and equipment the farmers need. Why is the United States involved in this way?

Latin American countries have been a cause for concern to the United States. In the early years of this nation's existence, the Monroe Doctrine (issued in 1823) stated that the American continents were not to be considered any longer as a field for colonization by European powers, and that the United States would view with displeasure any attempts by the European powers to subject the nations of the New World to their political systems. Before the declaration of the Monroe Doctrine, the Latin American countries had revolted from Spain and the United States had recognized their independence. Since that time, the governments of these nations have taken many forms and come under the influence of various powers in the world. Every time that this happened, the United States hoped that the new regime would be friendly to our nation. In recent times two factions have developed in many of these nations, namely left wing (groups seeking change through revolutionary means) and right wing (conservative, opposed to change) extremists. Warfare between these factions has erupted in several Latin American countries, and guerrilla warfare is now raging in parts of El Salvador.

The aid given by the United States to El Salvador is unusual but highly commendable. With such aid, the United States hopes to stabilize the country. The program has several phases. In the first phase, large plantations were

expropriated by the government, representing fifteen percent of the country's farmland, and given to newly formed cooperatives. It is estimated that 40,000 to 70,000 families are members of the private cooperatives that now operate 282 farms. A second phase of the program, already begun, involves turning over to sharecroppers the small plots they farm. These two phases of the program, when complete, will benefit more than a million people, or half of the rural population, in one of the most sweeping agricultural changes ever undertaken in Latin America.

One would expect that these reforms would be most welcome. Instead, the program has met with resistance and violence. Neither of the extremists in the country are in favor of the program. Landowners charge that the cooperatives are, in effect, socialist collectives. Leftists charge that the program is only creating more private rural capitalists. The killing of thousands of peasants and more than ten government field workers in the first year of the program has led to charges that the government was cynically pushing the program publicly, while secretly trying to insure its failure.

As we view these attempts at reform and the consequential trouble, we are reminded that Satan is still active as prince of this present evil world and resists every attempt to bring about good, unless he can exploit the change to his advantage. There are many changes that God will bring to pass in his kingdom. Man's attempts to institute them in advance of the kingdom are often failures or partial failures because selfish motives are involved and they lack the righteous authority of the kingdom to make them effective.

Another example of the frustration experienced by the poor people of a land can be found in the neighboring country of Guatemala. Much less publicity is given to the situation existing in that country mainly because the Guatemalan government has barred some foreign correspondents and death threats have frightened away many others. Some of the journalists, writing under pseudonyms, have smuggled in-

formation out of that country to the American press, and have written particularly about the violence that has met attempts by United States church groups to help the impoverished Indian population, representing fifty percent of the country's 7.2 million people. This large Indian population inhabits the interior highlands of Guatemala, where each family living on one or two acres of land is barely eking out an existence. Although independent, their land has not been able to support them and each year 500,000 family heads leave their homes, migrating many miles to the southern coast to work on coffee, cotton and sugar plantations. They have in effect become a very cheap labor pool. Plantation owners are supposed to pay them \$3.20 per day, but many pay less.

In the last ten years, United States church groups and other Guatemalan progressives have tried to help the Indians improve their lot by teaching them how to increase the productivity of the land. Some of these Indians have learned well and have been successful to the point where they have ceased their migrations to the coast and are, thereby, no longer subject to exploitation by the large plantation owners. Now, violence has erupted, designed mainly to discourage this progressive education of the Indians to make them more self-sufficient. In the last year, thousands of civilians were killed and many moderate politicians, religious leaders, union organizers, rural community workers, professors, lawyers, and journalists have been killed or forced into exile. Is it any wonder, therefore, that there is a leftist-led insurgency in Guatemala just as in El Salvador?

The plight of the poor farm worker has been a sad tale through all of man's history. Originally, when father Adam sinned, God cursed the earth, as recorded in Genesis 3:17-19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou

eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” Man’s problems in tilling the soil have been difficult enough without the added problem of landlord tyranny. The questions that come to one’s mind are: How did the land first become subdivided? Who held the original right, title and claim to the earth as a whole? All must admit that God, the great Creator, owned it all. The Scriptures clearly state, God speaking, “For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof.”—Ps. 50:10-12

Originally God gave control of the earth to Adam for his use and that of his children. When all the earth was available for Adam’s family, a particular parcel of land would be taken by whoever was eager to till that particular land. As Adam’s family multiplied and spread over the earth, various means were used to claim ownership of the land, which in many cases were not much different from today’s methods of using claims, deeds and titles. But people forgot that God is the true owner of the land and that men are merely privileged to use it.

Again, we cannot forget that Satan usurped the authority over earth and became prince of this world, even as Jesus spoke of him in John 14:30 and the Apostle Paul spoke of him in II Corinthians 4:4 and Ephesians 2:2. Satan has been successful in having men believe that they truly own all the property upon the earth with no responsibility to their fellowmen as to its use. His success in deluding the people of the world has led to selfishness, greed, hate, and murder, and the general distress of the poor.

Before God gave the land of Canaan to the nation of Israel, he outlined the rules whereby they were to possess the land. These are found mainly in the twenty-fifth chapter of Leviticus. It is noteworthy that among other things, God says, "the land is mine." (Lev. 25:3) God also knew that after the people received the land, there would be inequities among them. Some would be more industrious and succeed in ventures and prosper. Others might have adversities and be less prosperous. Hence, every fiftieth year adjustments were to be made to equalize their society. These were referred to as Jubilee years. If a man became involved in debt to the extent that he might be obliged to sell a part of or even all of his property and might with his family go into servitude, every fifty years he and all such unfortunates were to be freed from these encumbrances and given a fresh start for the next fifty years. In the Jubilee year, broken families were to be reunited and lost homesteads were to be restored. We read of this in the following scriptures: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this Jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another. According to the number of years after the Jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shall fear thy God:

for I am the Lord your God.” (Lev. 25:10-17) “The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.”—Lev. 25:23, 24

God’s dealings with Israel served as a model of the way he would deal with mankind. The Sabbath year and Jubilee year were pictures of the restorative work to be accomplished in God’s kingdom in the millennium. In that kingdom, not only will man be released from the prison house of death, but he will be returned unto his possession. God intended that man should possess the earth and care for it. In that kingdom he will have an opportunity to do so properly and successfully for the first time.

The model given by God concerning possession of land has not been heeded by mankind. Even Israel was not able to do well in keeping the instructions given to them. Instead, men, under the influence of Satan and his principles, particularly of selfishness, have plundered, robbed, murdered, cheated one another and used force to wrest away land from one another. War has dominated life upon earth. The spoils of war have included land as well as people and their possessions. Slavery became a necessary adjunct to the seizure of lands, because to gain the value of the land, agricultural slaves were needed to till it. This was the arrangement in the earth when Gentile dominion began with Babylon’s rise to power, and continued through the reign of the Medes and Persians, Greece and Rome. The growing wealth of each of these successive empires led to an increase in the number of slaves, and the servile class grew to great proportions. The conditions of agricultural slavery were brutal. The introduction of Christianity had little effect in reducing this slavery, although it did mitigate conditions by inculcating principles of humanity. Also, it gave hope and courage to the long-oppressed classes.



As the conditions of society changed in the western world, with the decline of the Roman Empire, the agricultural slave became the serf who had semi-freedom. This type of semi-slavery occurred when people were conquered and for various reasons (including a lack of strength, as prevailed in the Roman Empire) the victors did not reduce the natives to slavery but only depressed them into tributaries. The conquered were permitted to hold their lands as of old but were required to pay dues to the conquerors.

With time, as central authority waned, a feudal system developed, which was a social organization that dominated all Western Europe and existed in other forms in other parts of the civilized world. In this system there was a strict division into social classes: nobility, clergy, peasants and burgesses. The ownership of all the land in a country was vested in the king, and the land was divided through a hierarchy of nobles and then further subdivided to lesser nobles. For these divisions of land there was a pledge to give military support to the nobles and to the king. The peasants worked on the land. Among the nations in this period, there was almost continuous warfare for land.

The feudal system of the Middle Ages started to disappear slowly, faster in some parts of the world than in others. Gradually the serf was emancipated, and by the middle of the nineteenth century emancipation was complete. A new type of slavery followed, called economic slavery. Depressed economic conditions caused much suffering and woe among the poor people. And today we still have tenant farmers, sharecroppers, migratory farm workers, and peasants. Even though there has been much advancement through land reforms, economic conditions have not changed enough to eliminate worldwide suffering for hundreds of millions of people. Nor will these conditions change until God's kingdom is established on earth.

But first the present order must come to an end. The judgments of the Lord in the earth, as manifested in the

trouble and warfare of our day, are a clear indication that God's kingdom is nigh. This is why the Apostle James, seeing our day, wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." —James 5:1-6

This is a most heartening prophecy to all the poor and afflicted of the world for it assures them that their cries for equity and justice have not gone unheeded by the Lord of hosts. He has been waiting for the proper time before taking action, and that time will not come until the church has been gathered from all peoples and tongues of the earth. In this waiting time, the Apostle James tells us that the Lord has been exercising patience. He has been just as eager to receive the precious fruits of the earth (the church) as the world is eager to receive the benefits that will accrue therefrom. So, also, we are to be patient in waiting upon the Lord for his wonderful kingdom.—James 5:7,8

If the world could only know what God has in store for them, how happy they would be! Among the many encouraging and heartening prophecies is Micah 4:1-4, RSV: "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, and many nations shall come, and say: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and

we may walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken.” This prophecy, which tells of the establishment of God’s kingdom (represented by the symbol of a mountain), has its setting in the conclusion (the last days) of this present evil world. This kingdom will be the highest mountain, meaning that it will be above all other authority on earth (represented by other mountains and hills). When this wonderful event occurs, all the peoples of the world will rejoice and want to come under the authority of the new kingdom. They will want to learn about the ways of Jehovah. They also will want to unlearn many things that were done during the reign of sin and evil. But in particular, they will not learn war any more. Instead of using their resources for making weapons of war, nations shall convert such facilities into manufacture of useful and peaceful products, and wars will cease.

The cessation of war is absolutely essential to economic security. Whereas war was prevalent and was the cause for the loss of lands and life, and brought agricultural slavery into the experiences of man in the past, the elimination of war is the basis for the newly found blessing of economic security, wherein every man shall sit under **his** vine and under **his** fig tree. The blessed promise of making wars to cease goes hand-in-hand with the blessed promise of true security for all mankind. In God’s kingdom there will be no more wars and no more landlords. And all fear of war and economic insecurity will be removed—no one shall make them afraid. How do we know that this will happen? Because, as Micah has said, “The mouth of the Lord of hosts [Jehovah] has spoken!” Praise be to his holy name! □

# Bible Study Lessons

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 LESSON FOR MARCH 7

## Christ's Miraculous Power

**KEY VERSE:** "What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him."—Mark 1:27

**SELECTED SCRIPTURE:** Mark 1:21-27, 40-45

THE people, as they listened to Jesus, were impressed by the authoritative manner in which he spoke. The Jewish teachers always referred to tradition or to what some other teacher had said, and they do so even today. Jesus taught as one possessing divine authority, which of course he had. John the Baptist, speaking of Jesus, said, "He whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him."—John 3:34

The miracles Jesus performed were also by the power of God. In Matthew 12:24-30 we have the account of Jesus healing one possessed with a devil, but the Pharisees heard of it and accused Jesus of performing the miracle by the power of Beelzebub (Satan). Jesus answered them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast

out Satan he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God ['kingdom' is a translation of the Greek word *basileia* which means kingly power, authority, royal dignity, as well as kingdom. The context, it is evident, is referring to Jesus. Therefore, a more accurate translation is: then his royal majesty] is come unto you." This was true because only Jesus was anointed with the Holy Spirit at this time and, in his case, it was without measure. It was this unlimited power of God that had been granted him that enabled him to perform miracles and speak with such authority.

All of this was, of course, by design. The first advent of Jesus came at the end of the Jewish

Age. That age marked the period of time when God dealt only with the Jewish people under the terms of the Law Covenant. Because of their unfaithfulness under that covenant, the Jews, as a nation, were cast off from favor and the Law Covenant came to an end. But, in keeping with God's plan, the advent of Jesus activated the Abrahamic Covenant. Jesus, the long-promised Messiah, was the messenger of that covenant.

According to the prophecies, the Jews were to have the first opportunity to accept Jesus and the terms of the Sarah feature of the Abrahamic Covenant (the call to the church). In Acts 3:25,26 the Apostle Peter states the matter in this way: "Ye are the children of the prophets, and of the covenant which God made with our father, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The miracles and the wonderful words spoken by Jesus were to be signs to the Jews so that they would recognize Jesus as their long-promised Messiah. The exercise of this power was to be an illustration of the power

and blessings that would be available in the kingdom.

In Matthew 12:29 Jesus indicated that this present evil world with its institutions, people, and mores comprised Satan's house, and that for Jesus to enter into this arrangement and spoil Satan's goods took a stronger power than Satan possessed. And this, of course, was God's power which Jesus was privileged to use. The spoiling of Satan's goods was being accomplished on a small scale by Jesus then, as proof of his ministry. As the illustrations were prophetic, so, we believe, the overpowering of Satan was also prophetic of the kingdom.

In Revelation 20:1,2, we read of one of the first acts of Christ and his church at the beginning of the kingdom. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit . . . that he should deceive the nations no more, till the thousand years be fulfilled." It is during the thousand-year kingdom reign that the power of God, exercised through Christ and the church, will be unopposed in restoring man back to perfection. □

## Two Miracles for a Paralytic

**KEY VERSE:** "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."—Mark 2:5

**SELECTED SCRIPTURE:** Mark 2:1-12

TO PROPERLY understand our Lord's words in the Key Verse quoted above, we should consider God's arrangement for the forgiveness of sin. When Adam sinned in the Garden of Eden it was against God's laws and it was God who pronounced the sentence of death upon Adam and his race. Subsequently, when God began dealing with the nation of Israel, he offered a way of escape from the sentence of death if they were able to keep his laws perfectly, saying, "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord."—Lev. 18:4,5

In dealing with the nation of Israel, it was necessary that their sins be forgiven, typically once a year, and for this purpose there was instituted the Tabernacle arrangement whereby animals were sacrificed and the shed blood sprinkled on the propitiatory, which pictured God's justice. The Apostle Paul

in Hebrews 9:9-12 states that what was done in the Tabernacle arrangement was only a "figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect. . . . But Christ being come, an high priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Here the apostle tells us that while the original Tabernacle arrangement was typical and did not really eradicate sin, Jesus by God's arrangement (John 3:16,17) was the reality. By his sacrificial death he provided redemption (Prof. Strong—a ransoming).

Because Jesus was perfect and was pleased to yield his life as a willing sacrifice, the Heavenly Father was willing to accept the sacrifice of Jesus as a corresponding price or ransom

for Adam who also was perfect at the time that he sinned. Jesus as a man took Adam's place in death. The apostle states the matter thus, "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The essence of this study is that the original, and all subsequent, sins are against the Heavenly Father and his arrangements, and ultimately only he can forgive sins and only he can provide the arrangements whereby this can be accomplished.

What did Jesus mean then when he said, "But that ye may know that the Son of man hath power on earth to forgive sins . . . I say unto thee, arise, and take up thy bed, and go thy way into thine house"? (Matt. 9:16) The word 'power' is translated from the Greek word **exousia**, which literally means 'authority' or 'delegated power.' Jesus had come as the long-promised Messiah. He came as the Messenger of the Covenant (Mal. 3:1), to illustrate by his healing and preaching the benefits that were to accrue to the people when the kingdom was finally established. Jesus said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me,

hath borne witness of me [by prophecies and delegated power]."—John 5:36,37

In John 9:1-5 we have the account of Jesus healing a man who was blind from his birth. The disciples asked Jesus, "Who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." In this text Jesus first indicates the man's predicament was not the result of any sin that he or his parents committed, but rather his condition resulted from Adamic condemnation and that the circumstances were arranged in order that God's power operating through Jesus might be made manifest. Then Jesus acknowledged the relatively short period of time of his ministry and his determination to finish the work that the Heavenly Father had for him to do.

Jesus did not perform two miracles on the paralytic. His condition was due to Adamic condemnation and when Jesus healed him, the evidence of that condemnation was temporarily lifted from him. □

## Power Over Matter and Mind

**KEY VERSE:** "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5:19

**SELECTED SCRIPTURE:** Mark 5:1-15

THERE is some question about the place where this miracle was performed because of the variation in spelling in some of the manuscripts. But most authorities believe that it occurred in Gadara, a region beyond Jordan, where there were villages and cities in the area. Jesus, therefore, going into the country of the Gadarenes is said to go into the region of the Gergasenes.

In the Mark and Luke account of this incident there was only one person mentioned as being possessed with devils; however, in the Matthew account there are two mentioned. Most commentators agree that there is not necessarily a discrepancy here, but rather that in the Mark and Luke account note was taken of only the fiercer of the two. The tombs evidently provided an ideal place of isolation for those who were possessed, and they violently opposed any

intrusion into their chosen sanctuary. See also Luke 8:26-40 and Matthew 8:28-34.

The account states that when Jesus stepped from the ship, the one possessed seeing him from afar off ran to meet him saying, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." (Mark 5:7) The phrase, 'what have I to do with thee,' literally means, 'what is it to me and to thee.' This might be understood to mean that the spirits were disclaiming any design to interfere with the work of Jesus, and that he should not therefore meddle with them; for it appears that they were well aware of and exceedingly dreaded the power that Jesus had at his command.

Many manuscripts and translations, including Rotherham, omit the word 'Jesus' from the question asked by the fallen angels, and this for a very good



reason. The word 'Jesus' means 'savior' and it seems reasonable that savior was of too ominous an import to the satanic interest to be used freely by any of his minions in such a case. After identifying Jesus, the evil spirit said, "I adjure thee by God, that thou torment me not," and in the Luke account it adds "before the time."

The Scriptures teach that the evil spirits or demons who obsess some of the human race were once angels—those angels who kept not their first estate (Jude 6), but who in the days of Noah fell from divine favor through sin, and have since been under chains of darkness pending the judgment of the great day, the millennial day. (II Pet. 2:4) At that time, Christ and his church in glory will provide a period of trial and then a judgment not only for mankind, but also to those fallen angels. The Apostle Paul wrote, "Do ye not know that the saints shall judge the world . . . [and] know ye not that we shall judge angels?" (I Cor. 6:2,3) The demon of our lesson seems to have had the thought that at the advent of Jesus, or the Messiah, all evil was to be abolished and destroyed. The word 'torment' means 'to hasten, punish.' We know that God would never torture any living creature, but the

unrepentant sinner, whether man or angel, will be punished.

The Apostle Peter seems to imply that when the fallen spirit witnessed our Lord's death on the cross as the sin offering, and his resurrection to divine power and glory, they realized a love of God and a power of God on behalf of humankind that they had not previously appreciated. The thought of God's mercy to come in due time to man gave hope to some of them that in due time the repentant ones of their number might be recipients of divine mercy through Christ. (I Pet. 3:18-20) This, indeed, we know to be a part of the divine program, for not only fallen men but also fallen angels are to be judged or tried during the kingdom.

Often when Jesus performed a miracle he admonished the one receiving the blessing not to tell anyone. In this instance, however, perhaps because the people of the city were angered by the loss of the swine (Mark 5:13), and had asked Jesus to leave the area, he admonished the one who was cured to go to the city and publish the circumstances of his healing. In this way he would be a witness proclaiming the power of God that would in God's due time be the means of blessing all the families of the earth. □

## Feeding Both Body and Soul

**KEY VERSE:** "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."—Mark 6:34

**SELECTED SCRIPTURE:** Mark 6:30-44

WHEN the disciples returned from witnessing to the people concerning the kingdom, they gathered themselves to Jesus to recount what they had said and undoubtedly relate some of the many experiences they had had. But when the people saw Jesus, they came after him and followed him. When Jesus saw the multitudes, he had compassion upon them "because they were as sheep not having a shepherd: and he began to teach them many things." (vs. 34) The people loved the words of Jesus because he spoke with authority and with clarity, giving them a message of hope as contrasted with the sterile message of the scribes and Pharisees.

The multitudes, in their desire to hear Jesus and to observe the miracles he performed, left their homes without adequate preparations for food, and when the hour was late his disciples wanted to send the people home. Jesus suggested, "Give ye them to eat." But the only food available was five loaves of

bread and two fishes. The crowd was seated on the green grass and Jesus looked to heaven and blessed the loaves and fishes and by a miracle enough food was provided to feed five thousand. When the meal was finished the disciples gathered twelve baskets of fragments!

This wonderful miracle was a testimony to our Lord's sympathy and compassion. It also illustrated to the people the reality of the divine power that would, through Jesus, be operating on their behalf in the long-promised kingdom. This was also true of all the miracles Jesus performed, they were a fore-gleaming of his coming glory and of the coming blessings. This miracle illustrates to us the power that our Lord will then have for providing for the necessities of the whole world. We, of course, do not believe that the world will be miraculously fed, but this demonstration of power gives credence to the prophecies which state that in the kingdom "the earth shall

yield her increase," and "the desert shall blossom as a rose."

However, our Lord said "that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) This lesson was emphasized by Jesus in a subsequent experience recorded in John 6:26-63. The crowds continued to follow Jesus and he perceived that many were following him for the loaves and fishes. He admonished them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (vs. 27) Then the people said to him, "What shall we do, that we might work the works of God?" and Jesus answered, "This is the work of God, that ye believe on him whom he hath sent."—vss. 28, 29

Jesus then explained that he was the fulfillment of a type that in itself was a miracle. When the children of Israel were in the wilderness they complained to God that they did not have bread to eat. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no."

(Exod. 16:4) The bread that was rained upon the children of Israel was called 'manna' which means 'What is it?' Jesus said that this bread did sustain the lives of the children of Israel because they ate it and their bodies assimilated its nutrients but it did not give them everlasting life, for they all died.—John 6:49

Jesus continued, "I am that bread of life: your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (vss. 48-51) The bread or the means of life that Jesus provided was his own perfect life which he surrendered in death to provide a ransom price for Adam and his race. The world will partake of this bread in the kingdom. But the footstep followers of Jesus are privileged to partake of it now. Jesus said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (vs. 40) The word 'seeth' means 'to discern or understand.' □

# **Christian Life and Doctrine**

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## **ARCHEOLOGY PROVES THE BIBLE**

### **PART 3**

## **The Witness of the Promised Land**

WHILE dwelling in Mesopotamia the Lord said to Abram, whose name was later changed to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen. 12:1) This Promised Land was Canaan, which later became known as Palestine, and today is called Israel, although the Israel of today does not embrace all the Promised Land. While Abraham went to Canaan in obedience to the call of God, and dwelt there, he did not actually take possession of it.—Acts 7:1-5

However, the Lord foretold that the descendants of Abraham, after sojourning for generations in a strange land, where they would serve as slaves, would be delivered from their bondage and brought into the Promised Land. (Gen. 15:13,14) The land in which the Hebrew people dwelt in fulfillment of this prophecy was Egypt. It was under the leadership of Moses that they were delivered from Egypt and, after forty years of wandering in the wilderness, entered the Promised Land under the leadership of Joshua.

Moses led the Hebrews during their forty years in the wilderness, but did not lead them over Jordan into the Promised Land. However, shortly before his death Moses reassured the Hebrews that the Lord would fulfill his promise to them. He said, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of

oil olive, and honey; a land wherein thou shalt eat bread without scarceness, that shall not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.”—Deut. 8:7-9

Surely the Promised Land was a good land. And our point of chief interest at the moment is that among all the other good things the Hebrews would find in this land would be copper—mistranslated brass in the King James Version. “Out of whose hills thou mayest dig copper”—this statement continued to be a mystery to scientists and many students of the Bible. The general belief was that no copper existed anywhere in this land which God gave to the children of Israel.

Now, however, we know differently. In 1937, Nelson Glueck, a member of the American School of Oriental Research, headed a group of geologists, historians, architects, excavators, and a photographer, who traveled to the mound known as Tell el-Kheleifeh, which is located at the intersection of three countries—Africa, Arabia, and Palestine-Syria. The first stage of the excavation produced encouraging results. They found fishhooks made of copper. There were remnants of walls. Also found nearby was a green material which was identified as copper slag.

This particular expedition did not have time to continue the excavation of Tell el-Kheleifeh. However, the work was resumed and completed in three stages, which ended in 1940. The total discoveries proved that here, in the time of King Solomon of Israel, was a flourishing copper mine, and that King Solomon, in Glueck’s opinion, was probably among the greatest exporters of copper in ancient times.

It was discovered that Tell el-Kheleifeh was actually Ezion-geber, mentioned in I Kings 9:26, where we are informed that “King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea.” It was discovered that this ancient seaport town was highly industrialized and that the mining of copper was one of the chief

industries. Here, they discovered, had been an up-to-date blast furnace which was built in accordance with a principle that was brought into modern industry about a century ago and was known as the Bessemer system.

It was from Ezion-geber that Solomon sent his ships to all parts of the then-known world. It was a center of world trade, from which many of the exports of the Promised Land went out. Returning, Solomon's ships brought gold, ivory, and other imports. The Israelites were not a seafaring people. They knew nothing about shipbuilding. But Solomon, in his wisdom, imported the necessary skills from other countries. The services of Hiram, a Phoenician, were enlisted. The Bible says, "And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon."—I Kings 9:27,28

A further statement concerning Solomon's riches and his accomplishments reads: "The king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." (I Kings 10:22,23) It is now proven true by the archeologists that none of these accounts of the Old Testament concerning the riches and wisdom of Solomon are exaggerated. Copper did abound in the Land of Promise. So once again our feet are established on solid historical facts, and not on fairy tales, as the critics of the Bible have so insistently claimed.

### **The Testimony of Prof. Yadin**

Prof. Yigael Yadin, Dean of Archeology in the University of Jerusalem, has more recently further confirmed the Bible's records in other areas of Solomon's accomplishments. In the spring of 1968 the producers of **The Bible Answers** television series interviewed Prof. Yadin on behalf of the Dawn Bible

Students Association, and were given some very vital and interesting information. In I Kings 9:15 we read, "And this is the reason of the levy which King Solomon raised: for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer."

Prof. Yadin was asked if he personally believed that the findings of the archeologists in Palestine are confirming the historical records of the Bible. He affirmed that this was so, and gave as an example the reference in the Bible, quoted before, which tells us that Solomon rebuilt the three cities, Hazor, Gezer, and Megiddo. We quote:

"I would say, generally speaking, that this is very definitely so. I would say that the historical portions of the Bible are thus far being proved true by archeologists. I would go one step further, and say that a biblical diary has actually helped us archeologists find our way and understand the data. The Bible tells us, for example, that King Solomon built three strategic cities. One is Megiddo, and one is Gezer, near Jerusalem. When we excavated Hazor, the third one, and we came to city number ten from the top, we reckoned that this could be the Solomonic city if the Bible story is correct.

"We found here a very strange city gate with six chambers and a casement wall; that is to say, a double wall. And exactly the same type of gate was found in Megiddo by an American archeologist. And then I discovered the third city, Gezer, and there again was an identical gate. Were it not for the passage in the Bible which tells us that Solomon built these three cities we would not have been able to identify them. The actual discovery of these gates proved that this example of a verse in the Bible was correct. Now this is only one example. Wherever we go in this land of the Bible we illuminate our finds with the Bible, and the finds, I would say, are illuminating the Bible."

Prof. Yadin was then asked to explain further concerning his findings in Hazor, Megiddo, and Gezer, the cities which the Bible says were built, or rebuilt, by Solomon. We quote again:

“Hazor is a very interesting biblical site. This is a city which the Bible mentions several times. It is first mentioned in the eleventh chapter of the Book of Joshua. The king of Hazor was the head of the Canaanite league which fought against Joshua. The Bible says that Joshua killed the king of Hazor, and burned the city with fire. Then we hear again about Hazor, in the account which tells us that Solomon rebuilt the city, together with Megiddo and Gezer. So we have here a story. Joshua destroyed Hazor; Solomon rebuilt it.

“However, the history of the first city of Hazor goes much, much further back than Joshua. When we reached the virgin soil we found that we had dug through the ruins of twenty-two cities, one on top of the other. The first city was built about the 28th century B. C. And let’s say that the city which Joshua destroyed was city number thirteen from the top; and the city which Solomon rebuilt was number ten from the top. Later Hazor was destroyed by Teglalatzter, and this was the fifth from the top. It is a huge site, covering 170 acres. We worked there for four years, and managed as it were to merely scratch the surface, compared with what we would like to have accomplished.

“Now Megiddo, as we have found, was also rebuilt by Solomon. This site was excavated by the **American Archeologist Institute of Chicago**. They found also about twenty-two cities, one on top of another. But when we found the true city of Solomon at Hazor, and we knew what his cities were like, I had a suspicion that the city which was identified by the previous excavators as Solomon’s was not the real one. They found beautiful and huge stables, which they called Solomon’s Stables. I had a suspicion somehow or other that they were wrong. On the basis of the Bible’s information that Solomon rebuilt Hazor as well as Megiddo, I considered that



these two Solomonic cities would have to be the same, because they were built by the same architects.

“I went back to Megiddo in 1960, and twice again last year, and we found the true city of Solomon, which is identical with and looks exactly like the one at Hazor. So, while I do not like to destroy a beautiful tourist attraction at Megiddo, I am happy, with the aid of the Bible, to identify the true city of Solomon at Megiddo, which was under the so-called Solomon’s Stables. The stable city, which is also important, was built by another famous—or infamous—biblical character, King Ahab, the terrorist husband of Jezebel.”

### **The General Testimony**

Prof. Yadin has assured us that the findings of the archeologists thus far confirm the historical aspects of the Bible, and most archeologists will agree with this. A large portion of the history set forth in the Old Testament pertains to the land of Canaan, the Promised Land of the Israelites. As we have seen, it was under the leadership of Joshua that the Israelites as a people first entered this land to possess it. Their point of entry was at Jericho.

The story of the fall of Jericho has long been considered a mere fairy tale. Joshua was instructed by the Lord to have the Israelites, led by the priests, march around Jericho once a day for six days. On the seventh day they “compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. . . . And they burnt the city with fire, and all that was therein.”—Josh. 6:15, 16, 20, 24

Prof. John Garstang was leader of an expedition which discovered the ancient city of Jericho. From their discoveries they have concluded that Jericho is probably the oldest city in the world. They give its probable age as 7,000 years. The ancient walls of Jericho are of course of special interest to students of the Bible, and the question naturally arises as to whether or not it was a strongly walled city, and also whether the archeologists have found any evidence that these walls had suddenly and precipitately been destroyed to the extent that the Israelites could breach them and enter the city.

The answer to both these questions is yes. As for the walls of Jericho, there was an inner and an outer ring, with space between. From their investigations the archeologists discovered that the stones of the inner ring had fallen inward, and had buried the buildings which were nearby. They found also that the stones of the outer wall had fallen outward. Garstang reached the conclusion that this had been caused by an earthquake. There were also ashes apparent, indicating that the city had been burned, as the Bible states.

Many important cities mentioned in the Book of Joshua, which records Joshua's exploits in the conquest of Canaan, have been unearthed by the archeologists; among them, Debir: "And Joshua returned, and all Israel with him, to Debir, and fought against it."—Josh. 10:38

We read in Joshua: "The Lord delivered Lachish into the hand of Israel." (Josh. 10:32) Archeologists have found and definitely identified the ruins of Lachish. Joshua was buried "in Timnath-serah which is in Mount Ephraim, on the north side of the hill of Gaash." (Josh. 24:30) This city has also been located and identified.

Following the period of the judges there came the period of the kings, Saul being the first of the kings. Saul's victories and defeats have been confirmed, and much in the life of King David has been brought to light by the archeologists. The fall of the ten-tribe kingdom of Israel and the two-tribe

kingdom of Judah have been confirmed, as well as the exile of these people in Assyria and Babylon. And the end is not yet. Prof. Yadin was asked if he considered that the archeological findings in Israel are nearly exhausted. To this he replied:

“I would say far from it. Just to give you an example, in the site where I dug in southern Galilee, we dug for four years with 200 people each season. And when I finished the excavation I reckoned that we have another 300 years to go on this one site only. Here we have an accumulation of culture of thousands of years with three dimensions. On each site we have found from twenty to twenty-two cities one on top of another, so I would say that archeologists could go on working here for at least a few thousand years more.”

### **Heathen Religions**

There is much said in the Old Testament concerning the corrupt heathen religious worship and practices which prevailed in Canaan when the Israelites entered the land, and continued to prevail. Time and again the Israelites fell victim to these false gods. These false religions are described by God as “the abominations of the heathen.” King Manasseh reigned fifty-five years, and during that time Israel was brought almost entirely under the influence of these heathen religions.—II Kings 21:1,2

And it was not merely that these religions presented different views of deity. They were vile, sensual views, which were translated into holy harlotry. The debauchery of the people in their practice of the rites associated with these false religions is almost beyond description, and certainly hard to believe. While these false and sensual rites are mentioned in the Bible, the revolting details are not furnished so clearly as they are in discoveries made by archeologists. The fact that the record of false gods and the sensual rites which accompanied their worship is verified by the findings of

archeologists gives further proofs of the authenticity of the Holy Scriptures.

“For they also built them high places, and pillars, and Asherim on every high hill and under every green tree.” (I Kings 14:23, R.V.) Through the work of the archeologists we have learned much of what occurred in these high places of worship. These discoveries indicate that the rites of these gods and demigods were stupefying, gross, and sensual. What a temptation this was for the Israelites, and we can now understand better why Baal and other gods gained such a firm foothold among them on so many occasions. Thus, even in this area, the Bible becomes more understandable and more revealing.

### **The Library at Nineveh**

About the middle of the nineteenth century the ancient city of Nineveh was found by the British archeologist Henry Layard. Nineveh (the Calah of Genesis), was founded by Nimrod. Discovering the ruins of this ancient city was in itself significant, but more important was the fact that in the palace of Ashurbanipal which was discovered within the city was the famous library belonging to that monarch. This library was the most famous in the whole of the ancient Orient. From this library 22,000 cuneiform tablets were recovered, and later found their way into the British Museum.

It was about the same time that Sargon's castle was discovered, and in its ruins also were found many valuable records pertaining to Assyria's conquest of the ten-tribe kingdom of Israel. The tablets in the ancient library at Nineveh, together with those found in Sargon's castle, excavated by M. Botta, have greatly assisted archeologists, and indeed marked the birth of a new science—Assyriology. Nineveh was the ancient capital of Assyria.

These tablets have aided the archeologists to realize more fully than would otherwise have been possible that the

narratives of the Bible, as they relate to Mesopotamia, and later to Canaan, the Land of Promise, are indeed true historical records. II Kings 17:24 reads, "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof." These became what are often referred to as "the new Samaritans."

The Bible's record of this uprooting of the ten tribes from Samaria, and the substitution of alien people in the land, is abundantly confirmed by tablets found in the ruins of Sargon's castle, and in the great library of Nineveh. The Israelites of the ten-tribe kingdom became the lost tribes of Israel, being assimilated through generations by the people in the land of their captivity.

So it is that when we read in the Bible of Nimrod building a city, or of Jonah going to Nineveh, or of Assyria's conquest of the ten-tribe kingdom of Israel, we are not reading fairy tales, but accurate historical records—records of which the chosen people of God themselves became a part. How this should strengthen our faith in the Bible, and make us more determined to serve faithfully the God of the Bible—the great Jehovah of Israel, our Heavenly Father! □



Alone in the garden—his chosen are sleeping—  
The sinless Redeemer, how meekly he kneels!  
His burning entreaty, his sorrow and weeping,  
To the heart of Jehovah his anguish reveals.  
"Not my will, O Father, but thine I have taken!"  
Though heavy the stroke that must fall on his head,  
He goes to the cross to be cursed and forsaken  
To give us the cup of salvation instead.

—Isaiah 53

# **Christian Life and Doctrine**

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## **Opening the Windows of Heaven**

**“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—Malachi 3:10**

THE servants of God should be the most blessed of all the people of earth. If they are not, it is because they are living below their privileges. God enters into covenant relationship with his people, and never has he failed to fulfill his part of the contract. This was true with the natural house of Israel, and it is true of us who have entered into a covenant with him by sacrifice. Typical Israel could have been rich in the blessings of the Lord; instead, because of unfaithfulness, the nation was cast off from God's favor, and the people scattered.

In our text the Lord calls attention to the tithing system which he gave to Israel, and by which the religious functions of the nation were maintained. The tithe was one-tenth of an individual's income, and this was to be put into the treasury of the Lord. But in paying their tithes, as well as meeting their other obligations to the Lord through the Law, Israel was unfaithful; and because of unfaithfulness the people were poor in all those natural bounties which could have been theirs. It was in answer to their complaint that the Lord called upon the nation to change their ways; to bring their tithes into the storehouse and thus prove him, and discover that their lack of blessings had been their own fault, not his; that

he was ready to open the windows of heaven and pour out blessings so rich and abundant that they would be unable to contain them.

The same is true of spiritual Israel. We are under a different covenant than were the ancient Israelites. Theirs was the Law Covenant, a covenant with the Lord which, on his side, promised material blessings to those who were faithful to it—even lasting life to anyone who could keep the Law perfectly. Under that arrangement it was reasonable that a tenth of their material assets should be devoted to the Lord, and there was no excuse for not adhering to this requirement.

The covenant of this age is one of sacrifice, and under its arrangements no promise is made of material blessings. Ours is a spiritual, or heavenly calling. We are urged to set our affections on things above, not on things of the earth. (Col. 3:2) The sacrificial arrangements of our covenant with the Lord call, not for rendering to him a mere tenth of what we possess, but all our time, our strength, our talents.

To a large extent the nation of Israel walked by sight; that is, to the degree that they were faithful to the Lord their rewards were forthcoming, and were of a tangible sort which could be seen and felt and appreciated. Ours, on the other hand, is a life of faith, and our appreciation of the spiritual blessings which the Lord is ever ready to shower upon us depends upon our understanding of what he has promised and our ability properly to evaluate spiritual blessings when we compare them with the material sacrifices which we have the privilege of making.

Throughout all the centuries human nature has not changed. Shortsighted self-interest—if by faith we do not rise above it—will still blind us to the real and eternal issues of life. We may feel a degree of satisfaction, perhaps even relief, that we are not living under the covenant that required a tenth. We know, of course, that under the covenant of

(Continued on page 38)

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### ALABAMA

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Nogales KFBR 1340 9:15 a.m.

### ARKANSAS

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### COLORADO

Englewood KQXI 1550 3:15 p.m.

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Hammond WJOB 1230 8:30 a.m.

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### MONTANA

Kalispell KGEZ 600 9:30 p.m.

### NEW JERSEY

Salem WJIC 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLD 1270 12:00 noon

### OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

### TENNESSEE

Memphis WMQM 1480 1:45 p.m.

### TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

### VIRGINIA

Richmond WGGM 7:45 a.m.

### WASHINGTON

Clarkston KCLK 10:00 a.m.

# Radio Broadcast Schedule

Seattle KAYO 1150 6:45 a.m.  
 Spokane KICN-FM 99 3:00 a.m.  
 Spokane KUDY 1280 9:45 a.m.  
 Tacoma KMO 1360 9:45 a.m.  
 Yakima KUTI 980 6:45 a.m.

## WISCONSIN

Milwaukee WZUU 7:00 a.m.

## WYOMING

Cheyenne KSHY 1370 9:00 a.m.  
 Sheridan KWYO 1410 12:00 noon

## PUERTO RICO

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

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOC 7:15 a.m.  
 Vancouver, B.C. CJJC 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.  
 CFCB 570 12:15 p.m.

Deer Lake, Nfld.  
 CFDL-FM 12:15 p.m.

Port au Choix, Nfld.  
 CFNW 12:15 p.m.

Port aux Basques, Nfld.  
 CFGN 910 12:15 p.m.

St. Andrews, Nfld.  
 CFCV-FM 12:15 p.m.

St. Anthony, Nfld.  
 CFNN-FM 12:15 p.m.

Stephenville, Nfld. CFSX 12:15 p.m.  
 Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.

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

Prince Albert, Sask.  
 CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
 11:15 a.m.

## CEYLON

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

## ITALY

Europa Radio Milano  
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria  
 102 MHz 11:30 a.m.

Radio Corleone Centrale  
 FM 88-500 FM 92 11:00 a.m.

## NEW ZEALAND

Dunedin 4XD Tues. 6:30 p.m.  
 Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

## SOUTH AFRICA

Joubert Park SWAZI Music Radio  
 (Wed.) 11:30 a.m.

## SPAIN

Radio Girona (Mon.) 9:45 p.m.

## TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### TEXAS

San Antonio KUKA 1250 8:45 a.m.

### URUGUAY

Montevideo Radio El Espectador  
 810 k.c. (Sat.) 1:30 p.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

### CALIFORNIA

Chico KMPN Channel 10  
Sunday 8:30 p.m.  
Los Angeles KHOF  
KTTV Channel 11

### FLORIDA

Leesburg WIYE Channel 55  
Sunday 9:30 a.m.  
Miami WKID

### GEORGIA

Atlanta WATL

### ILLINOIS

Champaign-  
Decatur  
Springfield WBHW

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWS

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBH

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

### City Channel/Cable Co.

**ALABAMA** (7:30 a.m.)  
Anniston Channel 2  
Birmingham Mountain Brook  
Huntsville  
Decatur  
Florence Channel 9  
Mobile  
Pensacola Channels 19, 29  
Montgomery Channels 6, 22  
**ARIZONA** (6:30 a.m.)  
El Centro  
Yuma U.A. Columbia  
Phoenix Channels 2, 17, 30, 31  
Tucson Channels 2, 17, 20  
Sajuro Cable

### ARKANSAS

(7:30 a.m.)  
Fort Smith Channel 10  
Joplin  
Pittsburg Channel 19  
Jonesboro  
Little Rock Channel 15

### CALIFORNIA

(5:30 a.m.)  
Fresno Channel 13  
Los Angeles Channels 18, 19, 44  
Theta Cable  
San Diego Channel 22  
San Francisco Channel 18  
San Luis Obispo Channel 25

### City Channel/Cable Co.

**COLORADO** (6:30 a.m.)  
Denver Channels 20, 26, 28  
Grande Junction Storer  
**CONNECTICUT** (8:30 a.m.)  
Hartford Channel 33  
New Haven Rollins  
Southern Connecticut  
Storer  
Valley

### DELAWARE

(8:30 a.m.)  
Philadelphia Channels 2, 22

### FLORIDA

(8:30 a.m.)  
Ft. Lauderdale Channel 25  
Broward  
Dade  
Hollywood  
Ft. Myers  
Naples Channel 9  
Jacksonville Channels 20, 22  
Orlando-Day-  
tona Beach Sanlendo  
ATC  
Miami Channels 5, 7, 18, 25  
Panama City Channel 2  
Sarasota Channel 12

### City Channel/Cable Co.

Tampa-St. Petersburg Channels 19, 24, 31, 33  
West Palm Beach Channel 11  
**GEORGIA** (8:30 a.m.)  
Albany Channel 13  
Atlanta Channels 6, 17, 21, 22,  
25, 27, 28, 30, 36  
Cable TV Co.  
Fayette Telecom  
Augusta Cablevision  
Columbus Channel 18  
Tallahassee Channel 12

### IDAHO

(6:30 a.m.)  
Boise Channel 18  
Idaho Falls Channel 10  
Spokane Channel 6

### ILLINOIS

(7:30 a.m.)  
Chicago Channels 14, 19, 21, 33  
Davenport Channels 7, 19  
Teleprompter  
Evanston Channel 12  
Peoria Channel 19  
St. Louis Channel 23  
Southwestern  
Metro East

### INDIANA

(8:30 a.m.)  
Chicago Channel 10

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks	Fort Wood		Dayton	Channel 4
Indianapolis	Cable of Indiana Channel 19 American Sentinel Commun.	St. Louis	S.W. Missouri Channels 13A, 18, 23, 33	Lima	Cable Communications Channels 8, 10
IOWA (7:30 a.m.)		MONTANT (6:30 a.m.)		OKLAHOMA (7:30 a.m.)	
Cedar Rapids		Misoula-Butte	Channel 3	Oklahoma City	Channels 8, 22
Waterloo	Waterloo	NEBRASKA (7:30 a.m.)		Tulsa	Channels 6, 10, 16, 18, 21
Des Moines	Channels 4, 5, 35	Lincoln-Hastings-Kearney	Channel 36	Wichita Falls-Lawton	Green Country Channel 11
KANSAS 7:30 a.m.		Omaha	Channel 29	OREGON (5:30 a.m.)	
Joplin-Pittsburg	Channel 3	NEVADA (6:30 a.m.)		Boise	Channel 12
Kansas City	Channel 5A	Las Vegas	Channel 20	Eugene	Channels 2, 5
Wichita-Hutchinson	Channel 5	Salt Lake City	Channel 12	Portland	Teleprompter Channels 13, 26, 30, 44, 83
KENTUCKY (8:30 a.m.)		NEW HAMPSHIRE (8:30 a.m.)		PENNSYLVANIA (8:30 a.m.)	
Bowling Green	Channel 20	Boston-Hanover	Warner-Nashua Channel 10	Erie	Channels 8, 18 Erie Telecom.
Charleston-Huntington	Channels 4, 5	NEW JERSEY (8:30 a.m.)		Johnston-Altoona	Channels 5, 8
Evansville	Channels 2	New York	Telco Teleprompter Vision	Philadelphia	Channels 7, 14, 15, 20, 23
Lexington	Channels 3, 31	Philadelphia	Channel 20	Brandywine	Cablevision So. Eastern Ultra Com
Louisville	Channels 21, 29P, 30	Comcast		Pittsburgh-Wilkes Barre-Scranton	Channels 5, 10 Blue Ridge
Nashville	Channel 10	Storer		SOUTH CAROLINA (8:30 a.m.)	
LOUISIANA (7:30 a.m.)		U.A.-Columbia		Charleston	Storer
Baton Rouge	Channel 8	NEW MEXICO (6:30 a.m.)		Columbia	Channels 4, 19F
Lafayette	Channel 7	Albuquerque	Channels 9, 11, 12, 20	Wilmington	Channel 12
Monroe-Eldorado	Channel 2	El Paso	Channel 3	SOUTH DAKOTA 6:30 a.m.)	
New Orleans	Teleprompter	Roswell	Sun White Sands Cablecom-Roswell Teleprompter-Lovington	Sioux City	Channel 30
Texarkana	Channel 2	NEW YORK (8:30 a.m.)		Sioux Falls	Yankton
MAINE (8:30 a.m.)		Albany-Schenectady-Troy	Channels 8, 13, 17, 29	TENNESSEE (7:30 a.m.)	
Portland-Poland Springs	Cable TV-Kennebunk	Buffalo	Channels 3, 11	Chattanooga	Channel 18
MARYLAND (8:30 a.m.)		New York	Channels 10, 17, 29	Knoxville	Channels 14, 21
Baltimore	Channel 15	Rochester	Channels 32, 33	TCI	
Washington	Channel B3	Syracuse	Auburn	Nashville	Channel 26
Boston-Worcester	Channels 16, 25, 36, 42	NORTH CAROLINA (8:30 a.m.)		TEXAS (7:30 a.m.)	
Springfield	Channel 25	Charlotte	Channel 22	Abilene-Sweetwater	Channels 6, 10, 14, 17
MICHIGAN (8:30 a.m.)		Greenville-New Bern-Washington	Channel 25	Amarillo	Channel 15
Detroit	Channels 2, 25B, 31, 38	Greenville-Spartanburg		Austin	Channel 17
Flint-Saginaw	Channel 18	Ashville	Channel 12	Corpus Christi	Channels 7, 36
Grand Rapids-Kalamazoo		Norfolk-Portsmouth-Newport News		Dallas	Channel 21A
Battle Creek	Channels 6, 10	Hampton	Channel 22	Fort Worth	Channels 8, 19, 24, 330, 34, 35
Cadillac	Coldwater	Raleigh-Durham	Channels 9, 22, 24, 32	El Paso	Channel 13
South Bend-Elkart	Channel 30	Alert		Houston	Channels 8, 12, 17, 21, 24, 25
Traverse City		NORTH DAKOTA (6:30 a.m.)		Laredo	Teleprompter-Galv. Channel 11
Cadillac	Great Lakes	Fargo	Channel 12	Lubbock	Channel 10
MINNESOTA (7:30 a.m.)		OHIO (8:30 a.m.)		McAllen-Brownsville	Channel 9
Minnneapolis-St. Paul	Channel 7	Akron-Cleveland-Canton	Channels 10, 18, Q21	Odessa	Channels 3, 13
MISSISSIPPI (7:30 a.m.)		Cincinnati	Channel 23, 33	Midland	Channel 10
Jackson	Channel 7	Cleveland	Channel 18	San Angelo	Channels 3, 28, 34
Meridian	Channel 9	Cleveland-Canton	Channel 8	San Antonio	Cable TV of Bexar
MISSOURI (7:30 a.m.)		Columbus	Tele Media Channels 5, 12, 19 Warner Amex McDonald Group	Waco-Temple	Channel 19 Community
Columbia-Jefferson City	Channel 11			Wausau-Rhineland	Channels 6, 12, 23
Kansas City	Channel 8			WYOMING (7:30 a.m.)	
Landmark	Diacom Satellite			Casper-Riverton	Channel 4
Springfield	Channel 4				

sacrifice the Lord expects all, but because it is wholly a freewill offering there may be a tendency not to render unto the Lord even as much as the tenth which was required under the Law.

### **The Riches of God's Grace**

As we have already seen, the blessings of the Lord during this age are not material, but spiritual. Are we receiving from him that abundant and overflowing portion which he has promised? There are, of course, two viewpoints of the Christian life. It is a narrow way in which we are walking, and oftentimes it is difficult. There are many trials to endure—trials of our faith; but even these should be considered a precious asset, because they are helping to prepare us for the eternal joys which await us beyond the veil.

We are called upon to suffer—to suffer with Christ. Suffering is never pleasant, but we can look upon our experiences of this kind as blessings from the Lord, because it is through the privilege he has given us of filling up that which is behind of the sufferings of Christ that we will have the privilege of living and reigning with him.—Col. 1:24; II Tim. 3:11, 12

However, we are not to think of the Christian life merely from the standpoint of its difficulties, its hardships. If we do we might become long-faced, sorrowful Christians, and the Lord wants us to rejoice—not to be hilarious, but to have an abiding peace and confidence in him. By faith we are able to rejoice despite the trials of the narrow way. Indeed, a part of our present inheritance is the peace and joy which Jesus bequeathed to us when he said, "My peace I give unto you."—John 14:27

The Master's peace and joy were deep-rooted in his confidence in the Heavenly Father, his assurance that not one of all the precious promises of God would go unfulfilled.

Not once did the Master doubt the victorious outcome of the divine plan, both for himself and for all mankind.

And this peace of the Christian is ours in a full, rich measure if we can but lay hold of the promises of God as Jesus did. Jesus explained that it is not a peace as the world might give, a peace which at the best is based upon human promises and human ability to make good these promises, nor a peace, perhaps, which is based upon a bank account, or upon the hope of continuing in good health, or upon the security of a home.

How little the world knows about true peace, that peace which passeth human understanding, the peace that abides in the Christian heart despite the turmoil and chaos with which he may be surrounded, and despite the fading of all earthly securities and joys! The man of the world works and strives a lifetime with the hope of finding security and a consequent peace of mind and heart, but seldom does he attain his goal. And even with those who are measurably successful, their peace is short-lived and frequently disturbed by doubts and fears.

How rich indeed are we who have entered into a covenant of sacrifice with the Lord! But it is essential to fulfill our covenant if we would continue to enjoy the showers of heavenly blessings which make us so rich. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And then he adds, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:10,11

Yes, just as the material blessings which the Lord was willing to give to natural Israel were dependent upon their faithfulness, so the peace and joy which can and should be ours depend upon keeping our covenant, obeying the commandment which Jesus gave. And what is that commandment? Jesus stated it clearly, saying, "This is my commandment, that ye love one another, as I have loved

you.” (John 15:2) There are many details and ramifications in the carrying out of this commandment, but in reality it comprises all that the Lord expects of his people during the present Gospel Age.

Our covenant of sacrifice with the Lord includes the privilege of loving our brethren as Jesus loved us. Jesus loved us so fully that he laid down his life for us, and we are to lay down our lives for the brethren. The work of the Lord during the Gospel Age is the calling and preparation of the brethren to live and reign with Christ. In Revelation 19:7 this is spoken of as the wife making herself ready. When Jesus commissioned his disciples to go into all the world and preach the Gospel the great objective was the selection and making ready of the “bride” class.—Rev. 21:2,9,10; 22:17

This work on behalf of the brethren has called for sacrifice—the sacrifice of all on the part of every true Christian. It is thus that their love for one another has been manifested. True, our love for the brethren does not end with the efforts we put forth to reach them with the Gospel. When they hear the message and accept it, and together with us enter into a covenant with the Lord by sacrifice, they still need our love—a love that will be patient with their weaknesses and do everything possible to help them along in the narrow way, building them up in our most holy faith; and, when we can, guarding them against the fiery darts of the great enemy, Satan. In short, to have a proper love for our brethren, the kind of love which Jesus manifested, means that we will sense our responsibility toward them, both in the spread of the Gospel by which they are reached and made our brethren, and in assisting them thereafter.

In almost any united effort the human tendency is to permit the few to shoulder the responsibility while the majority sit on the sidelines giving their approval, but doing little more than this about it. This is not the Lord's arrangement for his people. Each one who has entered into a covenant by sacrifice with the Lord is held responsible for faithfulness to



that covenant. We cannot be victorious nor enjoy the riches of God's blessings simply because we are members of an ecclesia. We must be individually faithful!

### **Cooperation in the Ministry**

The Lord is pleased to have us cooperate in manifesting our self-sacrificing love for the brethren. An example of this is in the arrangement he has made for his people to meet together as ecclesias, or local churches. In nominal Christian circles this arrangement has been distorted considerably, so that the clergy are considered the principal ones to serve, while the laity attend the meetings merely to be served. This is a wrong viewpoint.

In the true church, every consecrated follower of the Master is a servant. Each individual Christian is under obligation to lay down his life for the brethren. True, some may be chosen to teach, or to exhort publicly, but this does not relieve the others of the responsibility of being servants. And how rich are the blessings of the Lord for those who maintain and practice this viewpoint! Those who associate with the Lord's people with the thought of serving as well as of being served are the ones who receive the richest blessings.

A great deal is said in the New Testament about a general cooperation among the brethren. The ecclesias of the Early Church were kept more or less in contact with one another through the ministry of the apostles and others, although the spreading of the Gospel and the building up of the brethren was restricted by the extent to which the servants of the church could travel from place to place, and to the giving of personal testimonies concerning the divine plan as it is centered in Christ Jesus.

Today we are living in a different world. The Gospel can still be spread by the personal testimonies of the saints, in their communities, and in their ecclesias, but its proclamation is not limited to these individual efforts.

Through the printed page and over the radio and television, the message can be carried far and wide; but this is possible only through the general cooperation of the consecrated. The foretold increase of knowledge which has made this wider proclamation of the truth possible is undoubtedly by divine appointment, and we cannot but think that the Lord wants these facilities used to make known the glad tidings of the kingdom. Do we all feel our responsibilities as we should in connection with this larger work of the church?

And even though the printed page and the radio make possible a wider dissemination of the truth, the principal objective of our sacrifices in this connection is still the service of the brethren. It is not God's time to convert the world, but it is his time to call, through the truth, those whom he is inviting to be joint-heirs with Christ. This should be our main purpose in making known the glad tidings. Incidentally, as the truth goes out to reach and serve the brethren, and those who will become brethren, a witness is given to the world, and in this, too, we rejoice.

Today throughout the land there are many of the Lord's brethren who responded to the call of the truth, some of them many years ago. Through circumstances over which they had no control they have lost their contact with others of like precious faith. These are still being reached by the general proclamation of the truth, particularly as it goes out over the radio and television. The distribution of tracts and other literature is also serving to locate some of these brethren of ours. And, oh, what a joy is brought into their lives when once again they are privileged to fellowship with those of like precious faith! And to see this joy on their part increases our own rejoicing in the Lord. It is one of the ways in which the Lord opens the windows of heaven for our blessing.

Every truth-enlightened follower of the Master knows that his life is consecrated to the Lord and to his service. We all know that the Lord is requiring not merely a tenth of what we have, but all that we have and are. Yet at times there is an

unintentional indefiniteness about our consecration which tends to defeat its objective. We know that we are to serve the Lord. We are willing to make any sacrifice whatever to do so, but how is it to be done? What are some of the practical ways in which we can pay our tithes unto the Lord and thus rejoice in the blessings poured out upon us from the windows of heaven?

There is a saying that where there is a will, there is a way. Actually, it often turns out that there are many ways. Once having given our all to the Lord, how is our offering to be made of practical benefit to others? First, of course—and this is true in every Christian's life—is our responsibility toward our families, those dependent upon us. The Lord wants that responsibility discharged faithfully, as unto him. Many have testified of the rich blessings which have been theirs as a result of endeavoring to provide for their own with an eye single to the glory of God.

But in the case of the brethren, there is something left of time or means after their responsibilities toward their own are properly and faithfully discharged. What can we do with this surplus of time, or energy, or means which we have covenanted to devote directly to the service of the Lord? The ultimate answer to this question must, of course, be found by each individual saint of God. None of us would presume to tell another brother what he must do in the service of the Lord. All we can do is to point out what others have done, and the possibilities there may be of rendering practical service.

There is the privilege of giving our personal testimony concerning the truth to those with whom we come in contact. The Lord would not have us become objectionable to others, but there is always the possibility of speaking that "word in season" which often is so effective—"like apples of gold in pictures of silver." (Prov. 15:23; 25:11) To do this costs something. It may cost us friendship, or our reputation, but this is a part of what we have devoted to the Lord; and how our hearts will rejoice as we endeavor even in this small way,

to "show forth the praises of him who hath called us out of darkness into his marvelous light."—I Pet. 2:9

Brethren may find that they can use a few tracts to good advantage, or kingdom cards. We might find ourselves in a position to send consolation cards to relatives of the bereaved, obtaining their addresses from the obituary columns. We might be in a position to entertain one of the traveling speakers and arrange for a meeting in our home, or in a small hall to which the public could be invited. In addition to these possibilities we might find that we could help toward the support of the general radio and television effort.

All of us feel at times that there is so little we can do there is a possibility we will end up doing nothing. This is not the proper course. Even if we could put all our time directly into the Lord's service, and even if we were specially talented along some line which could be used in the general effort, or if we had millions of dollars to spend for the Lord, we would still be unprofitable servants. Let us ever remember that the Lord is not interested in how much we can do for him, but only that we do all we can.

Those who have only a few minutes a day which they can spend in the Lord's service, or a few pennies which they can devote to him, are just as pleasing in his sight as those who can do and give more. If the widow's mite is all we have, that is just as valuable in the Lord's sight as the all of those who have more to give. If we give our all, each day devoting everything we can to his service, we are demonstrating the genuineness of our consecration and putting ourselves in line for those showers of blessings which continually are flowing from the windows of heaven for those who faithfully bring their tithes into the storehouse.

If we are living where we have the privilege of association with others of like precious faith, then we will want to be on the alert to render whatever direct service we can for their

encouragement and blessing. We will want to cooperate zealously in whatever general activities the ecclesia may be sponsoring. We will want to be faithful in our attendance at the meetings, and as helpful as possible in the study meetings and in the testimony meetings.

These are all privileges of service which, when faithfully used, will increase our own rejoicing in the Lord. There is no truer saying than that which Paul accredits to Jesus; namely, that "it is more blessed to give than to receive." (Acts 20:35) It is so easy to overlook this. We are so prone to think of our relationship to the Lord and to the truth and to the brethren merely from the standpoint of the advantages accruing to us! But this is the sure way to spiritual poverty. When we get the viewpoint implied in our covenant of sacrifice and begin to search for ways and means of giving and serving, of using our all for the blessing of others, then we will have real joy in the Lord, and we will find our lives as Christians flowing on in endless song.

God's promises to us as individuals are conditional. He has made every necessary provision for our blessing, but it is necessary for us to accept of his grace by complying with the conditions. It is not a matter of earning divine favor; if it were, then it would not be grace at all. All that we can do in obedience to the Lord's will is merely a matter of showing our appreciation of what he has done for us, and what he will continue to do if we give all diligence in the carrying out of our covenant of sacrifice.

Paul wrote, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Hebrews 4:1) How can we come short of a promise? Obviously the thought is that we may come short of the conditions attached to the promises. In the text just quoted, Paul is speaking particularly of the rest of faith which is promised every footstep follower of the Master. Are we enjoying that rest as we should? If not, it would be well to examine ourselves to discover wherein we are failing to live

up to our covenant, failing to bring all our tithes into the storehouse.

As we have said, God has made every provision for our blessing, and our lives as new creatures should be full and rich, yes, overflowing with peace and joy in the Lord.

Through Christ's redemptive work we have been given a robe of righteousness.

The Holy Spirit guides and comforts us.

The angels have been appointed our ministering spirits, and of these Jesus said that they always behold the face of our Father which is in heaven.

God has given us his Word, and in it we find his will for us and his plan for the world.

He has made provision for our fellowship with one another.

In this time of the Master's second presence, he has served us specially with "meat in due season" so that we know the meaning of the chaotic events of the world by which we are surrounded.

He has given us the assurance that no evil shall befall us, that no enemy, no matter how cunning or formidable, can take us from under his loving care.

He has promised to be our refuge and fortress, a bulwark against all the opposing forces which endeavor to disrupt his plan and destroy his seed of promise.—Gal. 3:29

He has said that he will withhold no good thing from those who walk uprightly; that is, nothing that will be good for us as new creatures in Christ Jesus.—Ps. 84:11

He has assured us that all things shall work together for our good; that every experience, whether of joy or sorrow, will be made an asset, enriching our lives and increasing our joy in the Lord.—Rom. 8:28

What more could we ask? All of these loving provisions are for us, to make us rich in the peace and joy of the Lord. Are

we, through faithfulness to our covenant, keeping the windows of heaven open, that the life-giving waters of divine grace and mercy and strength may daily keep us refreshed and strong?

If we would enjoy God's grace we must daily go to the throne of grace. If we would know his will we must study his Word, and watch his promises. If we would have peace and rest of heart we must believe his promises, and comply with the conditions attached to them. At every turn of the Christian way there is something for the follower of the Master to do. Together, it means the laying down of our lives in divine service, and while we are doing it, rejoicing in the merit of the blood which makes our sacrifice acceptable; enjoying the assurance of God that he will guide and help us, that his strength will be made perfect in our weakness.

Through the grace of God in Christ Jesus we have entered into a spiritual land of plenty. Let us continue therein by rendering to the Lord all that we have covenanted to do. Thus will the windows of heaven remain open throughout all the days of our earthly pilgrimage, and an abundant entrance into the kingdom will be assured when we have reached the end of the way. □

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### **Are Ye Able?**

Are ye able to walk in the narrow, strait way,  
With no friend by your side, and no arm for your stay?  
Can ye bravely go on through the darkening night?  
Can ye patiently wait till the Lord sends the light?

Ah, if thus ye can drink of the cup he shall pour,  
And can hold up the banner of truth that he bore,  
His beloved ye are, and his crown ye shall wear,  
In his throne ye shall sit and his glory shall share!

# Christian Life and Doctrine

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## Our Affections

WHERE should our affections be centered? "Set your affections [or mind] on things above, not on things on the earth." (Col. 3:2) And the preceding verse exhorts: "Seek those things which are above, where Christ sitteth on the right hand of God." Beautifully clear also are the words of Jesus: "Seek ye first the kingdom of God, and his righteousness." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 6:33; 22:37

Many people have set their affections and built their hopes upon earthly things, only to find them but mocking delusions, leaving the heart at last broken, crushed, and barren. The treasures of wealth, fame, social distinction, of houses and lands, of friends, home, and family, of power and influence are subject to change and decay. Such possessions may vanish in a night. Friends long trusted may suddenly grow cold and even become enemies. The love that glows upon the home altar may flicker and become dim or extinct. Many have found the affections and high hopes of youth and early life turn to ashes in a few years or months.

To all such the Word of the Lord should appeal with special force, when it calls them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite [sincere sorrow for sin] spirit." (Ps. 34:18) God's love and precious promises are very sweet indeed to those who, sad and disappointed in their earthly struggles, come to Christ for rest and comfort. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth. Jesus said: "If a man love me, he



will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:23

“Lay up for yourselves treasures in heaven,” not upon the earth. (Matt. 6:19, 20) One of the chief treasures is the personal love and relationship of God and of his dear Son. They become to us an unfailing refuge in every time of need—our daily joy, solace, and comfort. Here is a love that never grows cold. This is love from which nothing—apart from our own unfaithfulness—can separate us, not even death, which to his loved ones now during the Lord’s presence will mean our blessed change “in a moment, in the twinkling of an eye,” to the divine nature, immortality.—I Cor. 15:51, 52

Jesus, through the Revelator, has promised, “To him that overcometh will I grant to sit with me in my throne.” (Rev. 3:21) Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. Very sweet also will be the spiritual relationship with others, which, begun and cherished here below, will bloom and blossom in still greater vigor when transplanted into the heavenly atmosphere beyond the veil.

Many and beautiful are the blessed and inspiring promises with which the Father and the Son cheer each of the truly consecrated: “Thine eyes shall see the King in his beauty.” (Isa. 33:17) Ye “shall be mine . . . in that day when I make up my jewels.” (Mal. 3:17) “Ye have not chosen me, but I have chosen you.” (John 15:16) “Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev. 20:6) Such heavenly treasures call for special zeal and faithfulness, under every trial and test of the present time.

As heavenly pilgrims nearing home, we are to press along, keeping our affections set more and more upon the spiritual, eternal things, laying up treasures where moth and rust

cannot corrupt and where thieves cannot break through and steal. (Matt. 6:20) If our hearts are upon the heavenly treasures, the disappointments and afflictions of the present life cannot overwhelm us. We care not for the illusive bubbles of this poor world, so soon to burst and disappear. We wisely "touch lightly the things of this earth; esteeming them only of trifling worth." They are not worthy to be compared with the glory which shall be revealed in us. By the Lord's help we faint not by the way but press along the heavenly road until we reach the goal of our hopes.

To be a child of God does not mean that we shall be free from all earthborn tendencies. There is a continual fight within us—the new creature against the old. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Gal. 5:17) Indeed the world, the flesh, and the adversary oppose our way as new creatures in Christ Jesus. Not only must our affections of the old mind be torn from their earthly props, to which they naturally cling, but they must be trained heavenward and be held there by the cords of faith, love, and devotion toward God. Our Father must be first, all else subordinated.

The old mind rebels against this requirement. But the new creature sees this obligation in a special light, which leads to the making of a full consecration to the Lord and his glorious cause. This involves enlistment under the banner of Jesus to fight a good fight against sin, entrenched in the flesh, requiring faithfulness in this warfare even unto death. In making this consecration, the Christian puts God first, Jesus next, and himself as the servant of these and the principles they represent, seeing his flesh as devoted, consecrated, given over to death in the service of God and his will, his plan, his ways. Nothing is to be done through strife or vain-glory, but all to the glory of God.—Phil. 2:3

To give the heart to God is to surrender all that we are and have to his will, at any cost, even of self-sacrifice, should his

will and his work require it. To take this definite and wise course is, therefore, to meet and measurably overcome all the coming temptations at once because of such a complete surrender to the will of God. Those thus fully consecrated may implicitly trust divine wisdom, love, and power and hold fast the exceeding great and precious promises. All things shall work together for their spiritual and eternal welfare. Only those thus consecrated can and do have the deep peace and joy of heart that the passing storms and difficulties of the present time cannot disturb. These keep the center of their affections right, true, and pure, remembering that a double-minded man (whose affections are not centered in God) is unstable in all his ways.—James 1:8

For all mankind there is a natural attraction to earthly things. The true Christian, however, must not only keep planting, or setting, his affections on heavenly things but he must keep rooting out the weeds of earthly desire and attraction. Ours is a life of new desires and affections. As footstep followers of Christ we seek to attain a share in God's kingdom with our dear Redeemer, a share in that millennial reign, as the bride of Christ, to sit with him in his glorious throne for the blessing of all the families of the earth. Meanwhile, by divine help, we continue faithful to the present mission of the church—"the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age." □



**1982 MEMORIAL SUPPER** will be observed after 6:00 p.m. on Tuesday, April 6. We have a complete Memorial service for isolated brethren or for any who care to have it.

Specify cassette or reel-to-reel tape which may be purchased for \$3.00, or sent on loan. Please request early.

## **The Twenty-third Psalm**

THE twenty-third psalm is probably the best known of all David's writings. While written under the inspiration of the Holy Spirit, it nevertheless reflects the background of David's own experiences as a shepherd boy attending his father's flocks. Remembering how as a shepherd he cared for the sheep, he wrote, "The Lord is my shepherd, I shall not want." All who are truly consecrated to the Lord and who have learned to know him and to experience the abundance of his grace, are confident that they will never experience want as long as they depend upon him as their Good Shepherd. They know that he will supply all their needs, that "no good thing will he withhold from them that walk uprightly."—Ps. 84:11

"He maketh me to lie down in green pastures." Green pastures suggest an abundance of spiritual food, and how true to this promise has been the experience of all the Lord's people! At this end of the age particularly, the Lord has led his people into the green pastures of present truth, and how soul-satisfying has been the spiritual nourishment thus provided for them!

"He leadeth me beside the still waters." Here the still waters are in contrast with rushing streams, from which it would be difficult for a sheep to drink. The life-giving waters of present truth have thus been readily accessible to those who "hunger and thirst after righteousness." (Matt. 5:6) True, it is necessary to apply ourselves to the study of the Word, and to meet the conditions called for in our

consecration, but all who do this find themselves daily and continually refreshed by the still waters of the truth.

“He restoreth my soul.” ‘He saveth my life’ is a more literal translation of the Hebrew text. We are all by nature members of the sin-cursed and dying human race, but through the provision of our Good Shepherd we have been, by faith, saved from death—justified to life. And not only so, but throughout all the days of our Christian life, the saving grace of our Good Shepherd is manifested toward us in his care and protection. Even when we become discouraged, and perhaps almost faint by the wayside, he is ever near, ready to extend a helping hand, thus restoring our courage and giving us strength to continue on.

“For his name’s sake.” Our Good Shepherd leads us in the paths of righteousness, not for the glory of our name, but for his own name’s sake. All glory belongs to the Lord. We should give glory to him because of the blessings he showers upon us. Let us not for a moment suppose that we are worthy of his wondrous care. All that we receive is because of his grace, therefore the glory belongs to him.

“I will fear no evil.” One of God’s promises is that no evil shall befall us. (Ps. 91:10) If our faith can lay hold firmly to this and similar promises, then we will fear no evil. And this will be true even though we “walk through the valley of the shadow of death.” From one standpoint the whole world of mankind is walking through this valley of death, for all are dying. The Lord’s people share the experiences of the dying race even though they have been justified by faith and have peace with God.

And in a special manner the Lord’s sheep of this Gospel Age are in danger of death. They have given up their hope of restitution life and are running for the prize of the high calling of God in Christ Jesus, and, through failure, it is possible for them to go into the second death. Thus, not only

do they need to be on the alert themselves, but they need to trust implicitly in the loving watchcare of the Good Shepherd.

“For Thou art with me.” What a blessed assurance! And among the evidences of his presence are his rod and his staff. By these we are supported and directed. And we need the presence of the Good Shepherd most when we stray away from the path in which he is leading. The measures he uses to bring us back into the right way may at times seem harsh, but they are evidences of his love, and by them we can be all the more assured of his presence. And when his presence goes with us we have peace.

“Thou preparest a table.” Some commentators look upon this statement as a change of metaphor from that of a shepherd’s care for his sheep to that of a banquet table prepared by a lord for his guests. Others say that the “table” here referred to is a special provision of the shepherd to assure the safety of his sheep while feeding in close proximity to their enemies. But whichever thought is the correct one, the lesson is that our Good Shepherd is able to care for us despite the fact that we are encompassed about with enemies which are ready and anxious to attack and destroy us as new creatures whenever they can. (II Cor. 5:17) How blessed is the assurance that greater is he who is for us than all they who be against us!—Rom. 8:31; I John 4:4

The anointing of the head of tired or injured sheep was a common practice of the shepherd in ancient times, and suggests the thought of comfort in times of weariness and temporary injury. Jehovah is the Great Shepherd of the sheep, and Jesus is the chief undershepherd. In another picture he is the Head of the church, which is his body, and we might think of him as the one who is anointed, and of the fact that we receive our anointing through him. Whichever view we take of the anointing here referred to, it means that we are the recipients of the Lord’s rich blessings, hence we can truly say that “my [our] cup runneth over.”

"Surely"—that is, there is no doubt about it—"goodness and mercy shall follow me [us] all the days of my [our] life." Thus far goodness and mercy have followed us all the days of our Christian life. This goodness and mercy represents all the many ways our Good Shepherd has been caring for us. And he will continue to manifest his love toward us. If we continue to put our trust in him, following closely in the way in which he leads, we will "dwell in the house of the Lord forever." □

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

**MARCH SPECIAL:** On Sunday, March 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

# Your Questions

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## Jesus' Soul in Hell

**Psalm 16:10 reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." I understand that this text applies to Jesus. If that is correct, will you please explain why Jesus' soul was in hell. Is not hell a place for the punishment of wicked souls?**

YOU are correct in your understanding that Psalm 16:10 refers to Jesus. On the Day of Pentecost the Apostle Peter quoted this prophecy and applied it to Jesus, explaining that Jesus' soul was not left in hell, but that God had raised him from the dead. Your difficulty in understanding why Jesus' soul was in hell is due to the tradition that hell is a place of torment designed exclusively for sinners.

The word hell as used in the Bible does not describe a place of torment. It is the state, or condition, of death. In Isaiah 53:12 we read concerning Jesus that he "poured out his soul unto death." This is why the Bible reveals that Jesus' soul was in hell. In the Old Testament our English word hell is a translation of the Hebrew word **sheol**. In most instances when the text refers to a righteous

person, the word **sheol** is translated "grave." Examples of this are Genesis 37:35 and Job 14:13.

But with Psalm 16:10 the translators had a problem, for they did not believe that Jesus' soul went into the grave. They believed the false tradition that souls are immortal, particularly Jesus' soul. So, since they also believed the false tradition that those in hell are very much alive, they used this word hell to translate **sheol** instead of grave. From their standpoint Jesus' soul would at least be alive in hell, rather than dead, as would be indicated if in this instance they used the word grave to translate **sheol**.

When we realize that the hell of the Bible is simply the state of death, then there is no difficulty in understanding this text. It simply confirms the teaching of the Bible that Jesus took the sinner's place in death, that he died as the world's Redeemer. Paul wrote that Jesus gave himself a "ransom," a corresponding price, for all. He also wrote that as in Adam all die, even so in Christ shall all be made alive. —I Tim. 2:3-6; I Cor. 15:21, 22

Nor is there any difficulty in understanding why Jesus' "soul" was in the Bible hell.



The word soul simply means a being. Genesis 2:7 informs us that God made man from the dust of the ground, breathed into his nostrils the breath of life, and he "became" a "living soul." The human soul is not an entity separate from the body which continues to live when the body dies; but it is the combination of the breath of life with the body, the union making a human being, or human soul.

### **Paul's Earnest Desire**

**Philippians 1:21-23 reads, "For me to live is Christ, and to die, gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." If, when Christians die, they remain asleep in death until the resurrection, how do you explain Paul's statement that he desired to depart and to be with Christ?**

IN THIS passage Paul mentions three things, two of which were possibilities, but the third was not. The two possible things were (1) to live for a while longer and serve the brethren, or (2) to "die," which he realized would be a gain for him since he would no longer be called upon to suffer persecution and weariness. He explains that as far as these two

possibilities were concerned he was unable to choose which he would prefer. There were advantages and disadvantages in both.

But there was a third thing which he desired above all else, there being no question in his mind about choosing it, were such a choice his to make. This was, "to depart and to be with Christ." Paul knew that this was not then possible. In his letter to Timothy, Paul wrote, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love him appearing."—II Tim. 4:6-8

Paul knew that he could not "depart" in death and be at once with the Lord; that the glorious experience of meeting the Lord and of being associated with him in his kingdom would not be his until the end of the age and the return of Christ, when all the faithful would be brought forth from death in the "first resurrection." This thought is made even more apparent when we realize that the Greek word translated "depart" is more correctly translated "return." It is used only one other time in the Bible,

which is in Luke 12:36, where it is translated "return," the reference being to the return of the Lord.

The **Emphatic Diaglott** translation of Paul's words reads, "For me to live is for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed, hard pressed by the two things:—(I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred)—but to remain in the flesh is more requisite on your account."

### **Not Humanly Constituted**

**I understand you to teach that Christ's kingdom is to be established on the earth. How do you harmonize this view with Jesus' statement to Pilate, "My kingdom is not of this world"? John 18:36**

IN HIS use of the word "world," Jesus did not refer to the earth, but to the social order which exists on the earth. The word in the Greek text is **kosmos**, which means, simply, order or arrangement. In Jesus' reply to Pilate he explained why his kingdom was not a part of, and would not stem from, man's selfish social order. We quote, "If my kingdom were

of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:36

The kingdom, or government, of Christ will rule over the earth. His faithful footstep followers of this age will, having been raised from the dead, rule with him; and of these we read that they "shall reign on the earth." (Rev. 5:10) It is the rulership of Christ and his followers that will bring about the answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

However, Christ's kingdom is not established by human methods. He will not use nuclear bombs and intercontinental ballistic missiles to subdue the nations of earth. He will not use political intrigue. The same mighty power that was used to calm the storm of Galilee will be exercised in taking over the control of the world. This power will be used to resurrect the human representatives of the kingdom, the Ancient Worthies, who will be made "princes in all the earth." God's power will be employed in any and every way that may be needed in order to exercise complete control over the affairs of men.—Ps. 45:16; Matt. 8:11 □

# Encouraging Letters

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## **“Hungry for the Word of God”**

Dear “Frank and Ernest”: I listened to your program on Sunday morning. I am hungry for the Word of God, but studying by myself there is a lot I don't understand. When I heard you on the radio Sunday morning I knew it was the true Word of God I was looking for. The Lord says that when you hear the truth, you will know it. Keep on! God bless you! Brothers in Christ, I would like you to send the booklet, “God and Reason,” to me.—NY

## **Prays for Others**

Dear “Frank and Ernest”: I listen to and enjoy your program most every Sunday. It is my prayer that people all over the country who hear you will be as enlightened as I have been. Continued success, and God-speed. Please send me the “Hope” booklet. Thank you! Respectfully.—OH

## **Inspirational—Enlightening**

Dear Sirs: Greetings to you all! My mother sent for some of your books, and I borrowed some of them. They have been so inspirational and enlightening

to me, helping me to understand the Bible better. I decided to send for my own, so I can re-read them, and keep them for future reference. I am enclosing a list and a check, and would be most grateful if you would mail me these books. Along with them could you also send me a copy of “When Pastor Russell Died,” and a few copies of your free tracts. Thanking you, I am, Yours in Christ.—NY

## **A Help in Sorrow**

Dear Sirs: Just received your little booklet, “Hope.” It came just when I needed help to control my emotions following the loss of my wonderful husband. Please send me the booklet, “God and Reason,” and thank you very much!—NY

## **“Reporting” on Bible**

Dear Sirs: We were watching your program, “Archeology Proves the Bible.” I am doing a report on the Bible. I am a Christian, and feel that I can do a successful report, so I am asking you to please send me the booklet on this subject. I will be very grateful to you. Thank you!—OH

### **Reads Dawn in Spanish**

Dear Christians of The Dawn: Receiving The Dawn every month has been a great blessing for me and my fellow listeners. I read it to others in the Spanish language, and it really brings out the facts. The Bible lessons are great. Thank you for a Christian magazine. Enclosed is cost of renewal of my subscription.—CA

### **Liked Interpretation**

Gentlemen: Please send me the booklet, "The Kingdom of God," offered on your TV program which was shown this morning. I greatly appreciated the interpretation of this prophecy. Thank you, and may God's will be done, and may he bless us all. I am, Sincerely.—TX

### **Seeker of Truth**

Dear Sirs: I listened to your program for the first time the other morning, and I must say that you explained some things from the Bible that I had never understood. I study the Bible, but there are so many things that I have not been able to understand. Everything you said made sense. Please send me the booklet you mentioned containing Bible questions and answers. And will you please send me all of your literature—

everything you print—because I do want to understand the Bible completely. Thank you, and God bless you!—ID

### **Booklet a Comfort**

Gentlemen: I have received so much comfort from your little booklet, "Hope," since the death of my darling little daughter in an accident. I would like you, please, to send one to my sister, who lost her husband very suddenly. She is having a very difficult time. I am sure it would help her also. Thank you so much!—IN

### **We're So Glad He Wrote Us!**

Dear Brethren: I am enclosing a money order to help in the radio and television work. I am so happy you now reach the Isle of Man (between England and Ireland). I remember well when The Dawn first came out. It was a happy occasion for all of us! I consecrated in 1921. Carry on the good work, and may the Lord be with you. Your brother by His grace.—England

### **"A Worthy Center"**

Dear Ones at The Dawn: We were only able to be at the General Convention one day, but it was a wonderful day. We left knowing that all was well with The Dawn, and that it was

faithfully proclaiming the good news of the kingdom. With all the wild tempest raging throughout the world, and the troublous times experienced, it is pleasant to find an unchanging group of the Lord's people.

After decades of association with The Dawn we see no change in its work, no deviation from the general principles of truth declared in the Scriptures and recalled by Brother Russell in the due time. While it is important to be in possession of Bible truth, it is equally important to be so filled by the Holy Spirit that one is compelled to display goodwill even to those who despitefully use him.

We are thankful that The Dawn has proved to be a worthy center for the brethren to gather to proclaim the Gospel to the world for a half century, and bind the hearts of many to a single purpose.—IN

#### **Now in the Lord's Service**

Gentlemen: I am an Air Force veteran on disability pension, so my budget is limited. I've had communication with you since the summer of 1976. I was fifty years old just recently. I regret all those years without a true knowledge of God's Word. The November issue of The Dawn is the best I have seen. I enclose

my check for \$5.00. Please send me as many copies of this issue as it affords. I want to distribute them here. In the Lord's service.—Ok

#### **Lessons Are Class Study**

Dear Dawn Brethren: I am looking forward to another year of the little magazine proclaiming the coming of the kingdom of God, for which we pray daily. Our class uses the weekly Sunday School Lessons, and the articles are so interesting, and always end full of hope for this troubled world. May God continue to bless you all. Add one more year to my subscription. Lovingly in His service.—MI

#### **"Superb Programs"**

Gentlemen: Please send me a copy of your booklet, "God's Plan," and add my name to your mailing list. I really enjoy your superb programs. Thanking you in anticipation, Yours in Jesus.—Panama

#### **"Joy to My Soul"**

Dear Sirs: I greet you in the name of our Lord and King! I receive my Dawn magazine each month, and its contents are interesting. I enjoy each one more than I can say, and reserve

them for further reading. Thank you for making my life more pleasant each month in this way. I have listened to you on radio, and your messages have brought joy to my soul. I pray that God shall provide you the strength to

continue your good works. He says, "Be ye stedfast, unmovable." Please pray for me that I, too, may be faithful. Please send me "The Day of Judgment" and "The Creator's Grand Design," Yours in Christ.—Nigeria □

The bound volume of The Dawn magazine for 1981 is now ready. Vinyl binding \$2.50.

## Weekly Prayer Meeting Texts

**MARCH 4**—Whatsoever things are pure, lovely, and of good report, . . . think on these things.—Philippians 4:8 (Z. '03-9 Hymn 343)

**MARCH 11**—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews 12:1 (Z. '03-54 Hymn 164)

**MARCH 18**—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—1 Peter 1:13 (Z. '03-54 Hymn 263)

**MARCH 25**—Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.—11 Peter 3:17,18 (Z. '03-70 Hymn 4)

### BRITISH SPEAKER'S APPOINTMENTS

#### R. ROBINSON

F. BINNS		R. ROBINSON	
Barnsley	April 24	Warrington	April 10
Yeovil Convention	May 28-June 1	Bridlington	May 1
		Relgate	15
		Yeovil Convention	May 28-June 1

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

Speakers' services are furnished free upon request. Address your request to the Dawn.

D. BRUCE		E. K. PENROSE	
Phoenix, AZ	March 31	Orlando, FL	March 6-8
G. JEUCK		Louisville, AL	10
Philadelphia, PA	March 21	Shreveport, LA	12
Pottstown, PA	21	Dallas, TX	14
Detroit, MI	27, 28	Wichita Falls, TX	15
K. NAIL		Oklahoma City, OK	16
New Haven, CT	March 7	Kansas City, MO	18
Detroit, MI	27, 28	St. Louis, MO	19
		Detroit, MI	27, 28
G. PASSIOS		L. POST	
Middletown, NY	March 21	Detroit, MI	March 27, 28

## Obituaries

Brother Abraham Sigamani, Coimbatore, India—July 15, 1981. Age, 88.

Sister Helga Balstad, Tacoma, WA—December 23, 1981. Age, 78.

Brother Joseph Sundararajan, Bangalore, India—January 2. Age, 67.

Sister Nettie Koropchuk, Winnipeg, Man.—January 6. Age, 85.

Sister Anna Wazney, Melrose, Man.—January 6. Age, 90.

Sister Myrtle M. Hill, Porterville, CA—January 10. Age, 90.

Brother A. Ciupik, Chicago, IL—January 11. Age, 89.

Brother Andrew Suraci, New Haven, CT—January 27. Age, 57.

## Conventions

FULLERTON, CA, March 6, 7—  
YWCA, 321 No. Pomona Ave., Fullerton. Jessie Hill, 1910 Rosebrook Lane, Rosemead 91770

ORLANDO, FL, March 6-8—Altamonte Springs Inn & Racquet Club, Interstate 4 and Highway 436, Altamonte Springs. Mr. Wm. Vrooman, 2507 Shoreham Rd., Orlando 32803  
Phone: (305) 896-2094

**MINNEAPOLIS, MN, March 7**—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4804 Decatur Ave. 55428

**NEW YORK, NY, March 14**—New York Sheraton Hotel, Corinthian Room, 7th Ave. & 56th St., New York City. Mr. Leo Post, 24 Lexington Rd., New City 10956

**NEW ORLEANS, LA-PASS CHRISTIAN, MS, March 20-21**—Ramada Inn, Interstate 10 and Gause Rd., Slidelle, LA. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans, LA 70122  
Phone: (504) 288-1553

**DETROIT, MI, March 27, 28**—Pre-Memorial Convention. Armenian Cultural Building, Northwestern Highway at Southfield Freeway, Southfield. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

**CHICAGO, IL, March 28**—Hinsdale Township H.S. So., Clarendon Hills Rd. & Elm St., Darien, IL. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101  
Phone: (312) 543-5735

**ALBUQUERQUE, NM, April 2-4**—Pre-Memorial Convention. University of Albuquerque, St. Joseph's Pl. N.W. Mrs. T. M. Thomassen, 402 Bryn Mawr S.E. 87106  
Phone: (505) 268-8170

**FRESNO, CA, April 3, 4**—Fresno Pacific College, 1717 So Chestnut. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728  
Phone: (209) 233-2303

**WILMINGTON- CHESAPEAKE, Md, April 3, 4**—Pre-Memorial Con-

vention. Brandywine College (Widener Univ.), Route 202, North Wilmington. Mrs. Gladys MacDonald, 135 West Rutherford Dr., Newark, DE 19713

**GARY AREA, IN, April 11**—Hobart YMCA, 601 W. 40th Pl., Hobart. Mr. John Ulicni, 6703 Tyler St., Merrillville 46410  
Phone: (219) 769-5647

**CINCINNATI, OH, April 18**—Masonic Temple (Social Room 3), 317 East 5th St. Mr. Jerry Moore, 2609 Merritt View Lane 45231  
Phone: (513) 823-0183

**PATERSON, NJ, April 18**—American Legion Hall, Legion Pl., Elmwood Park. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park 07407

**BOISE, ID, April 23-25**—Owyhee Plaza, City Center, 11th and Main Streets. Mrs. Elton Pigg, 1400 Sunrise Rim Rd. 83705  
Phone: (208) 336-0163

**COVINA, CA, May 2**—Industry Hills Sheraton Exhibit-Conference Center, 1 Industry Hills Parkway, City of Industry, CA. Mrs. Elaine Redeker, 5554 No. Pal Mal Ave., Temple City 91780

**HARTFORD, CT, May 2**—Center School, 50 Chapman St., East Hartford. Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108

**WEST NEWTON, PA, May 16**—Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

**SAN FRANCISCO, CA (Asilomar), May 28-31**

**BIBLE STUDENTS GENERAL CONVENTION, July 31-August 5**—Albion College, Albion, MI