

The DAWN

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Fear in the Hearts of Men

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”
—Luke 21:26

OUR LORD’S GREAT PROPHECY, dealing with events that would transpire when he would return to set up his kingdom, tells how men’s hearts would be failing them for fear, especially as they would see events coming which would

cause this fear. The United States of America has been blessed in that, as a nation, we have not had to endure the horrors of war in recent times as has Europe and other regions in the world. The terrorist attack destroying the twin towers of the World Trade Center on September 11, 2001 changed that feeling of security.

PLANNED TERRORIST ATTACK

The *Rockland Journal News* on November 28, 2003 reported, as did many other newspapers, of another terrorist attack being planned. The brief article had a heading, “Official: Al-Qaida Plans 2nd U.S. Strike.” The article said:

“A top counterterrorism official says al-Qaida operatives dropped plans this year for several small attacks in the United States to focus on plotting a ‘more spectacular’ assault comparable to the September 11, 2001 attacks.

“The U.S. counterterrorism official, who has access to all intelligence on the terrorist group, told *USA Today* this week that officials have no specific evidence to indicate how or when al-Qaida might try to launch a massive strike on U.S. soil.

“But, the official said, interviews with al-Qaida detainees, intercepts of communications from suspected operatives and other sources have yielded evidence that Osama bin Laden’s network still has a command structure and determination to launch an attack that might rival the suicide hijackings.

“About 3,000 people were killed in the September 11, 2001 attacks.

“It’s clear that al-Qaida wants to strike here’ and that it continues to seek opportunities for ‘a catastrophic attack,’ said the official, who asked not to be identified.

“Recent intelligence reports indicate that al-Qaida remains fascinated by the idea of using aircraft as missiles, despite the additional security at U.S. airports since the September 11 attacks, the official said.

“U.S. analysts still say explosives typically used in more limited assaults, including vehicle bombs in suicide attacks, remain al-Qaida’s most likely weapon here.

“But intelligence reports suggest that some of the network’s operatives think that an attack using

chemical or biological weapons could be a way to top the September 11 attacks, the official said.

“Such weapons can be difficult to use, but al-Qaida has sought them for years.

“It’s unclear whether the group has access to chemical or biological weapons. But those weapons represent a more likely concern than nuclear arms, U.S. analysts say. The latest intelligence on al-Qaida’s possible intentions comes at a time of heightened tension about terrorism here and around the world.

“A series of deadly bombings of synagogues and British interests in Turkey has led some U.S. analysts to suggest al-Qaida is starting a new wave of attacks.”

BIOLOGICAL WEAPONS

On the day that the World Trade Center and a wing of the Pentagon were destroyed, a book reached bookstores entitled *Germs: Biological Weapons and America’s Secret War*. It became an instant best seller. Usually, timing of publication can be pivotal to a book’s success, but this book, written by three *New York Times* reporters scores high on content and readability. The book was reviewed in the April 8, 2002 issue of the *Chemical and Engineering News Journal*. The title of the book review article was “Biological Apocalypse.” We quote some excerpts from the article.

“The book opens with an overly long description of the first large-scale bioterrorism attack in the U.S. That bizarre event, unlike the recent anthrax outbreaks, garnered little publicity at the time. In 1984, members of the Rajneeshee cult in The Dalles,

Oregon, salted local restaurant salad bars with salmonella. The cult was intent on influencing the outcome of an upcoming local election by packing voting booths with its own followers and some imported homeless people while sickened locals remained at home. Internal dissension derailed the plan from ultimately being carried out, but the cult's test run of the plan sickened more than 750 people.

“From the salmonella event, the book moves on to a thorough, if at times uncritical, historical account of biological weapons research beginning with the Cold War era. The authors describe in some depth the massive, covert, and illegal offensive bioweapons program of the former Soviet Union. Although the Soviets signed and ratified the 1975 Biological Weapons Convention (BWC) that banned the production of these weapons, they ignored that prohibition for decades.

“It is not clear even today whether the Russians have completely dismantled the bioweapons program they inherited. And the lingering mystery of the cause of a 1979 outbreak of inhalation anthrax about 850 miles east of Moscow that killed more than 60 people in Sverdlovsk, now called Ekaterinburg, remains officially unsolved. The Russians have yet to address evidence for an accidental release of spores from a military complex carefully documented in Jeanne Guillemin's 1999 book, *Anthrax: The Investigation of a Deadly Outbreak*.

THE UNITED STATES BIOLOGICAL PROGRAM

“Until President Richard Nixon ordered a halt to U.S. offensive biological weapons research in 1969, America's program was as ambitious as the

Soviet's. Beginning with the then-secret 1942 program headed by George W. Merck, president of the drug company bearing his family's name, *Germs* meanders through the history of the U.S. program. Among the interesting byways it travels are those describing elusive U.S. efforts to produce agents that would incapacitate but not kill populations in Cuba and Vietnam, and the revelation that the Central Intelligence Agency kept a cache of biological warfare agents after Nixon's 1969 order.

“As their story moves to the present, the authors outline Iraq's successful efforts to rapidly amass a bioweapons arsenal that could have been used against U.S. troops during the Gulf War and how ill-prepared the U.S. was to fight on a germ-infested battlefield. United Nations' inspectors were sent to Iraq after the 1991 war to find and destroy these weapons. After destruction, the inspectors were to continue monitoring to ensure that Iraq did not rebuild its arsenal. But they were kicked out by the Iraqi government and have not been allowed in the country for several years.”

The book reports on research programs which the United States considered to be defensive in nature, and therefore allowed under the Biological Weapons Convention (BWC) ratified in 1995, but which may border on being offensive. It also touches on the possibility that smallpox, (stocks legally residing in Russia and the United States) could fall into the wrong hands and be devastating. The review concludes saying:

THE UNITED STATES VULNERABILITY

“*Germs*’ provides readers with a more global overview of biological weapons, however. Not only does it give the history of biological weapons research, it also painstakingly documents the bureaucratic bungling, political infighting, and intelligence failures that have left the U.S. vulnerable to a threat the book’s authors consider real and increasing. Despite President Bush’s initiative on bioterrorism, including the establishment of the Office of Homeland Security and a huge influx of funding to counter bioterrorism, the U.S. effort remains uncoordinated and haphazard. The author’s conclusion is chilling, ‘We remain woefully unprepared for a calamity that would be unlike any this country has ever experienced.’”

The publicity given to terrorist attacks and to bioterrorism in particular is real cause for fear. Jesus saw this coming upon the world of mankind. The fear occurs because men don’t know what to do to prevent the events from happening. As the book reviewed on ‘*Germs*’ reveals, we are woefully unprepared to cope with such attacks.

REFUSING GOD’S COUNSEL

The Apostle Paul describes our present day society as “this present evil world.” (Gal. 1:4) Satan’s methods are still being used and he has many evil ways. In the Book of Proverbs, Solomon wrote how men in general would not seek the LORD’s wisdom. The LORD has made himself available, but the people have rejected his counsel. Solomon wrote, “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set

at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.”—Prov. 1:24-31

This rejection of the LORD’s counsel causes the LORD to say, ‘I will mock when your fear cometh.’ Only the LORD can remove that fear. So to those who do hearken unto him, the LORD says, “Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” (vs. 33) Earlier in the chapter Solomon speaks, “The fear of the LORD is the beginning of knowledge.” (vs. 7) The Hebrew word *yirah*, translated ‘fear,’ has the meaning of reverence, whereas the Hebrew word *pachad*, translated ‘fear’ in verses 26, 27 and 33, means dread. There is the shade of distinction in the Hebrew words translated fear. In the New Testament, when Jesus speaks of ‘men’s hearts failing them for fear,’ the Greek word for fear is *phobos* and means terror. There is no line of distinction in the Greek as there is in Hebrew.

THE FEAR OF THE LORD

Later, Solomon tells how the LORD’s people can acquire knowledge of the LORD and, in so doing, have the fear (reverence) of the LORD. He says, “My

son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.”—Prov. 2:1-9

What a blessed state this is for those who seek the knowledge and wisdom of God. They are pictured by the psalmist as saying, as they behold the catastrophic events of this present evil world, portrayed in the Psalm 46 by mountains (kingdoms) being carried into the seas (raging humanity), “God is our refuge and strength, a very present help in trouble (in the time of trouble). Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” (Ps. 46:1,2) God is pictured in this psalm as a high, steadfast, immovable tower of strength to which we can flee to escape the tumultuous and disastrous events pictured in the psalm. Within this tower we safely abide.

When the Apostle Paul wrote to the brethren in Galatia he introduced his letter with these words:

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself

for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen.” (Gal. 1:3-5) As we realize that both God, the Father, and his beloved Son, Jesus Christ, have made it possible for us to be delivered from this present evil world, we can repeat the Apostle’s sentiments and say Amen. ■

Peace! Troubled Soul

*Peace, troubled soul! Thou need’st not fear;
Thy great Provider still is near;
Who led thee last will lead thee still;
Be calm, and sink into his will.*

*The Lord, who built the earth and sky,
In love now hearkens to thy cry:
His promise thou may’st freely claim:
Ask and receive in Jesus’ name.*

*Open to God thine inmost heart;
He will his comfort then impart;
He will his grace most freely give,
And peace and joy thou shalt receive.*

*Rest in his love though storms prevail,
No storm can there o’erwhelm thy soul.
Ne’er let thy faith and courage fail,
Ill shall work good by his control.*

—*Hymns of Dawn*

Excerpt . . .

IT IS ONLY as we become acquainted with God's grand design, or plan, as it is revealed to us in his inspired Word, the Bible, that we can see and know the great Creator as a just and loving God as well as a wise and powerful one. That Word not only reveals the successive creative steps of the Creator in preparing the earth for human habitation, but it also explains his purpose in the creation of man. "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it," the Creator said to our first parents. (Gen. 1:27,28) Thousands of years later God affirmed that he had not created the earth in vain, but had formed it to be inhabited.—Isa. 45:18

God also designed that man should be king of earth, having dominion over all his other earthly creatures. (Ps. 8:3-9) In the New Testament we find the Apostle Paul saying, "We see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:8,9) Man disobeyed his Creator and lost his dominion. However, God, in his love, provided redemption for him, which means that God's original design for his human creatures is yet to be realized. Man is to be restored to life and to his dominion over the earth. It is through this great truth of the Bible that we are able to see and know God as One who delights to exercise loving-kindness, judgment, and righteousness, in the earth.

—*The Creator's Grand Design, p. 228*



The Seasons of Life

Key Verse: *“To every thing there is a season, and a time to every purpose under the heaven.”*
—*Ecclesiastes 3:1*

Selected Scripture:
Ecclesiastes 3:1-22

THE WISE MAN, KING Solomon, wrote that there is a time for every event mankind has encountered in his life upon earth. His experiences are contrasting one to another. As we read of man’s experience we conclude that God had in mind that they should experience

these contrasts, and that these would be beneficial to man.

The list of contrasts in Ecclesiastes 3:1-8 could be summed up by God saying to man, there is a time for learning the exceeding sinfulness of sin and how it leads to death. The seasons of life, as expressed in these verses, are to give mankind experience with sin and its consequences.

God’s plan was to set aside a time for the demonstration of sin and its consequences. He wants all of his intelligent creation to learn this lesson. Man is learning by actual experience. The angels are learning by observation. It is to be a lasting lesson, and ample time is being devoted to it. We can be sure of one thing in this time, that is the absence of justice and judgment. As Solomon wrote, “I have seen the burden God has laid on men.” (vs. 10, *New International Version*) Then, after briefly telling how man struggles to get some satisfaction out of this present life, he says, “I saw something

else under the sun: In the place of judgment—wickedness was there, in the place of justice—wickedness was there. I thought in my heart, ‘God will bring to judgment both the righteous and the wicked, for there will be a time for every activity, a time for every deed.’”—vss. 16,17, *NIV*

Solomon realized that the present experiences are to test man. He says, “I also thought, ‘As for men, God tests them so that they may see that they are like the animals. Man’s fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal. Everything is meaningless. All go to the same place; all come from dust, and to dust all return. Who knows [who can prove] if the spirit of man rises upward and if the spirit of the animal goes down into the earth?’” (vss. 18-21, *NIV*) In the latter statement Solomon exposes the popular belief that man has an immortal soul which goes to heaven, whereas animals die and go back to dust.

He then says, “I saw that there is nothing better for a man than to enjoy his work, because that is his lot. For who can bring him to see what will happen after him?”—vs. 22, *NIV*

God has, however, revealed in his Holy Word that there is to be a resurrection of the dead. (John 5:28,29) During the kingdom they will then be directed up the highway of holiness to learn righteousness. (Isa. 35:8) This is the time that God will judge the righteous and the wicked. The lessons learned in this time of experience with sin and death will come to mind. Man will then be able to make an intelligent choice, and will choose good and live.

God recommended to Israel that they choose good and live. (Deut. 30:19) They couldn’t do this because no man could keep God’s Law perfectly. It wasn’t until Jesus came, born under the Law, and removed the curse of the Law, enabling them to do this.—Gal. 3:13 ■

Change Comes to All

Key Verse: *“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”*
—*Ecclesiastes 12:1*

Selected Scripture:
Ecclesiastes 11:7-12:14

THIS LESSON WAS DESIGNED to emphasize that changes in life are to be expected and that nothing is permanent. It is taken from the experience of Solomon as it relates to a person growing old and physical changes which occur. His advice is excellent for all who are young and beginning the voyage of life. If young people can get acquainted with God and learn of his character as revealed in his Holy Word, they

will be equipped to survive any difficult experience that is bound to come in this “present evil world.”—Gal. 1:4

The wise man begins by telling how everyone enjoys the sunny experiences of life in contrast to the dark days of sickness and trouble. He tells the young person to enjoy the days of his youth but to always remember that the concluding times lead to an eventual judgment by God. (Eccles. 11:7-9) His words remind us what the Apostle Paul said, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7) Few realize that in God’s plan there is a judgment day. Paul alludes to this time when addressing the men of Athens on Mars Hill. He told them that God winked at their past discretions, but is commanding

everyone to repent, “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts 17:30,31

The change that occurs in men’s lives today is caused by the sentence of death. Youth gives way to old age. Solomon describes this change as one that occurs when conditions become dark. (Eccles. 12:2) “When the keepers of the house [the hands] shall tremble, and the strong men [the legs] shall bow themselves, and the grinders [the teeth] cease because they are few, and those that look out of the windows [the eyes] be darkened.” (vs. 3) He then describes the deterioration of the body ending in death—“the dust return to the earth.” (vss. 4-7) As God said to Adam, “dust thou art, and unto dust shalt thou return.” (Gen. 3:19) This is the big change that occurs in everyone’s lives, and it cannot be avoided because of the dying process.

Solomon adds that the spirit of man returns to God who gave it. He was not referring to any spark of life that cannot die and goes back to God. Rather, he was referring to the identity, or personality, of the individual that returns to God. God will use this information on the identity of each one to effect a more important and marvelous change. This change is that of the resurrection. As Jesus said, “Do not marvel at this; for the hour is coming when all that are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.”—John 5:28,29, *Revised Standard Version*

Solomon ends by saying, “Let us hear the conclusion of the whole matter: Fear [reverence] God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—Eccles. 12:13,14 ■

The Joy and Wonder of Love

Key Verse: *“Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.”*

—*Song of Solomon 8:6*

Selected Scripture:
Song of Solomon 2:8-13; 7:10-12; 8:6,7

that this particular love song belonging to Solomon was intended to present the love that the church has for her Lord and Master, Jesus. The many expressions of love that human beings can understand from experience are intended to convey to our minds the intensity of love Jesus has for the church, his bride, and that the church has for her Master. The marriage relationship in men's lives was intended by God to illustrate this love. The Apostle Paul wrote, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of

his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”—Eph. 5:25-31

The love bond that is generated by marriage is not easily explained. As Paul writes, “This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.” (vss. 32,33) The Scriptures tell us “God is love.” (I John 4:8) Love is the basic principle in the union of Jesus and his bride, the church. All the graces of the Spirit are tied together by love which is the motivating force in all relationships brought about by the Father. The emotions engendered by love are described in the woman looking for her lover, and his taking her out to enjoy the springtime of the year in the orchard and vineyard. (Song of Sol. 2:8-13) The same setting is given later.—chap. 7:10-12

The Key Verse speaks of having the church set as a seal upon her Lord’s heart and as a seal upon his arm. Such a strong desire should be in the hearts of all the Lord’s followers. It also speaks of jealousy such as can arise when one competes with another for the affections of a young woman or man. Such jealousy can be devastating and lead one to death.

God is spoken of as having jealousy. This is not a jealousy of self-interest. It is a jealousy for the good of the other party. Jealousy in the Lord’s case is different from that of our own self-interest. We must be sure that it is not a jealousy of another, but jealousy for another.

The first commandment given to Israel (Exod. 20:3-6) said that they were not to have any other gods before him, because he was a jealous God. The gods of stone, silver, or gold had no power like that of the Supreme Creator to bless those that worship. Hence it was for their good to worship Jehovah. ■

Courage to Risk All

Key Verse: “*So will I go in unto the king, which is not according to the law: and if I perish, I perish.*”
—*Esther 4:16*

Selected Scripture:
Esther 3 and 4

WHEN BABYLONIAN CAP-tivity came to an end for the Jews with the overthrow of the Babylonian empire by the Medes and Persians, many Jews did not return to their homeland but remained in Persia. The Persian empire was vast with 127 provinces from India to Ethiopia. In the third year of the reign of King Ahasueras, he celebrated the splendor of his empire with a huge banquet lasting 180 days. Wine flowed freely and, towards the end of it, he asked that Queen Vashti be brought before the princes and rulers of his empire so that he could show off her beauty, but she refused. In his anger the king consulted with his wise men, and they advised him to depose Vashti as queen.

After the king had taken this action, he reflected upon the events, and his servants suggested that fair young virgins be sought to replace Vashti. Many were brought to the palace at Shushan, and among them was Esther, a ward of a Jew named Mordecai, who had a position of responsibility at the king's gate. It was while he was in this position that Mordecai revealed a plot against the king's life, and the matter was recorded in the king's book of chronicles. Meanwhile, the king loved Esther above all the women and made her queen in Vashti's place.

The king promoted Haman, an Agatite, above all the

princes. He also commanded his servants to bow before Haman, and give him reverence. Mordecai refused to do this, and it was called to Haman's attention. This angered him so that he sought to have Mordecai, and all Jews in the nation, killed. He told the king about these people, that they kept themselves separate. They had their own customs and did not obey the king's laws. He suggested that a day be set aside when all the nation's people could slaughter the Jews and take their possessions. He offered a large sum of money for doing this.

The king gave Haman full authority to do this, but refused the money. He made a decree and sent it out through all the provinces of Persia. When Mordecai saw the decree, he donned sackcloth and ashes and went about the city crying bitterly, and the Jews in the nation did likewise. When Esther heard of it she sent a messenger to Mordecai to learn what had happened. Mordecai sent her all the information about the matter and a copy of the decree. He also sent word to her that she should seek mercy and plead for her people. She returned word to Mordecai that the king was in the inner court, and unless he called for someone to come to him, anyone coming would be put to death unless he held out the golden scepter. The king had not called for her for thirty days.

Mordecai replied that this decree would not spare her. She was a Jewess and if she failed to do anything, God would send deliverance some other way, but she would perish. He also suggested it was providential that she was made queen. Esther sent back instructions to have all the Jews fast for three days for her, and that she and her maidens would do likewise. Although the account doesn't mention prayer, it is most likely that they prayed as they fasted. Then she would risk all and go unto the king, saying, 'If I perish, I perish.' Esther not only was beautiful outwardly, but also inwardly. She had courage and character, and in this respect, pictures the church class being selected by God today. ■

Feasting and Sharing

Key Verse: *“For the Jews it was a time of happiness and joy, gladness and honor.”*

—*Esther 8:16, New International Version*

Selected Scripture:
Esther 8 and 9

IN THE LAST LESSON, Esther asks for fasting before she risks going into the inner court of the king. After the three days of fasting and prayers she went into the inner court, and the king held out the golden scepter to her. She touched the top of the scepter and, when the king asked what her petition was, she said it was to ask the king and Haman to come to a banquet she would prepare for them. They came as requested and at the banquet the king again asked what her petition was. Esther said that it was for both of them to attend another banquet, and that at that banquet she would tell of her petition.

Haman, who represents the epitome of pride, took these invitations as a sign of growing favor. He was very happy, but everytime he saw Mordecai it infuriated him. At home he told his family and friends about his position of favor and how happy he was, but also how the sight of Mordecai interfered with this happiness. They advised him to make a high gallows to hang Mordecai. This pleased him and he arranged to have this done.

By coincidence (or God’s providence) the king could not sleep that night and asked to have the chronicles read to him. They read of the plot (revealed by Mordecai) to take the king’s life and how it was foiled. The king asked what honor had been given to Mordecai for this

good deed? His servants said nothing was done. It was at that moment that Haman had come to get permission from the king to hang Mordecai. The king asked Haman what should be done for the man that the king delights in. Haman, thinking of himself as that man, suggested that he be arrayed in the king's apparel, crown and be placed on the king's horse for display to the people. The king thought it was an excellent suggestion and commanded Haman to do so to Mordecai.

The scripture says, "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) No sooner had Haman completed the embarrassing duty with Mordecai, when he was summoned to attend the second banquet Esther had prepared. It was at this banquet that Esther revealed her petition, telling the king that she and her people were pleading for their lives because they had been sold to be annihilated. When the king asked who was responsible for this, the queen said it was the wicked Haman.

The king was so enraged that he went out into the palace garden to meditate. When he returned he found Haman on the queen's couch pleading for his life. As they took him away, one of the servants told the king about the gallows prepared by Haman for Mordecai. The servants were told to hang Haman on the gallows.

Mordecai's relationship to Esther was revealed, and the king gave Moredcai and Esther complete authority to write a new edict, which gave all Jews in the empire the right to protect themselves against those who would destroy them. When the day originally designated by Haman for destruction of the Jews came, the tables were reversed and the Jews were able to destroy their enemies. The house of Haman was destroyed.

When the new edict was dispatched, there was among the Jews happiness and joy. After their victorious defense there was feasting in all the Jewish communities, which is observed to this day. These events were prospective of that yet to come. ■

Man's Dominion

“God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”
—*Genesis 1:26*

THE CULMINATING WORK

of God in preparing the earth for habitation was the creation of man in his own image. As we have seen, this image was that of a moral image and mental image. Verse twenty-six of the first chapter of Genesis uses the word ‘likeness’ as well as ‘image’ in describing man’s similarity to his Creator. We read, ‘God said, Let us make man . . . after our likeness: and let them have dominion.’ This would

seem to imply that man’s likeness to God included the fact that he was given a dominion. God is the Supreme Ruler of all his great universe, and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion. Man’s authority was limited. He was not given dominion over the weather, or seasons, or tides, but only over the lower orders of sentient creatures—the fish of the sea, the fowl of the

air, the cattle, and every creeping thing that creepeth upon the earth.

MAN'S DOMINION

God commanded the lower orders of the animal creation to multiply and fill the earth—the same command was given to man. “God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’” (Gen. 1:28, *New International Version*) Thus the animal kingdom, with man as king, was to be extended to encompass the whole earth. Man, under the headship of God, could have successfully controlled his increasing number of subjects.

There was every necessary provision to enable this Divine arrangement for the earth to function as God had planned. Man needed only to use properly what God had provided. “God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—vss. 29-31

MAN'S HOME

The Bible reveals that the earth was designed to be man's home, and that man in his original perfection was in every way suited to the earth. God did

not give the slightest intimation to Adam that after he ruled successfully for a while over the lower animals, he would be transferred to another home, and exalted to a higher dominion. Nor does the record indicate that if Adam failed on earth, he would be removed from the scene of his failure to enjoy eternity in heaven—or anywhere else!

We know that tragedy temporarily disturbed the smooth working of man's dominion. Man lost his dominion, and with it his life. But God's design was not changed by man's failure. Throughout the Scriptures the fact continues to be emphasized that it is still God's plan for man to live on the earth, the home which was originally prepared for him. We read, "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:18

In Psalm 78:69 we are told that the LORD has established the earth forever. Psalm 115:16 declares, "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." In a prophecy pertaining to the ultimate fulfilled purpose of God concerning his human creation, we read, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:9

In a promise assuring us of the ultimate triumph of righteousness and of the righteous, the Prophet Isaiah wrote, "He [the LORD] will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." (Isa. 25:8) The false notion that God will one day abandon the earth and destroy it,

does not find support in the Word of God. When the Creator's design concerning man shall have been fully accomplished, man's eternal home will be on the earth, and it will be here that, throughout eternity, the Creator will continue to pour out his rich blessings upon his human creation.

MAN'S DOMINION RESTORED

Man's dominion will then be restored to him. This fact is attested by Jesus, who prophetically speaks to those who will prove worthy of everlasting life, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This 'kingdom,' as we have seen, is a dominion over the earth, and the lower forms of God's earthly creatures.

The Apostle Paul also confirms the fact that man was created to live on the earth, and nowhere else. Speaking to the Athenians from Mars Hill, he said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:24-26) This is a strong statement, emphasizing as it does that man was created to live on the earth, and that the 'bounds' of his habitation, his dwelling place, or home, had been established.

When the angel announced the birth of Jesus, acclaiming it to be glad tidings of great joy, which

would be to all people, the heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:10,13,14) Jesus did not come to earth to arrange for a transfer of the human race to heaven. He came that there might be peace and joy and health and life for God’s human creatures here on earth. That is why Jesus taught his followers to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10

There are in the Word of God spiritual, or heavenly, promises, but these are not made to the human race in general. These are promised to faithful footstep followers of Jesus during the Gospel Age. ■

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 5—“This is the will of God [concerning you], even your sanctification.”—I Thessalonians 4:3 (Z. ’99-4 Hymn 109)

FEBRUARY 12—“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”—James 1:4 (Z. ’93-295 Hymn 312A)

FEBRUARY 19—“Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless.”—Titus 1:15,16 (*Wilson’s Emphatic Diaglott*) (Z. ’99-214 Hymn 130)

FEBRUARY 26—“Rejoice in the Lord always: and again I say, Rejoice.”—Philippians 4:4 (Z. ’03-7 Hymn 179)

Who Shall Stand?

“Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”
—*Malachi 3:2,3*

WHO SHALL STAND THIS

experience, at the time of the Lord’s appearing? At the First Advent, Jesus came to his own (the Jewish people), but as a nation they rejected and crucified him. There were only a few who stood the test. John the Baptist had said of him, “He will thoroughly purge [or cleanse] his floor, and gather his wheat into the garner.” (Matt. 3:12) There occurred a testing and cleansing work.

Further, throughout the Gospel Age our Lord has been making himself known to those in the right condition of heart, that he might cleanse, test, purify, and assist them in walking in his steps, and in being conformed to his image.

Now, in the days in which we live, during our dear Lord’s Second Presence, there are very definite testings. He is proving his people, individually.

Each member of the true church is being tested, refined, purified; and who shall stand these experiences?

This is clear evidence that before long the church will be completed and glorified with her Lord beyond the veil, through which spiritual, heavenly structure, God's glorious kingdom in the earth will be established.

A DAY OF PREPARATION

We are today living in one of the greatest dispensational changes in the world's history, and a pressing question for us is, "Who shall be able to stand?" The Revelator, in chapter six and verse seventeen, also questions, 'Who shall be able to stand?' but here the context makes reference to the world in general, and to the climax of trouble toward which it is now rapidly approaching—the great collapse of present arrangements in the earth.

Our Lord, the apostles, and the prophets also prophesied of this period, in which the old order is to pass away, and the glorious kingdom of God is to be ushered in, which kingdom will stand forever. We rejoice in the knowledge that we are living in the Lord's Second Presence, and in this connection the Prophet Nahum (2:3) speaks of "the day of his preparation."

We see around us today "distress of nations, with perplexity"—with no way out. (Luke 21:25) Selfishness, hatred, pride, and the spirit of aggression have led to the mustering of vast armies, and the creation of cruel and powerful tyrannies. Sin, corruption, and injustice surely bring their legitimate awful consequences.

The human race, however, will not be permitted to destroy itself. The Scriptures reveal that human selfishness would ultimately lead to this, if not restrained by Divine intervention; and Jesus, speaking of the climax of the period of distress toward which the world is now moving, said, "Except those days should be shortened, there should no flesh be saved." (Matt. 24:22) But to this he added that the days of trouble "shall be shortened." This will mean the rescuing of the human race from its own madness.

All national and international problems will be solved by Christ's kingdom. It will also entirely eliminate from the earth all sickness, sorrow, pain, and death.

Meanwhile, we are living in the time of trouble which is developing and coming upon the world as a thief, and as a snare. "Take heed to yourselves lest your hearts are overpowered by dissipation and drunkenness and worldly anxieties, and so that day catches you, suddenly, like a trap. For it will come upon all dwellers on the face of all the earth. From hour to hour keep awake; praying that you may succeed in escaping all these dangers to come, and in standing before the Son of man."—Luke 21:34-36, *Moffatt Translation*

If we are to succeed we must continue to be prayerful and watchful, meditating upon our Father's Word and will. Also, we must be on guard, so that this great worldwide trouble (which has not come upon the true church unawares) does not so completely fill our mental horizon as to hide from us another kind of experience, which is especially for the church, and which must reach us, also test and prove us, individually.

ON TRIAL

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (I Pet. 4:12) “Though now for a little while, (since it is necessary,) you are distressed by various trials, so that the proof of your faith, being much more precious than that gold which perishes, though proved by fire, may be found to praise and glory and honor, at the revelation of Jesus Christ.” (I Pet. 1:6,7, *Wilson’s Emphatic Diaglott*) And who shall stand these experiences?

Our faith, indeed our whole being, as individuals, is on trial. We are exhorted, “Be thou faithful unto death.” (Rev. 2:10) Faithfulness of the members of the church unto death means joint-heirship with Christ in glory beyond the veil, and to very specially bless all families of the earth. This is the greatest and grandest position in the whole universe that we could ever hope to realize and attain, and well worth our being prepared for it.

The Lord asks for faithful loyalty and character-likeness to himself. He desires to purge out of us everything in the nature of dross, including self-will and all the works of the flesh. As a ‘refiner’ he wishes to purify us.

As we picture a refiner in olden times, we see him seated at his crucible of valuable ore positioned over an intensely hot fire. By means of bellows, or blowpipe, the furnace was made sufficiently hot to reduce the metal to a fluid state. The refiner, adding certain solvents, and giving every attention to his work, watches the process very closely. It is his business to see to the separation and removal of the

dross from the pure, precious metal. 'For he is like a refiner's fire,' and he wishes to refine, cleanse, and purify us individually.

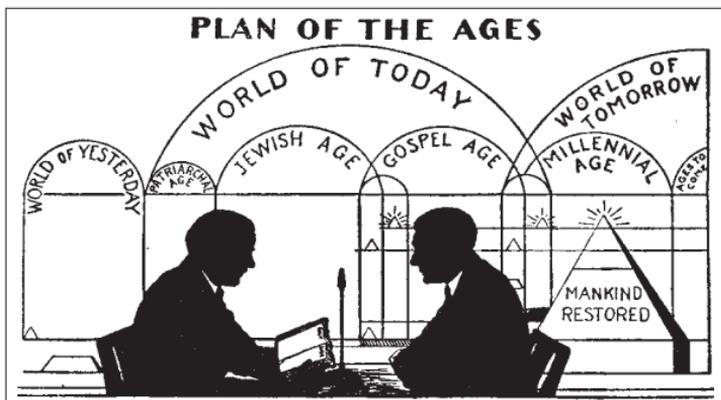
He is 'like fullers' soap.' In Mark 9:3 the trade of the fuller is mentioned concerning the shining brightness and whiteness of our Lord's raiment on the Mount of Transfiguration. This verse reads, "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." The work of the fuller, as he used a soap which had strong cleansing properties, consisted chiefly in cleaning garments and whitening cloth. For he is like a refiner's fire, and like fullers' soap.

In all this, the Lord is able to read our heart, which no human being is able to do. He can discern our thoughts and intentions, also the extent of our faith and love. We may be able to deceive those very near and dear to us on the human plane, but not the Lord. And it is his will that we be cleansed, purified, refined. There are experiences which are especially for the church, and we are to be purged of pride, selfishness, bitterness, impatience, and all the works and deeds of the flesh.

FAITH AND WORKS

It will always be necessary with us, this side of the veil, that we "stand fast in the faith." (I Cor. 16:13) If this right kind of faith is developed in us it will surely bear fruit and make an outward manifestation, according to circumstances.

The Apostle James, in dealing with this feature, would awaken those who have a measure of faith, but who have not progressed and gone on to the quickening degree, making *(Continued on page 33)*



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(Continued from page 31) it a living faith. He asks, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14) The answer is no, and the *Diaglott* rendering of that verse confirms this. "What advantage, my brethren, has any one, though he say he has faith, but have not works? This faith is not able to save him."—James 2:14, *WED*

If we are to endure, and stand fast before the Son of man, we must have a living, operative faith. This matter is clearly dealt with in James the second chapter. "Faith, if it has not works, being by itself, is dead. But some one will say, Thou hast faith, and I have works; show me thy faith, without works, and I will show thee my faith by works."—James 2:17,18, *WED*

Works are essential, and although they are vital, works without faith will not enable us to stand fast. And the same is true of faith without works. Faith without works 'is dead,' unproductive, and can never bring life. He whose life is not in harmony with his faith, dishonors that faith, and that faith is dead.

"Was not Abraham our father justified by works, when he brought up Isaac his son to the altar? Thou seest that the faith co-operated with his works; and that the faith was made complete by the works."—James 2:21,22, *WED*

If Abraham and other faith heroes had merely discussed their faith with one another they would never have been faith heroes, obtaining a good report through faith. The Scriptures reveal that they ventured in faith, and works cooperated with

their faith. They were very courageous, and their faith was made complete by their works. Our faith, also, must be alive and it must be active, working in us by love.

ACTIVITY

We learn from God's Word that the true church is the body of Christ, and that it is a very wonderful cooperative arrangement. In this body of which Jesus is the Head, or controlling power, the Apostle Paul explains in I Corinthians, chapter twelve, that there are various activities. "There are diversities of operations."—I Cor. 12:6

When there cease to be operations, or activities, that member of the body which thus becomes inactive, unfruitful, must either be revived, or be in danger of losing his place in the body. In this chapter the apostle explains that there is given to each member of the body some function or activity, and that these all combine to accomplish the LORD's will, the Lord Jesus being the Head.

One member cannot truthfully say to another, "I have no need of you." (vs. 21) Nor can any true member of the body say to himself, "There is no service that I need render; I will just enjoy the benefits of the body, but will certainly not exert myself to do anything for the other members, or for the Head, Christ Jesus." There must be assistance "which every joint supplieth."—Eph. 4:16

Activity, wherever it is physically possible, is one of the very valuable lessons of this body of Christ illustration. And there are various kinds of activities, including teaching, exhortations, sound judgment in administration. The Scriptures say, "The

gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly: the gift of inspired utterance, for example, in proportion to a man's faith; or the gift of administration, in administration. A teacher should employ his gift in teaching, and one who has the gift of stirring speech should use it to stir his hearers. If you give to charity, give with all your heart; if you are a leader, exert yourself to lead; if you are helping others in distress, do it cheerfully. Love in all sincerity."—Rom. 12:6-9, *New English Bible*

We are to be obedient to the Holy Scriptures, and this will include compliance with Philippians 2:14-16, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life." We are to make these deeds cooperate with our faith.

Inactivity is an unnatural state for any of God's intelligent creatures. However, the mere fact of being active is not sufficient. It is perhaps for this reason that immediately following the twelfth chapter of the first epistle to the Corinthians, to which reference has already been made, the Apostle Paul follows up his lesson on the active functioning of the body of Christ, with the grave warning that without love as the motivating power, nothing we might do would have the Lord's approval.—I Cor. 13:1-3

LOVE

The importance of this attribute of love cannot be overemphasized. Not that we are to suppose,

however, that it can take the place of other important considerations in the Christian life. For example, love cannot take the place of doctrine, but it does guide us in the proper use of doctrine. Love cannot take the place of faith, or activity in the Lord's name, but it is the only motive for faith and for service acceptable to God.

While we stand fast in one spirit, with one mind, cooperating for the faith of the Gospel, the good news of the kingdom, we are to love each other from the heart fervently. We are to "consider one another to provoke [incite, encourage] unto love and to good works." (Heb. 10:24) We are not to antagonize but to avoid every word and every act, so far as possible, that might incite to misunderstanding, strife, envy, bitterness, hatred; works which are of the flesh and of the devil. Faith and love must go hand in hand. If we stand fast in a faith which is impelled—made alive—by love, through such a living faith we are kept by the power of God.

"The love of many shall wax cold." (Matt. 24:12) But our love toward others, as we stand fast in the faith, must remain fervent, even though it may be spurned by others. We may be reviled but we should not revile in return. We may be persecuted, but let us never join the ranks of the persecutors.

We need an ever stronger faith, and an increasing measure of the loving Holy Spirit, and this should be our sincere desire and earnest prayer. God's precious Word is the firm foundation for our faith, and ours must be a faith which works by love. This love must be fervent (hot), for if it becomes lukewarm, the Lord will say as he did to those who were

neither hot nor cold, “I will spue thee out of my mouth.”—Rev. 3:15,16

ENDURANCE

To us the question comes, But who may abide the day of his coming? and who shall stand when he appeareth? Will we bear up under trials and stand fast while our beloved Lord refines, purifies, and cleanses us, that we may offer unto the Lord in the final, complete sense, our offering in righteousness which has already begun?

It will mean, even as Jesus clearly stated, that we must deny self, take up our cross daily, and follow him. If we are doing this, the refining, the cleansing, is in progress. We read that our Lord Jesus “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—Titus 2:14

Our beloved Refiner is graciously working with us, and we are to submit willingly to his refining. We all need refining, cleansing, because of the dross inherent in the earthen, fleshly vessel in which our spiritual treasure resides.

“If thou, LORD, shouldest mark [observe or watch] iniquities, O Lord, who shall stand?” (Ps. 130:3) How true it is that at the onset, and onward throughout our pilgrim journey, we could not possibly have any standing before God without the covering robe of righteousness of which the Scriptures speak, “He hath covered me with the robe of righteousness.” (Isa. 61:10) Even as we read in Romans 3:22, “The righteousness of God which is by faith of Jesus Christ.” And we are exceedingly grateful for this gracious provision which is ‘by faith.’

In all this we are to see to it that we are cleansed. "If we confess our sins, he [the Father] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) We also read, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1

We shall be tried and tested. There will be subtle tests as to what we believe, and why. Depend upon it that our Lord is always with us. He will never leave us nor forsake us. He lovingly desires that we be conformed to his image, and that we reflect his image. It is for us to bear up courageously under his refining and cleansing.

Do not become "weary in well doing" (Gal. 6:9), and remember that our test is not one simply of well doing, but "patient continuance in well doing." (Rom. 2:7) Then, keeping on "the whole armour of God," that we may be able to stand in this our day, (Eph. 6:13) we shall surely be able to say in the words of Job, "When he hath tried me, I shall come forth as gold."—Job 23:10 ■

OBITUARIES

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

Brother John Guzick, Steubenville, PA—Dec. 1. Age, 77

Sister Ethel Bryant, Victoria, BC, Canada—December 4.

Age, 99

Sister Adeanne Foss, Portland, OR—December 27.

Sister Rose Griehs, Delaware Valley, PA—Jan. 4.

Age, 88

Sister Roberta Buss, Albuquerque, NM—Jan. 5.

Age, 91

Truth

“WHAT IS TRUTH?” This was Pilate’s question to Jesus when he appeared before that Roman governor in the judgment hall. (John 18:38) It was a bewildering trial, but our Lord was perfectly calm. He had said to Pilate, “My kingdom is not of this world” (vs. 36)—not a kingdom of the present order, or arrangement—and he proceeded to call Pilate’s attention to the fact that his followers were not fighting for him, not seeking to establish his kingdom authority by force. If his kingdom were thus to be established, he would never have permitted himself to have been left at the mercy of his enemies. His kingdom was “not from hence,” was not yet due to come into power.

Pilate evidently understood, and asked, “Art thou a king then?” Do I understand you to mean that you are to be a king, but have not yet attained that position? Are you to reign in the distant future?

Jesus then indicated that he came into the world for the very purpose of being a king; that all his testimony was in line with this great truth. Everyone who is honest and sincere, “Every one that is of the truth heareth my voice.” (vs. 37) Jesus also implied that others, the majority, do not recognize him

now, and will not, until the time arrives when he shall set up his kingdom.

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience, and he probably would have this in his mind.

It is well for us to have clearly in mind that as the Master designated himself, "the way, the truth, and the life" (John 14:6), so all who are truly his disciples must be of the Truth, must be sincere. The Heavenly Father has been, and still is, drawing to Jesus those who are meek, lowly in heart, teachable, truth-hungry, sincere, honest—those who are at heart children of the Truth.

How important that we should be honest-hearted from first to last; sincere in all our words, thoughts, and conduct, remembering that in our Lord's parable of the sower it is only the "good and honest heart" that brings forth the required fruitage.— Luke 8:15, *Wilson's Emphatic Diaglott*

Pilate may have thought of his own disregard for sincerity in many of the prominent affairs of his life. And as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, he seemed to fear that question, 'What is truth?' What is it to be sincere? These were questions beyond his depth; beyond his power to properly weigh; and apparently equally beyond the power of appreciation of the chiefest of the scribes and Pharisees.

Jesus was the only representative and exponent of the Truth. He was preaching a doctrine which evidently was far above the heads of his own nation. We may see, however, that in the Divine

plan this preaching of the Truth is the means whereby the Lord would gather together, during the Gospel Age, a people for himself—his jewels. We are to prize the Truth above riches, or honor of men, even above life itself; so shall we be true disciples of him who is the Truth, and who prayed for his followers, saying, “Sanctify them through thy truth: thy word is truth.”—John 17:17

PRECIOUS

Divine Truth is recorded for us in the appointed channel, the Word of God, as set forth by our Lord, the apostles, and the prophets. This Truth is very precious and the psalmist has testified, “Thy law is the truth.” “The law of thy mouth is better unto me than thousands of gold and silver.” “I love thy commandments above gold; yea, above fine gold.” “I rejoice at thy word, as one that findeth great spoil.” “Thy word is very pure: therefore thy servant loveth it.”—Ps. 119:142,72,127,162,140

The following verses also are reminders of the importance and preciousness of God’s Word of Truth: “Thy word is a lamp unto my feet, and a light unto my path.” “All scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “Let the word of Christ dwell in you richly.” “Having purified your lives by the obedience of the truth, to unfeigned brotherly love, love each other from the heart, intensely; having been regenerated, not from corruptible, but from incorruptible seed, through the living and enduring word of God.”—Ps. 119:105; II Tim. 3:16; Col. 3:16; I Pet. 1:22,23, *WED*

The fully consecrated faithful followers of Jesus are ever conscious and grateful that they are taught of God through his inspired Word, so beautifully illuminated to their minds by the holy influence. Their wondrous experience is as stated in I Corinthians 2:12,13, *WED*, "Now we have received, not the spirit of the world, but that spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."

No matter how long the true children of God have enjoyed the glorious Truth respecting the Heavenly Father's will for them, they should always be mindful of the Divine plan of the ages and call these truths to remembrance. The Apostle Peter writes, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—II Pet. 1:12,13

We, as God's children, love the Truth; we have an affinity for it. When, by Divine grace, it was revealed to us, we recognized its harmony and beauty. By the Lord's help we have been privileged to have a growing knowledge of the Truth. We continue to prize it and to meditate upon it. We rejoice to pass it on to others, saying, "It is just like our God; it is the manifestation of his glorious goodness; the reflection of his loving, benevolent, wise, and righteous character."

FAMINE

The Prophet Amos has referred to a time when there shall be a famine in the land, “not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.” (Amos 8:11) While these words of the prophet describe conditions prevailing during what are known as the Dark Ages, it is true, even today, that concerning the Truth, the world is still a dark place.

Many people imagine that they are familiar with the teachings of the Bible, whereas in reality they are influenced by the creeds of the darker past. The minds of men have been turned away from Divine truths by the mistaken idea that the creeds properly represent God’s Holy Word.

The close footstep followers of Jesus, instructed through the Bible, rejoice in the Truth, and by Divine favor are not deceived by erroneous human traditions. They recall how Jesus, during his earthly ministry, rebuked certain ones who then, similarly, held to the traditions of men, instead of to Divine Truth. “He [Jesus] said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition; . . . Making the word of God of none effect through your tradition, which ye have delivered.” (Mark 7:9,13) And the Apostle Paul wrote, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men” tend to make the Word of God of none effect. (Col. 2:8) An extract from a widely circulated publication, based upon creeds which were formulated by men during the Dark Ages, but are still being proclaimed, said, “Hell is the place where the devil and those who ally themselves to him will find

their ultimate and final abode. In hell they will suffer punishment which is everlasting in duration. There is no hope of ever transferring from hell to heaven.” This citation is unscriptural and definitely untrue.*

The necessary course for us is to engage in careful and prayerful Bible study, and that without creedal spectacles. Our forefathers, who compiled the creeds, participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as we are, but they had less light—they lived in a darker age.

The belief that God is torturing his creatures in everlasting hell torment, led some of our well-intentioned forefathers to torture one another in God’s name, in a manner which we today cannot endorse as being either just, loving, or Christlike.

To the extent that any person realizes that ‘eternal hell torment’ is untrue, and yet in one form or another preaches this God-dishonoring doctrine, with a view to putting fear into the people and hoping thereby to keep the masses somewhat under their control, or for any other unjust reason, to that same extent, honesty and sincerity are lacking. Here would be evidence that such do not possess an ‘honest and good heart,’ which is the necessary ‘good ground,’ wherein Truth can be received, retained, and the required fruitage produced.— Luke 8:15, Phil. 4:8

*The booklet, *The Truth About Hell* is available free from *Dawn Publications*, 199 Railroad Ave., East Rutherford, NJ 07073, or call toll free 1-800-234-DAWN.

BE ESTABLISHED

The apostles of old were outspoken, uncompromising teachers. When they knew that they had the Truth, they spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. They also taught believers that it was not only their privilege, but their duty to be established in the faith—to know, on the evidence of God’s Word, why they believed—and, to quote Peter’s words, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [reverence].”—I Pet. 3:15

To be established in the Truth signifies that we, individually, have carefully studied and thoroughly proved it by “the law and . . . the testimony.” (Isa. 8:20) As a consequence we are convinced of its absolute truthfulness. Thus our faith is steadfast, we know whom we have believed, we have tasted and seen that the Lord is good. We have rejoiced in sweet fellowship with him and partaken of his spirit of meekness, faith, and godliness to such an extent as to be led into a joyful realization of the fullness of his grace. This is manifested in the wonderful Divine “plan of the ages.”—Eph. 3:11, *WED*

We have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures, in order to fully accomplish its glorious outcome in the fullness of the appointed times.

Though we be thus established in the Truth, we need to bear in mind that our election to the high position to which we are called has not yet been

made secure. The race for the prize of the High Calling is still before us. We are still surrounded by many subtle and powerful foes, so that if we would be successful we must “fight the good fight of faith.” (I Tim. 6:12) The “weapons of our warfare are not carnal, but mighty through God [God’s Truth] to the pulling down of [the] strong holds” of error, superstition, and inbred sin. (II Cor. 10:4) We must bear in mind also that “we wrestle not [merely] against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—Eph. 6:12

It is in view of the warfare before us, of the subtlety of our temptations, and of the weakness of the flesh, that the Scriptures urge all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure.

It is only when we get rid of the smoke, darkness, and confusion of Babylon and the Dark Ages and their creeds, and feed upon the pure unadulterated words of the Lord, apostles, and prophets, that by the grace of God we are granted the opening of the eyes of our understanding, so that we can see Divine truths in their true light.

The Scriptures clearly teach that the Lord is seeking those who should be counted worthy to be joint-heirs with him beyond the veil. They are to sit with him in his throne in the kingdom and to rule with him. They are to judge Israel and all the nations of the world. Not until we learn to

differentiate between the church—his bride, the members of his body—and the world, can we get a clear conception of the Divine purposes progressing throughout the Gospel Age.

From this standpoint, none can be of the true church unless they develop faith and character above and beyond that of the world in general. All such should bear the good fruits and must walk the narrow way of self-denial, self-sacrifice, and character development in order to be fitted and prepared for the great work the Lord has for them in the millennium.

BEAR WITNESS

“Pilate therefore said unto him [Jesus], Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” (John 18:37) God had arranged that there should be a King Emmanuel, a priestly king, who would put an end to sin and restore sinners (as many as were willing) to Divine favor. It had been foretold through the prophets that the time would come when a king would “reign in righteousness,” when princes should “rule in judgment” (Isa. 32:1), and when “every knee should bow,” and “every tongue . . . Confess, to the glory of God.” (Phil. 2:10,11) Our Lord Jesus declared in answer to Pilate’s question that he had come into the world to this end.

The latter part of the verse as quoted above, (John 18:37) reads ‘that I should bear witness unto the truth.’ While all our Lord’s utterances were truths, there was a certain great Truth to which he

was bearing witness. Not only was he speaking truthfully, but he was also upholding the Truth. God had created man, but mankind had turned out badly, and was a discredit to his Creator. The reign of sin and death was a disgrace to God, and to all good government.

Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" We answer, "Because God had determined that the curse resting upon man should be rolled away, and that a great blessing should come to the world through Abraham's seed."—Gen. 22:15-18; Gal. 3:16,29

At the time of our Lord's First Advent, many centuries had passed since God made his oath-bound promise to Abraham, yet all nations of the earth had not been blessed as promised. But God had remained true. His word had not been broken—indeed, could not be broken. He purposed to bless the world, and he would surely accomplish all his designs. God has provided salvation for "all the families of the earth." (Gen. 28:14) This is a great truth. The types of the Law foreshadowed it and the prophets faithfully testified to it.

Our Lord came into the world for the very purpose of being that great king who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews thought, How can he be a king? He cannot accomplish anything.

He was before Pilate, still declaring himself to be a king. For three and a half years he had borne witness to the great truth that God's will should be accomplished and that God's kingdom should yet be established. It is true that it will be

consummated through the great One who was crucified as a malefactor.

“God moves in a mysterious way, his wonders to perform.” The rejection of Jesus made it seem as though God’s whole plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. We find that the death of the Messiah was necessary to the accomplishment of God’s purpose.

It was required that Christ should redeem the human family by his own death before he could restore them through his millennial reign. To the world at large this great truth still remains obscure. Jesus assured his disciples, however, that to them it had been given to know the mysteries of the kingdom, but to outsiders, all not in fullest harmony with God, these things were given in parables and dark sayings, that “they seeing see not; and hearing they hear not, neither do they understand.”—Matt. 13:13-15

We are to bear witness to the Truth to which our Master and the apostles bore witness even unto death. It was our Lord’s faithfulness to the Truth that brought upon him the opposition of those who were blinded by the Adversary. It was his witness to the Truth that cost him his life; and it was the giving of his life, as he defended the Truth, that constituted the redemption price.—Rom. 3:24

Similarly, all the Lord’s followers are to bear witness to the Truth in respect to God’s character and plan. Indeed, as with the Apostle Paul, we should not shun to declare the whole counsel, or will, of God.—Acts 20:27

BE FAITHFUL

“Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) In all the history of the church there has probably never been a time like the present, in which the great Adversary has been so active in diverting attention from the Truth by introducing, in a subtle way, unprofitable and irrelevant questions. Satan is resorting to every device in order to beguile us of our reward. But to defeat, or render void, any part of the Divine purpose is impossible! God has purposed to take out from among mankind a “little flock,” “a people for his name,” and such a company is being gathered. (Luke 12:32; Acts 15:14) Yet, whether all those now in the race for the prize of the High Calling will surely be of that company is still an open question. We are to take heed and to “hold that fast which thou hast, that no man take thy crown.”—Rev. 3:11

It has been observed that those who, for any avoidable cause, have turned aside from the true Gospel are quickly turned out of the way or greatly hindered in their walk of full consecration to God. It is for us to greatly treasure Divine Truth, so that we will not compromise it in any sense or degree. We are not only to hold the Truth in the letter, but in the spirit, in the love of it, because it is true, as well as beautiful and grand.

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.” (I John 3:18,19) These verses intimate that some do love merely in word. The evidence of the sincerity, or truthfulness, of our love is made clear by our deeds, and not

merely by words. In addition to words there is to be that zeal for God and for his Truth. There must be evident efforts to control words and deeds in harmony with the interests of the Truth.

What the Lord requires of his people is not merely an outward manifestation of devotion to him and to his cause, but a development of love in our heart and disposition. If we profess to love one another, and yet pursue a course of self-seeking, instead of self-denial, then, as the apostle indicates, we are not of the Truth.

In a later epistle, John wrote, “I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.” (III John 3,4) We similarly are to adhere steadfastly to the Truth, and live in accordance with it, notwithstanding the fact that errors abound. We are to hold high the light of Divine Truth, in the spirit of the Truth. At all times we are to refuse to tolerate evil, and reproofing it by God’s precious Word, which is Truth—always speaking the Truth in love, with gentle firmness, and obedience, that we “grow up into him in all things, which is the head, even Christ.”—Eph. 4:15 ■

“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,

Looking unto Jesus the author and finisher of our faith.”

—Hebrews 12:1,2

Our Brethren in Moldova, Ukraine, and Romania

IN 1990 BRO. MIKE and Sr. Marge Balko went to Ukraine to serve brethren there. These were known to many from Poland, but this was the first contact with United States' brethren. They made four more annual trips before being joined by Br. Ken and Sr. Carmelita Fernets.

The lifting of the Iron Curtain toward the beginning of 1990 affected Romania by bringing more freedom to that country, and to our Christian brethren who live there. It was not until a sister from the city of Cluj, who is familiar with English, wrote to *The Dawn* early in the year asking many questions, that we began to learn of our Romanian brethren. Previous to this time we were not aware that these brethren existed. She became the liaison between the brethren in Romania and the brethren

in the United States. In May of that year, Bro. Bologa and Bro. Debski visited the brethren there. Because Moldova was once a part of Romania until acquired by Russia, many Romanian brethren knew brethren in Moldova.

Visits to these countries have now become an annual event. The recent visit by Bros. Mike Balko and Ken Fernets, and Srs. Marge Balko and Carmelita Fernets is reported to make known brethren living in these countries. This is their report.

After an aborted trip planned in the spring of 2003, we flew via Vienna to Chisinov, Moldova, arriving on September 4, 2003. When the usual delays of going through customs were over, we were greeted with tears of joy and warm embraces by about twenty brothers and sisters. We again felt the mutual genuine interest of these brethren as they took us to their homes to stay and have lunch. We met another guest, a brother from Russia, who was visiting at the same time.

After a comfortable night of rest we met with about forty-five brethren. A typical format for our meetings was the reading of the *Manna*, followed by a discussion of the text. A report on Dawn activities was given, followed by discourses by Bros. Mike Balko, Ken Fernets, and the Russian brother. Then questions were discussed.

On the second day, a meeting was held with forty present and later that evening another meeting was held twenty miles away. Two hours were devoted to questions. The third day was a Sunday and sixty came. The usual format of the meeting again was followed with an evening meeting devoted to answering questions.

Early the next day we departed by van, acquired for our travels, and went to the village of Balti (the home area of brethren now living in New York). We visited with their relatives and brethren. We then drove to a sister's home near the Ukraine border, and had a late two-hour study with brethren who came.

We left for Ukraine the next day. After some delays at the border we arrived at Ternapol where old friendships were renewed. We were able to have meetings, discussions, discourses, and visits with elderly and isolated brethren. The meetings were well attended and were a great blessing. Many poured out their love, caring for our needs. These are thoroughly devoted to serving God in spite of very unsettling temporal conditions.

Our next visit took us to the Lvov area where we saw many familiar faces and were greeted warmly. We spent many hours in sweet fellowship and answering Biblical questions. On Sunday a large assembly was present in their meeting hall for two discourses. After lunch we visited the disabled and sick. The brethren expressed appreciation for *The Dawn* magazine in the Ukrainian language.

The next day we went to Southern Ukraine where we met with brethren in the Carpathian area. The message of Truth came to this area in the early 1920's. We met many of the older brethren and the children of a sister who died last year. We had an evening meeting with many in attendance.

The next morning our host took us to the nearest border crossing to go to Romania. This crossing was only for commercial trucks and we had to go through the mountains finally arriving after midnight at Sighet and the home of brethren. The next

day we had a discussion on many Biblical subjects before the regular evening meeting when a discourse was given followed by questions. About forty attended though many had to leave after the meeting to take care of chores at home.

Our next stop was Baia Mare and we had the usual discourses, questions and discussions with younger brethren present. Then we went on to Satu Mare and a large group meeting was held. In the next town, Cabric, we served a small class composed of elderly sisters. At our next stop, Discenti, there was a large convention with two hundred brethren attending. We had discussions on many Biblical subjects and then departed for Joppo and an evening meeting. We stayed at the home of a family who were very zealous in witnessing for the Truth.

The next day we served several small groups with elderly shut-ins. Later we came to the village of Ulciuz where many brethren of Hungarian descent live. A younger sister translated for us. This ecclesia has roots in the 1912-13 era. A consecrated brother was assisted by two brethren from the USA in establishing this ecclesia. We went on to Cluj and renewed acquaintances with old friends and had a well-attended meeting. The next morning, (September 25) we traveled to Tigre Mauris where we had the usual format of meetings. This concluded our trip to Romania and we traveled through the mountains of Romania back to Moldova.

Our last days in Moldova were spent in visiting isolated newly found brethren as well as old-timers. On Sunday, the twenty-eighth, we went to Rasceni and had a discussion that evening at the home of our host. Our last meeting was in Chisinau the next

morning. After the usual format of meetings we had a long discussion on time and doctrinal features of God's plan. We left Chisinau the next day (30th) and stayed overnight in Vienna before leaving for Toronto and home.

Commentaries about our visit: Some questions asked were about our Lord's presence and how can we edify one another in these perilous times? Is the door to the High Calling closed? Is restitution here? Who is that wise and faithful servant? Why should we know chronology? Who are the wheat and tares? What are the risen saints doing? Why did Jesus pray to have the cup taken from him? Who are the Great Company? Is there time to make a consecration?

It was noted that the sisters participated in the meetings and asked good questions. After meeting there was always a large bowl of hot soup, plenty of bread and baked sweets. One might wonder while waiting for the meeting to start in a small village in the woods who will come, but brethren walk, come in cars, tractors and horse-drawn carts to fill the house.

Brethren are busy translating and trying to get literature printed. Supplies that came from the United States are exhausted. Brethren are also busy witnessing, taking booklets to be distributed on the train, and going to other villages to bring the message of Truth.

We traveled nearly three thousand miles, visiting many classes and brethren and have been inspired by the love, care and sacrifice of those we saw. It is evident that they have been with Jesus and learned of him. We thank our Heavenly Father for his guidance and care and for the tie that binds our hearts together in Christian love. ■

LETTER TO THE EDITOR

QUESTION: Dear Dawn: Please explain Psalm 9:17: “The wicked shall be turned into hell, and all the nations that forget God.” How can I enjoy heaven if my loved ones are in hell?

ANSWER: Dear Friend: The word ‘hell’ in this text—as always in the Old Testament—is a translation of the Hebrew word *sheol*. In Ecclesiastes 9:10, this same word is translated “grave.” This text reads, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest.” From this we learn that *sheol* is not a place of torment, but a condition of unconsciousness. It is the state of death.

The Old Testament reveals that both the righteous and the wicked go to *sheol* when they die. Job prayed to go to *sheol* to escape suffering. (Job 14:13) Jacob expected to go to *sheol* when he died. (Gen. 37:35) While *sheol* is translated “grave” in these, it describes the same condition as it does when translated hell in the statement, ‘The wicked shall be turned into hell.’

This statement suggests that hell is a state, or condition into which only the wicked go when they die, which, as we have seen, was true of the righteous also. The difficulty is removed when we learn that the Hebrew word here translated turn really means ‘returned’—The wicked shall be returned into hell. In other texts it is translated ‘back again.’

This means that the text is a prophecy pertaining to future conditions under the administration of Christ’s kingdom. The next verse reads, “The needy

shall not alway be forgotten: the expectation of the poor shall not perish for ever.” (Ps. 9:18) Throughout the reign of sin and death the ‘poor’ and ‘needy’ are often forgotten. Concerning this time the Prophet Malachi wrote, “Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.”—Mal. 3:15

But this situation will change under the rulership of Christ. Verse 19 of the psalm reads, “Arise, O LORD; let not man prevail: let the heathen [nations] be judged in thy sight.” Throughout the centuries man has been permitted to have his own way, but this will not be so when Divine authority will begin to be exercised throughout the earth.

It will be then that the wicked will be returned into hell, that is, into the death condition. Under the reign of Christ, the whole dead world of mankind will be awakened from death and given an opportunity to obey the laws of the kingdom and live forever. The kingdom age will be the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

“And it shall come to pass,” Peter explained, “that every soul, which will not hear that prophet [the Divine Christ during the time of the messianic kingdom], shall be destroyed from among the people.” (Acts 3:23) These are the ‘wicked,’ then, who, refusing to obey the laws of Christ’s kingdom, will be returned to death, to *sheol* the Bible hell.

The answer to your question, “How can I enjoy heaven if my loved ones are in hell,” is obvious. You could not, that is, if hell were a place of eternal

torment. But the Bible hell is simply the condition of death. It is a state of unconsciousness. No one will go into this condition eternally until he has had a full, fair opportunity to repent, accept Jesus as his Redeemer, and obey the laws of Christ's kingdom. If then anyone willfully turns away from the Lord, he will receive the "wages of sin" (Rom. 6:23), which is death—eternal death. ■

2004 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m. on Sunday, April 4, 2004.

A complete Memorial Service is available for isolated brethren, or for any who care to have it, on both audio and video cassettes.

The audio cassette can be purchased for \$3.00, or is available free on loan from:

Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073

The video cassette, available in both VHS and PAL format, can be purchased for \$6.00, or is available free on loan from:

Dawn Video Cassette Service
4804 Laurel Canyon Blvd., #724
Valley Village, CA 91607

**Please note:
Cut-off date for ordering all tapes is March 17.**

ENCOURAGING LETTERS

SHARING THE GOSPEL

Dear Frank & Ernest: Greetings in the name of the Lord Jesus Christ. I am an avid listener of your radio program and richly blessed by your broadcast.

I'm doing work for the Lord by sharing his Word with the people inside prisons, here in Manila. I would like to ask for a copy of your teaching book, *Plan*. I believe this will help me in teaching his Word inside jails and prisons, and sometimes at the hospital, all over metro Manila.

I enjoyed listening to the program heard every Sunday over DZAM. I will encourage my friends to also listen to the program.

God richly bless your program, and I will pray for you and your church. In Christ—PHILIPPINES

THANKS

Dear Friends: I most

specially express my appreciation for *The Dawn* publications you have been sending me every month. May the Lord bless you a hundredfold. May the Lord bless our effort. I thank you very much.—NIGERIA

PRECIOUS JEWELS

Dear Sirs: Amen to the teachings that *Dawn* gives to the world. I have been blessed to share with an entire congregation the precious jewels that have enriched my life from being a *Dawn* subscriber, and even more, a believer in the Lord Jesus Christ. Sincerely—TN

BLESSING ON THE SHORE OF AFRICA

Dear Frank & Ernest: Greetings in the most precious name of our Lord and Savior Jesus Christ.

This short letter has come your way so as to let you know that you are aiding somebody's

life on the shore of Africa this new year.

Your programmes on Radio Africa have always been a blessing to me and I am as well receiving grace again through it this year. I pray that God will continue to bless and uphold your ministry. The God of heaven will keep you. I love you both. In him—
NIGERIA

SOUND AND ENLIGHTENING

Dear Friend: I am an inmate at the Evans Correctional Institute in Bennettsville, South Carolina. I am also a frequent listener of the Frank & Ernest radio broadcast. I would like to commend you guys for your excellent service and God-given information booklets.

Since the first night I stumbled across that broadcast, I've learned more about God and the world than in any other time period in my entire 30 years in this world.

I find your information sound and very enlightening. I have already received two copies of your materials and I would most definitely like to receive for study the booklet *Christ's Thousand Year Kingdom*. If you would please send it to me, I would very much appreciate it.

Keep up the good work, and may God bless all of your company. Your friend—SC

MATERIALS OF INSPIRATION

Dear Frank & Ernest: Thank you for your continual broadcasting on Radio Africa. It has been a blessing to me, and it is helping me spiritually also.

May God continue to fill you with his knowledge and wisdom.

I'm looking forward to receiving some of your materials of inspiration. Hope to hear soon from you. In him—GHANA

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

M. Balko

Sacramento, CA Feb. 13-15

S. Jones

Sacramento, CA Feb. 13-15
San Luis Obispo, CA 19
N. Hollywood, CA 20
Los Angeles, CA 21,22

The speakers listed below, in cooperation with the Dawn, are invited by individual classes or their services have been arranged by their home classes:

A. Allers

Sacramento, CA Feb. 13-15

R. Gorecki

Sacramento, CA Feb. 13-15

W. Blicharz

Sacramento, CA Feb. 13-15

B. Keith

Sacramento, CA Feb. 13-15

C. Chandler

Sacramento, CA Feb. 13-15

E. Kuenzli

Louisville, AL February 8

R. Goodman

Sacramento, CA Feb. 13-15
Chicago, IL 22

L. Post

Sacramento, CA Feb. 13-15

R. Sconyers

St. Petersburg, FL February 8



CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

SACRAMENTO CONVENTION, February 13,14,15— Quality Inn, 2600 Auburn Blvd. For reservations, contact Donna Burke, 10771 Wood Reed Court, Nevada City, CA 95959. Phone: (530) 265-8252

ROCKLAND ANNUAL CONVENTION, February 22— Comfort Inn, Nanuet, NY. Contact Mrs. Russell Shallieu, 1041 Johnston Drive, Watchung, NJ 07069. Phone: (908) 756-4954

FLORIDA CONVENTION, March 6,7,8— Clarion Hotel, Orlando International Airport, 3835 McCoy Road, Orlando, FL 32812. For rooms, contact the hotel at (407) 859-2711 or (888) 266-2711. Mention "Florida Bible Students Group" for special rate. Deadline for special rate is February 27. For other information, contact Michael J. Balko, 321 Kentia Road, Casselberry, FL 32707. Phone: (407) 339-7580

NEW ORLEANS CONVENTION, March 13,14*— Beachfront Holiday Inn, Gulfport, MS. Contact Mrs. Lezlie Costelli, 1505 18th Avenue, Gulfport, MS 39501. Phone: (228) 868-2464

**Incorrect dates for the New Orleans Convention were mistakenly printed in the January Dawn. The dates of March 13,14 are the correct dates. We apologize for the confusion.*

NEW YORK SPRING CONVENTION, March 14— Wellesley Inn (formerly Ramada Inn), Two Bridges Road & Exit 52, Route 80, Fairfield, NJ. Contact Ann Truth Post. Phone: (845) 634-5876

FRESNO CONVENTION, March 19,20,21—Picadilly University Hotel, Cedar at Shaw Avenue, Fresno, CA. Contact Virginia Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, March 21—Bay-view Masonic Temple, Society Road, Niantic, CT. Contact Rebecca Armstrong, 99 Cliff Street, Norwich, CT 06360. Phone: (860) 204-9702

DETROIT PRE-MEMORIAL CONVENTION, March 26,27,28—Macomb Community College, 14500 12-Mile Road, Warren, MI. Contact Norman Zendler, 20 Devonshire, Pleasant Ridge, MI 48069. Phone: (248) 399-8843

ALBUQUERQUE CONVENTION, April 9,10,11—Wyndham Hotel Albuquerque, 2910 Yale Blvd. SE. Contact Sandra Thomassen, 402 Bryn Mawr SE, Albuquerque, NM 87106. Phone: (505) 268-8170

BOISE CONVENTION, April 23,24,25—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 2438 Bruins Circle, Boise, ID 83704, by April 2 for reservations. Phone: (208) 375-6873

BIBLE STUDENTS GENERAL CONVENTION, July 17-22—Chapman University, One University Drive, Orange, CA. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

BIBLE STUDENTS INTERNATIONAL CONVENTION, August 8-13—Polanica Zdroj, Poland. Contact Tom Machacek, 7222 E. 106th Avenue, Crown Point, IN 46307. Phone: (219) 662-8107