

# The DAWN

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# TITHING

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

**A**T THE END of 1997 a study was released by a Christian research and service organization which essentially said that Evangelical Protestants are giving less to their churches. *The New York Times* in reporting this study said:

“Protestants, whose churches have historically urged members to tithe their incomes, are placing a decreasing percentage of their personal incomes in the collection plate, according to a wide-ranging study released yesterday of giving patterns in 29 Protestant denominations.”

### **DATA ON DONATIONS TO CHURCHES**

“A Portion of the study, titled, ‘*The State of Church Giving through 1995*’, compared personal giving within eight denominations belonging to the National Association of Evangelicals and eight

mainline Protestant denominations in the National Council of Churches. From 1968 to 1995, it found a steady narrowing of the difference in giving as a proportion of income between mainline Protestants . . . and evangelical Protestants.

“The study found that members of the evangelical denominations were giving their churches an average of about 4 percent of their incomes in 1995, down from about 6 percent in 1968.

“The study was done by ‘Empty Tomb’, a Christian research and service organization in Champaign, IL, that has published an annual survey on church giving since 1988. The organization bases its calculations on financial and membership figures published by 29 Protestant denominations in ‘The Yearbook of American and Canadian Churches’, (*Abingdon*). For figures on per capita disposable personal income, the organization relies on annual estimates of the United States Bureau of Economic Analysis.”

## **SHOULD TITHING APPLY?**

The question that continually arises in the matter of giving to a church is tithing. Should Christians be tithing? Tithing was an arrangement during the time that God was dealing with the nation of Israel. It was a part of the Law Covenant given to the Israelites at the hands of Moses. It consisted of giving a tenth of one's income to the LORD to be used in connection with the religious services of the nation.

The tithing system, so far as Israel was concerned, had its beginning when they entered the Promised Land, after their forty years' journey in the wilderness. Under the Divine arrangement

made with Israel, this tenth was the portion of all their *increase* required to be devoted to holy purposes. One-tenth of the increase of their flocks, their herds, their seeds, grains, and everything else they acquired, was first to be set apart to the LORD's service as sacred. It was to be used in the maintenance of the priestly tribe—the Levites—and possibly for the relief of widows and orphans, and other unfortunates. (Lev. 27:30-32) Since one-tenth of the family's increases was required by the LORD, this was accomplished by giving it to the tribe of Levi, which replaced the firstborn that belonged to the LORD.—Num. 3:12,13

### **TAXATION IN THE CHRISTIAN WORLD**

The system of taxation in vogue throughout Christendom today somewhat resembles the tithing system, except that it is collected and not left to voluntary contribution: and it is assessed on the valuation of property, etc., and not wholly on the *income*. It covers the expenses of public schools, relief of the poor, improvements of streets, sewers and general government expenses. In the United States, maintenance of religion, not being included in taxation, is left properly to the zeal and discretion of the individual. It is safe, however, to assume that the majority of people do not contribute largely to religion and charity; while others strictly appropriate *one-tenth* of their entire income to these benevolences.

The effect of the tithing system, had it been carried out in the right spirit, would have been, (1.) to teach the people of Israel generosity, and to inculcate in them a realization of their obligations to God, because all that they enjoyed was bestowed upon them by God. (2.) It would have made abun-

dant provision for the maintenance of the priests and Levites, the widows and orphans, and unfortunates, and thus would have been a perpetual insurance fund of mutual benefit. It not only would have provided for the temporal necessities of the unfortunate, but also for the educational arrangements, which were in the care of the Levites.

### **ISRAEL'S FAILURE**

But the Israelites, like all the other branches of the human family, were depraved through the fall, and had come under the control of the spirit of selfishness, the spirit of evil—to which may be traced every impure, ignoble, unholy word, thought, and act. Hence the Israelites begrudged the giving of so large a proportion as one-tenth of all their earnings, and since the contribution was left to the conscience of the people, and no officers were entrusted with the enforced collection of this tithe, by punishment of those who failed to contribute it, very soon many ceased to contribute altogether, while others gave stintingly and grudgingly.

However, the people felt that they were thus at liberty to curtail the amount of their contributions to holy purposes. And however much they presumed that they would ultimately be gainers, to the extent that they would withhold their tithes, we find that they erred. God himself not only was the ruler of that peculiar people—their King (I Chron. 29:23)—but he was also the Chief Executive Officer to administer the punishments for the violation of his own laws. Consequently, in proportion as they attempted to defraud the LORD of tithes, in that proportion they were the losers, for the LORD sent upon them plagues of locusts, blights and diseases.

which more than offset the tithes which they were withholding.

In all this, and in every instance when thinking of Israel and God's dealings with Israel, we should remember that they were a special and peculiar nation, dealt with exclusively compared to all the other nations of the earth. (Amos 3:2) God did not exact from other nations a tithe, a tenth, but neither did he promise to other nations his special care and bounty and blessing. Other nations were left largely subject to the changeable conditions in nature, but Israel, as a result of the covenant sealed between them and the LORD at Mt. Sinai, came under special obligations to the LORD. The tithing arrangement of the land, and service to the LORD carried the promise that, if they would live up to their covenant, keep his laws and statutes, he would bless them in their fields and in their cities, in their flocks, their herds, their crops and all.

Israel, therefore, was to know that God would not fail in keeping his part of the covenant, and that if they lacked any good thing, it must be because they had, in some sense or degree, violated their part of the Law Covenant. Consequently the plagues of locusts upon them were special chastisements from the LORD, and special evidences of Divine disapproval toward them. Similar things coming upon the world of mankind in general meant no such thing.—Joel 1:4, *RSV*

### **SHOULD CHRISTIANS TITHE?**

This tithing feature of the Law Covenant was not enjoined upon the disciples by Jesus, nor by any of the apostles. From this we may assume that God did not intend that it be carried over into the new

age to indicate how much the followers of Jesus should give to the LORD out of their incomes. However, the habit or regular giving to the LORD of stipulated amounts would seem to have certain advantages, and doubtless those who practice such regularity in giving are richly blessed.

But, let us repeat, tithing as it was known and practiced under the Law Covenant is not one of God's laws for the footstep followers of Jesus. The Apostle Paul, in reminding the brethren at Corinth of their privilege of contributing to the needs of their brethren in Judea, wrote: "Upon the first day of the week let every one of you lay by him in store, as God nath prospered him, that there be no gatherings [to raise funds] when I come."—I Cor. 16:2

In this exhortation Paul did not mention the tithe, which was a tenth. He left it up to the judgment of each individual just how much should be set aside to assist the brethren. If the brethren at Corinth were already tithing, it would seem that Paul would have made some mention of it, but he did not.

## **TITHING IN THE NEW TESTAMENT**

With the exception of the Book of Hebrews, where reference is made to Abraham paying tithes (Heb. 7:1,2), the word is used only three other times in the New Testament. One of these is in Matthew 23:23, which reads, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone."

Luke 11:42 and 18:12 are also references to tithing by the Pharisees. While Jesus indicated that it was proper for them, under the Law, to pay tithes, he pointed out that they had failed to get the proper lesson from it. He did not indicate that this practice of the Pharisees was to be carried over to his own disciples.

When the rich young ruler asked Jesus what he should do to inherit eternal life, Jesus admonished him to sell all that he had and give it to the poor, explaining that upon this basis he would have treasure in heaven. (Matt. 19:16-21; Luke 18:18-30) Here the admonition was to give all; the matter of one-tenth was not mentioned. The Master emphasized instead, that the giving of all—whether that be little or much—is the privilege extended to those who would be his disciples.

This does not mean, of course, that we are expected to divest ourselves at once of all earthly possessions and become paupers. It is simply that we consider that all we once had of time, talent, influence, and financial resources, as now belonging to the LORD, and that we will use as much of these as possible directly in his service. The fact that the LORD has not stipulated a certain proportion that should be placed directly in his service, places a severe test of faith and sincerity upon every disciple of Christ. Each such consecrated one has to determine how much he actually needs to adequately meet his legitimate earthly obligations.

## THE LAW OF LIBERTY

To those begotten of the Holy Spirit to be *sons* of God (Rom. 8:14), the LORD speaks not as he speaks to *servants*, saying “thou shalt,” and “thou



shalt not" do thus and so. On the contrary, he speaks to us as a father to his sons. He communicates to us a knowledge of his will and plan, without putting exact limitations upon our acts. He merely places us under the perfect law of liberty—Love; the law which gives us perfect liberty to do all we please in harmony with love to God and man. He who loves much may give proportionately: he who loves little may give little accordingly. Our LORD desires that each should thus show forth his own development in love.

But, shall we consider that this liberty which we enjoy releases us from all obligations? Shall we consider that because the LORD has not specified that we must give one-tenth of our incomes as he required of the Jew, under his Law Covenant, therefore we are at liberty to give one-twentieth, or one-fiftieth, or one-hundredth part—or nothing—to the LORD's cause?

Yes, we have just that liberty—that is to say, God will not now withhold from us rain on this account, nor will he send pests as punishments as he did with the Jews under their covenant. Yet, surely all who have been begotten of the Holy Spirit, all true sons of God, would rather say, 'If it were proper that the Israelite according to the flesh should give one-tenth of all his income to benevolent purposes, is it not much more proper that we who have been so highly favored should render some thank-offering to the LORD our God, for all his benefits toward us?'

### **HOW MUCH SHOULD BE GIVEN?**

The more we consider this matter, the more we might properly be perplexed to know where our

giving should end, we who are the recipients of the manifold grace of God—not only in the present life, but also of the promises of the life to come. We have received justification and its joy and peace (Rom. 5:1-9), sanctification and its rejoicing in hope of a share in Divine glory and honor and immortality, and all the good things which God hath in reservation for them that love him. (I Pet. 1:4) The more our hearts learn to appreciate the blessings of Divine favor which have been showered upon us, the more do we feel not only that one-tenth would be too little, but that a half would be too little, and that our all would not be enough for us to render unto our God!

Here the Apostle comes to our relief, and offers a suggestion, saying, “I beseech you therefore, brethren, by the mercies of God [already received], that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. 12:1

That comes nearer to our reasonable service than anything else we can think of, and yet we realize that even such an offering is far too small, and does not at all counterbalance Divine grace and mercy bestowed upon us. Nevertheless, seeing that it is all that we can give to the LORD, we are glad to have the Apostle’s assurance that, presented in the name and merit of our dear Redeemer, God would esteem it holy, and would accept the offering! And so, with rejoicing hearts, we lay our little all upon the LORD’s altar in consecration. ■

*“Be ye therefore wise as serpents, and harmless as doves.” —Matthew 10:16*

## WEEKLY PRAYER MEETING TEXTS

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**AUGUST 6**—"Resist the Devil, and he will flee from you."—James 4:7 (Z. '00-30 Hymn 149)

**AUGUST 13**—"We are ambassadors for Christ."—II Corinthians 5:20 (Z. '04-72 Hymn 118)

**AUGUST 20**—"Whom therefore, ye ignorantly worship, him [God] declare I unto you."—Acts 17:23 (Z. '03-29 Hymn 116)

**AUGUST 27**—"Henceforth know we no man after the flesh."—II Corinthians 5:16 (Z. '03-170 Hymn 165)

### A LORD'S DAY OFFERING

*"I offer Thee:*

*Every heart's throb, they are Thine;*

*Every human tie of mine:*

*Every joy and every pain;*

*Every act of mind or brain—*

*My blessed God!*

*Every hope and every fear;*

*Every smile and every tear;*

*Every song and every hymn,*

*We Praise Thee!*

*Take them all, my blessed LORD,*

*Bind them with thy secret cord;*

*Glorify thyself in me,*

*Adored One!*

*Multiply them by Thy Word;*

*Strengthen, bless, increase, my LORD*

*Of Perfect Love!*

*Thou Eternal One!"*

*—The Divine Plan of the Ages, Page 88*

## INTERNATIONAL BIBLE STUDIES

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### LESSON FOR AUGUST 2

# CHOOSE LIFE

**KEY VERSE:** *"Wisdom is better than rubies; and all the things that may be desired are not to be compared to it."*—Proverbs 8:11

**SELECTED SCRIPTURE:** Proverbs 8:1-11, 33-36

IN THE OPENING verses of our lesson God speaks to us concerning his great attribute of wisdom. The questions posed in verse 1 clearly have but one answer—that being, "Yes." What wisdom has to say is too important to be hidden or uttered only in private, and beginning with verse 4, she speaks, saying, "Unto you, O men, I call; and my voice is to the sons of man."

Wisdom's cry is an invitation to all, but especially to the "simple" (vs. 5), those of a humble and teachable disposition of heart. The wisdom of God is understood by few of mankind in this present world. Most all have their own 'wisdom', based in large part on selfishness and pride, which 'wisdom' is

not from God. The Apostle Paul states, "The wisdom of this world is foolishness with God."—I Cor. 3:19

Those whom God is seeking are such as Paul describes: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."—I Cor. 1:26-29

In verses 6-9 of our lesson, God reminds us that his wisdom is beyond reproach, teaching only righteousness, and speaking only truth. There is no wickedness nor sin of any kind contained therein. Those that know and understand the true character of God see plainly the immutability of his wisdom.

This being the case, we should desire to obtain this wisdom more than anything of this world. Wisdom says, "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."—vss. 10,11

If we truly believe that God is the great Creator of the universe, and gaze at the marvels of his workmanship, both in the heavens and on earth, such a faith should realize that a wisdom far greater than ours stands behind these created works. The greatest minds of today's modern society cannot even approach the wisdom displayed by God through his glorious Creations. As the

psalmist says, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." —Ps. 19:1,2

Our lesson points out that by choosing the wisdom of God, we are in reality choosing life. (Prov. 8:35) None of us would choose death. All want to live. And so to obtain life, and that in abundance, requires that we cast aside the wisdom of this world, the wisdom of man, and obtain God's wisdom. Another way of saying this is that we must grow into the character-likeness of our great Creator, exhibiting his attributes.

At the present time, though, we cannot do this as perfectly as we would desire, since we are in a fallen, imperfect condition. However, we are promised that by faith in Jesus as our Redeemer, he will make up for our lack in the development of this attribute. The Apostle Paul says: "Of him are ye in Christ Jesus, who of God is made unto us wisdom."—I Cor. 1:30 ■

## LESSON FOR AUGUST 9

# BE INDUSTRIOUS

**KEY VERSE:** *"The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain."*—Proverbs 15:19

**SELECTED SCRIPTURE:** Proverbs 6:6-8; 10:4,5; 15:19; 18:9; 20:4

**B**UILT INTO THE fabric of nearly all God's Creation, both in the animal kingdom as well as among humankind, is survival. This desire to live, whether instinctive, as with the lower animals, or through the ability to reason, as with God's human Creation, results in the display of industry in many varied ways throughout the lives of all these created beings.

Our lesson is a reminder to us of the need to be industrious throughout our life, not just as it pertains to our physical, temporal needs, but especially as it relates to the higher, spiritual needs—the desire we should have to serve and please our loving Heavenly Father.

The Scriptures tell us that we can learn a lesson along this line from observing some of the lowest forms of life and their work habits. The wise man said: "Go to the ant, thou slug-gard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest."—Prov. 6:6-8

Just as the ant is faithful in storing up needful food, we should be prompt in gathering spiritual meat, the food of God's Word, as we have opportunity. We should gather it into our hearts and minds to the intent that it will be of strength to us during the 'wintertime' experiences of trial and suf-

fering which will most assuredly come.

Being industrious is not merely for our own personal gain and development. Our attitude should be such that we also look for every opportunity to serve others. The Apostle Paul says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

Our lesson points out that any who fail to take advantage of such occasions are themselves poorer, whereas those who take advantage of these privileges are proportionately richer as the result of their liberality and service to others. "He becometh poor that deal-eth with a slack hand: but the hand of the diligent maketh rich."—Prov. 10:4

So important, however, is the matter of our lesson that it affects our walk of life itself, and the overall character which we are developing. Our Key Verse teaches us that our measure of industriousness and diligence in the work at hand regarding every

aspect of life is a barometer of our faithfulness to God.

The "narrow way" in which we must walk at the present time to be pleasing to God, is a difficult path, and one which requires much diligent work on our part. To display the willingness and desire to engage in this great work to the utmost of our ability is what God is looking for in each of us. Seeing this, he will be pleased to make the way plain for us to find and to follow even though there be trials and testings. If we are thus minded, we can fully claim the promise, "I will never leave thee, nor forsake thee."—Heb. 13:5

Solomon concludes with a warning against wastefulness, which, if continued, would result in having nothing, not even life itself. (Prov. 18:9; 20:4) Just as the lowly ant does not waste the days and hours of summer, but gathers food for its future use, so we should be diligent in our work of the present time, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—I Tim. 6:19 ■

# BE CAREFUL WHAT YOU SAY

**KEY VERSE:** *"A soft answer turneth away wrath: but grievous words stir up anger."*—Proverbs 15:1

**SELECTED SCRIPTURE:** Proverbs 11:12,13; 13:3; 15:1,2,23,28; 17:27

**T**HE SCRIPTURES ARE replete with references to both the good as well as the evil that proceeds from men's mouths. The tongue, although a very small part of the physical body, is a force of such magnitude that the Apostle James likens it to a relatively small and seemingly insignificant rudder that guides the course of a great ship. He further states, "Even so the tongue is a little member, and boasteth great things."—James 3:4,5

The focus of this lesson is on both positive and negative aspects of the use of the tongue. First, we are told that our mouths must never be used in the act of talebearing. Busybodying, or gossiping, is abhorrent

to God, because it seeks to destroy a man's character, rather than to build it up. It may be true. It may be false. But it is never acceptable to God. Rather, Solomon says, "He that is of a faithful spirit concealeth the matter."—Prov. 11:13

To properly use our tongues requires much watchfulness and self-examination. "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." (Prov. 13:3) This verse points out that our mouths can lead us in one of two directions: toward life, or toward destruction. Those who properly examine the words they might speak, and keep them as close as possible to



those of their perfect pattern, Jesus, will be walking toward life. What kind of words did Jesus speak? "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:22) Contrariwise, those who keep no watch on their lips will have much difficulty in their efforts to please God.

A further point of this lesson is in regard to the manner of our speech. Is it filled with love, tenderness, and consideration for others? Or is it harsh, critical, cold and calculating?

Many times the same words can be said in such different tones, or with mannerisms that make the message given by such words and the way they are received by the hearers, entirely dissimilar. Truly, it is written, "A soft answer turneth away wrath: but grievous words stir up anger."—Prov. 15:1

The proper and careful use of our tongues can be a great blessing to others. "A word spoken in due season, how good is it!" (Prov. 15:23) Our Lord, the apostles, and other writers of the Holy Scriptures, are

great examples of how the words of our mouths can be of value and blessing to those who hear them.

The lesson at hand is not that we cease from using our mouths, but that we steer their use toward more and more of those things which bring honor and glory to God, and are a help and encouragement to those around us. "That we . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. 4:14,15

This wise and proper use of our tongues does not come naturally because of our fleshly weakness. The more we study the faithful ones of old, and gain thereby greater insight into the knowledge of God and his ways, the better enabled we will be to use our tongues aright, and to refrain from speaking when it might engender strife. We must spare our words.—Prov. 17:27.

We gain the ability to know when and what to speak only by prayer and constant diligence that our words may be acceptable to God.—Ps. 19:14 ■

## LESSON FOR AUGUST 23

# BE SLOW TO ANGER

**KEY VERSE:** *"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."*  
—Proverbs 19:11

**SELECTED SCRIPTURE:** Proverbs 14:29; 15:18; 16:32; 19:11; 25:28

**T**HE SCRIPTURES IDENTIFIED with this lesson call us to self-control and a proper rule over our own spirit. Such self-restraint allows us time to think and reflect prayerfully on the best way to respond in difficult or tense situations that arise during the experiences of life. Development of these traits is a very challenging part of our Christian growth and maturity, but is ultimately required if we are to be successful in our walk of faith.

"He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." (Prov. 14: 29) The key to following the admonition of this verse lies within the innermost part of our being, the heart. One who finds himself having

habitual problems controlling his anger most likely has a heart condition that is predisposed to heated arguments, rather than the sentiments of love, mercy or kindness. Before one can correct the more outward problem of displayed anger, he must first cleanse his impure heart. The Apostle Paul says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."—Heb. 10:22

With our hearts centered on proper Godlike characteristics, we are then able to begin conquering our outward words and actions. We know that it is pleasing to him that we avoid malice, anger, and strife by displaying kind-

ness, longsuffering and love in our dealings with others—even those who may speak or act against us. “A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.”—Prov. 15:18

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” (Prov. 16:32) This verse tells us that, from God’s standpoint, one who exercises the proper self-control in the affairs of life has an inner strength of character superior to the mighty deeds of men. God himself is the greatest example of these attributes. The psalmist says, “The LORD is merciful and gracious, slow to anger, and plenteous in mercy.” (Ps. 103:8) By contrast, one who does not have proper control over his words and actions is described as, “He that hath no rule over his own spirit is like a city that is broken down, and without walls.”—Prov. 25:28

Such a city would be vulnerable to easy destruction by the enemy. A character in this condition also would be wide open to the

penetrating darts of our Adversary, with little defense left for protection.

The Key Verse of our lesson tells of a still higher level of development along these lines. It points out that while it is important for us to learn how to control our anger, it is even more pleasing to God that, whenever possible, we overlook the transgression entirely, especially if it is not in direct violation of some vital principle of Truth. The Apostle Peter identifies this deeper stage of development as relating directly to love, when he says, “Above all things have fervent charity [love] among yourselves: for charity [love] shall cover the multitude of sins.”—I Pet. 4:8

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” (Eph. 4:31,32) We must conquer this enemy of anger, putting it far away from our hearts and actions to be true followers of Christ. ■

# RESPECT ONE ANOTHER

**KEY VERSE:** *"Train up a child in the way he should go: and when he is old, he will not depart from it."*—Proverbs 22:6

**SELECTED SCRIPTURE:** Proverbs 4:1-5; 6:20; 22:6; 31:26-28

**T**HE FIFTH OF the Ten Commandments exhorts children to honor their parents. It is interesting that the keeping of this commandment, alone has a promise of longevity. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." (Exod. 20:12) This admonition of honoring and showing respect to parents should be followed by all people, young and old, desirous of following God's precepts.

Our lesson teaches that a child should remember the words of his father, and follow his instruction. We read: "Hear ye children, the

instruction of a father, and attend to know understanding." (Prov. 4:1) An earthly father desires only the best for his children, and so teaches them with this view in mind. The loving parent, having been through more of the varied and complex experiences of life, seeks to impart to his children the lessons that, through his own mistakes, perhaps, he has learned. Our Heavenly Father says to us, "Let thine heart retain my words: keep my commandments, and live."—Prov. 4:4

The Key Verse points out that early training of a child in proper paths will bring positive long-term results. Experts tell us that

most behavior is learned at home in the very early years of life. This fact further supports the thought that the extent to which the young child learns from, and has respect for, his parents, he will not deviate from those principles.

Another significant lesson to keep in mind relates to our spiritual lives. It is written, "My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck."—Prov. 6:20,21

In addition to our natural parents, we have a loving Heavenly Father who desires to teach us his principles, so that we may never depart from his ways. He, even more than our fleshly father, has taught and instructed us through his Word, the Bible, what important qualities we must develop to be pleasing to him. We must follow his instructions if we are to be his pleasing children.

Just as it is necessary at times for a natural father to correct his child, our Father in heaven must also

discipline us, not by physical hurt or deprivation of his love, but by the gentle instructions we receive through the overruling providences of his care. He enables us to see where we have erred, and gives us the opportunity to take corrective actions in our lives. The Apostle Paul speaks along these lines, saying, "My son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of him: For whom the LORD loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons."—Heb. 12:5-7

Referring once again to our Key Verse, we learn that those trained in youth to walk in the paths of righteousness, as taught by our Father in heaven, will likely remain in God's favor and receive further guidance and direction. Let us heed Paul's words: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."—II Tim. 3:14 ■

## **CHRISTIAN LIFE AND DOCTRINE**

### **THE PLAN OF GOD IN THE BOOK OF GENESIS— PART 14**

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# **THE PROMISE INHERITED BY ISAAC AND JACOB**

## ***CHAPTER TWENTY-SIX***

**VERSES 1-5** “And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

“And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

“Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

“Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

Isaac's experiences were in many respects like those of his father, and that is true with respect to his contact with Abimelech, king of the Philistines. Another famine developed in Canaan, and Isaac, like his father, moved to Gerar where food could be obtained. It was there that the LORD appeared to him with instructions not to go into Egypt, but to 'sojourn' where he was: and the LORD assured him of his presence and blessing.

On this occasion the LORD reiterated the promise he had made to Abraham concerning his seed and assured Isaac that now this promise belonged to him. The promise that Isaac's seed would multiply as the 'stars of heaven' may be intended as a special reference to the fact that the faith seed of Abraham—of whom Isaac was a type—would be spiritual: partakers of the "heavenly calling."—Heb. 3:1

**VERSES 6-11** "And Isaac dwelt in Gerar:

"And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

"And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

"And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

"And Abimelech said, What is this thou hast done unto us? one of the people might lightly have

lien with thy wife, and thou shouldest have brought guiltiness upon us.

“And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.”

Like Abraham, again, when Isaac went into the land of the Philistines he claimed that his wife, Rebekah, was his sister: and for the same reason; namely, his own protection. It probably reflects the general attitude of that day toward women; but in any event it discloses that Isaac was willing that his wife run certain risks rather than chance some greater harm coming to himself. Perhaps, however, he reasoned that if he was killed in order that Rebekah might be taken by another, she would suffer anyway.

Abimelech discovered that Rebekah was more to Isaac than a sister, and rebuked him for misrepresenting the facts, even as Abraham had previously been rebuked. Through his knowledge of Abraham, and witnessing the manner in which the providences of God had overshadowed him, this king of the Philistines was anxious that no harm come either to Isaac or Rebekah, so he charged all his people saying, ‘He that toucheth this man or his wife shall surely be put to death’.

**VERSES 12-16** “Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

“And the man waxed great, and went forward, and grew until he became very great:

“For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.



“For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

“And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.”

God blessed Isaac along material lines even as he had previously blessed Abraham. He became so prosperous in Gerar that the Philistines envied him. To avoid an open clash, Abimelech said to Isaac, ‘Go from us: for thou art much mightier than we’.

**VERSES 17-25** “And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

“And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

“And Isaac’s servants digged in the valley, and found there a well of springing water.

“And the herdmen of Gerar did strive with Isaac’s herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

“And they digged another well, and strove for that also: and he called the name of it Sitnah.

“And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

“And he went up from thence to Beersheba.

“And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.

“And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac’s servants digged a well.”

Isaac heeded the request of Abimelech, but apparently did not move a great distance, pitching his tent in the ‘valley of Gerar’. This seems to have been the same territory previously occupied by Abraham, for the account speaks of the wells dug by Abraham’s servants, filled by the Philistines, now being reopened by the servants of Isaac.

Then Isaac’s servants continued to dig wells, and they opened one which they called ‘springing water’. (*Margin*, ‘living water’) This was apparently an artesian well. They continued digging wells, and as each new one was opened, the herdsmen of Gerar strove with the servants of Isaac for possession of it. On account of this, one was called Esek, meaning ‘contention’, and another Sitnah, meaning ‘hatred’.

Finally they opened a well and the herdsmen did not contest its ownership, so Isaac named it Rehoboth, meaning ‘room’, for he said, ‘Now the LORD hath made room for us, and we shall be fruitful in the land’.

‘And he went up from thence to Beersheba. And the LORD appeared unto him the same night’. God was ever directing and overruling in the affairs of Isaac even as he had done previously in the experiences of Abraham. At appropriate times he

spoke to him to reassure him of this, and also to confirm the covenant he had made concerning the 'seed'. While this promise was passed on to Isaac, and later to Jacob, it was with the reminder, as here stated, that its fulfillment would be for Abraham's sake and because Abraham had been his faithful servant and friend. Thus it is not Isaac's seed, but the seed of Abraham, which is to bless all the families of the earth.

Having received the reaffirmation of the promise, Isaac built an altar in commemoration of the event, and had his servants dig yet another well. Water was probably at a premium in that section of the country and the ability to dig wells and obtain a supply was doubtless looked upon by Isaac and his servants as one of the evidences of God's blessing upon them.

**VERSES 26-33** "Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

"And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

"And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

"That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

"And he made them a feast, and they did eat and drink.

“And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

“And it came to pass the same day, that Isaac’s servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

“And he called it Shebah: therefore the name of the city is Beersheba unto this day.”

This passage records another incident similar to an experience which Abraham had had with the Abimelech of his day; namely, the request of the Philistine king to enter into a covenant of peace. This heathen king must have been greatly impressed with the manner in which both Abraham and Isaac prospered, and believed that the God whom they worshiped doubtless had something to do with it, so he felt that his own safety and the safety of his people depended upon being on peaceful terms with them. Isaac had no aggressive intentions, and was glad to enter into a covenant of peace with Abimelech.

**VERSES 33,34** “And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite:

“Which were a grief of mind unto Isaac and to Rebekah.”

In these two verses we are given a sidelight on a serious domestic problem which arose in Isaac’s household. Esau, seemingly without the consent of his parents, married two wives, both of them of heathen families. Although briefly stated, we can imagine the turmoil that was created in the family.

for the account says that they were 'a grief of mind unto Isaac and Rebekah'.

## **CHAPTER TWENTY-SEVEN**

**VERSES 1-5** "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

"And he said, Behold now, I am old, I know not the day of my death:

"Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

"And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

"And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it."

Many years had now passed since Esau sold his birthright to Jacob, yet there is no indication that their father, Isaac, had been advised of the transaction. It was natural, therefore, when he felt that he would soon die, that he should want to bestow his parental blessing upon his firstborn son, Esau. Being fond of venison, and knowing of Esau's skill as a hunter, he thought it fitting to make the matter of bestowing his blessing a sort of banquet.

**VERSES 6-17** "And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

"Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death

"Now therefore, my son, obey my voice according to that which I command thee.

"Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

"And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

"And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

"My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

"And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

"And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

"And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

"And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

"And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob."

Perhaps Jacob had confided in his mother, Rebekah, the fact that he had bought the birthright. Noting Esau's unwillingness to explain the situation to his father, and his readiness to accept the blessing which went with the birthright, Rebekah decided to take matters into her own hands and see

to it that the blessing was bestowed upon the son to whom it now, by right of purchase, properly belonged. She might also have been influenced in this decision by the information given to her by the LORD before the twins were born: namely, that the elder was to serve the younger. Certainly this would tend to give her confidence that the LORD would bless her efforts to have Isaac's blessing bestowed upon Jacob.

Jacob hesitated to attempt the deception which appeared necessary in order to obtain the blessing, fearing that he would bring a curse upon himself instead. But his mother insisted, explaining that she would take the responsibility, and that if any curse resulted it would be upon her. So Jacob went ahead with the preparations as his mother directed.

**VERSES 18-29** "And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

"And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

"And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

"And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

"And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

"And he discerned him not, because his hands were hairy as his brother Esau's hands: so he blessed him.

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*(Continued from Page 31)*

"And he said, Art thou my very son Esau? And he said, I am.

"And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

"And his father Isaac said unto him, Come near now, and kiss me, my son.

"And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

The preparations complete, Jacob entered into the presence of his father, and in response to a direct question by him, openly lied, declaring that he was Esau. The account is related in the Scriptures without comment as to the right or wrong of Jacob's action.

As we have noted in tracing the experiences of both Abraham and Isaac, the standards of righteousness of that day were somewhat different from the manner in which they were later set forth in the Mosaic Law, and by Jesus and the apostles. Both Rebekah and Jacob may have reasoned that since the birthright had been legitimately purchased, any means used to assure a confirmation of the transfer

any event, it was God's plan that Jacob should be the heir, and there is no indication in the Scriptures that he condemned the course either of them took in the matter.

Isaac phrased his blessing in keeping with the promise made to Abraham, saying to Jacob, 'Let people serve thee, and nations bow down to thee'. Christ is the true inheritor of this blessing, and of him it is declared that "all kings shall fall down before him: all nations shall serve him."—Ps.72:11

**VERSES 30-40** "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

"And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

"And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

"And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

"And he said, Thy brother came with subtilty, and hath taken away thy blessing.

"And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took

away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

“And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

“And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

“And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”

Naturally it was a shock to Isaac to discover that he had bestowed his blessing upon Jacob rather than Esau. Seemingly, however, once given it could not be recalled, so he was reconciled to let the matter stand. But Esau, we read, ‘cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father’. In Hebrews 12:16,17, we have a reference to this, with the explanation that Esau was a “profane person.” According to the *Marginal Translation* in this New Testament reference, Esau sought in vain for a way to change.

Asked by Esau if there were some sort of blessing that could be bestowed upon him, Isaac replied, ‘Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall

I do now unto thee, my son?' The thought is that the real blessing having gone to Jacob, there was nothing really worthwhile for Esau.

However, more in the nature of a prophecy than a blessing, Isaac told Esau that he would live by the sword, and that although he would have to serve Jacob, he would eventually become powerful and throw off his yoke. It is well to remember that the promises made to Abraham and passed on to Isaac and Jacob, embrace the development of a spiritual seed, and also the development of a natural seed. This prophecy by Isaac that Esau would throw off the yoke of Jacob pertains to the experiences of the natural seed. Esau became the head of the Edomites, and the record of II Kings 8:20-22 shows the fulfillment of Isaac's 'blessing' pertaining to Esau's servitude.

**VERSES 41-46** "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

"And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

"Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

"And tarry with him a few days, until thy brother's fury turn away;

"Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence:

why should I be deprived also of you both in one day?

“And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?”

‘And Esau hated Jacob’. This is understandable, although he failed to realize his own wrongdoing in the sale of the birthright—a thing which revealed his lack of respect for the promises of God. This is probably the reason that the Apostle Paul speaks of him as a ‘profane person’. Nor did Esau realize the overruling providences of the LORD in the loss of his birthright. His only reaction was that of hatred—a hatred so intense that he purposed in his heart to kill Jacob when the appropriate time came.

In this respect we are reminded of the attitude of Cain over the fact that God showed his favor toward his brother, Abel. It is well for all the LORD’s people to look for the meaning of their experiences beyond what appears to be the immediate cause—to learn, if possible, what purpose the LORD is working out in connection therewith.

Rebekah learned of Esau’s intentions, and her motherly instinct directed measures for the safety of Jacob. Now we learn why the account of the trouble caused in the household by Esau’s heathen wives was recorded, for it helps to explain Rebekah’s decision—a decision quite in keeping with Isaac’s own wishes in the matter—that Jacob should not take a wife from the same source that Esau had taken his. It was God’s will that Jacob, even as his father, Isaac, should take a wife from

among Abraham's own people, and, in the Divine providence, this was brought about in a seemingly natural way.

Truly, 'God moves in a mysterious way  
His wonders to perform'. ■

*"It is a good thing to give thanks unto the LORD,  
and to sing praises unto thy name, O most High."*

—Psalm 92:1

THERE ARE MILLIONS of people in the world who have never heard of God's wonderful plan; therefore our mouths should be used in praising God. We should be continually remembering the LORD in all of our moments of rest, whether upon a bed, or wherever it may be. The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and in principle. This should stimulate us to be more like him. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him. If there is a prophetic thought connected with this passage, it is that all through the Dark Ages, all through the nighttime of this age, God's faithful people have been praising him. All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon his holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in heaven.

—*Songs in the Night. August 25*

# THE MINISTRY OF ANGELS

*"The angel of the LORD encampeth  
round about them that fear him,  
and delivereth them."*

*—Psalm 34:7*

THE GOD WHOM we worship, our Father in heaven, Jehovah, is so great that we as small earthly beings have much difficulty in understanding his character and awesome power. The Scriptures indicate that God has used various ways to manifest his power—to his people, Israel, during the Jewish Age—and to the Christian church during the Gospel Age. One of the most prominent methods of manifesting this power has been through angels.

The word 'angel' in the Scriptures is a translation of the Hebrew word, *malaki*, and the Greek word, *angelos*, both of which words have the meaning 'messenger'. Usually these messengers have been spirit beings from the angelic realm who stand ready to do God's bidding. In a broader sense God could use other agencies or powers as his messengers besides these spirit beings, but usually their

presence is also involved. For example God could make the wind, or a flaming fire, his messenger. (Ps. 104:4) He could use as a messenger whatever or whomsoever he might choose to invest with the requisite power.

### **GOD'S GREAT KNOWLEDGE**

The details of how the Almighty has knowledge of our prayers, our thoughts, our words, our needs, are not furnished us in the Scriptures, and it is not necessary that we should understand these particulars. As David said, "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. 139:1-6

No finite mind can comprehend God. He is too great for our comprehension, and his powers and abilities are far too mighty for man to understand fully. However, we are invited to try to understand something concerning God's infinite power. Some people, in trying to understand God, assume that he is in every place, in every niche of space throughout the universe. It does not appear that the Bible teaches such a concept even though the prophet David said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell behold thou art there."—Ps. 139:7,8



Others assume that God knows about every living thing, every little tadpole, pollywog, microbe. Also that he takes knowledge of every act of the billions of the human family. How can God do this? Yet Jesus said, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."—Luke 12:6,7

We are prone to judge God's workings by human experiences and limitations. Few in the human family have the unusual capacity to manage large corporations as those do who are the Chief Executive Officers of large corporations. Even the most capable of these does not try to do everything alone; rather, he surrounds himself with competent assistants.

Our theme text tells us about the adept assistants that God has in the spirit realm. In the Old Testament we have many recorded instances where these angels appeared to men, having the ability to materialize and to dematerialize, vanishing from sight. If this special care and attention was given to natural Israel as God's House of Servants, can we not expect it to be so for Spiritual Israel, his House of Sons?—Heb. 3:4-6

## **THE EYES OF THE LORD**

We read that "the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (II Chron. 16:9) Also, "The eyes of the LORD are in every place, beholding the evil and the good."—Prov. 15:3

But this does not give us the thought that God personally beholds every individual act of every person on earth, but that he takes cognizance of matters throughout the world by means of his agencies and by making use of his power. These 'eyes' are the LORD's influence, his power of knowing, whatever the means. Whether his power is exercised and his will executed through angels, or through other forces and agencies, it makes no difference.

Likewise, we too can use various means to carry out the ends we have in view. If we want to know about certain matters in another city, there are various methods by which we could learn them. One effective method would be to telephone them to get into direct voice communication with the individual; or we could send a messenger to the party by some means of conveyance; or we could send an e-mail communication to them electronically; or we could write them a letter and send it by post.

### **THE HEAVENLY FATHER'S HELPERS**

If mankind can have these various ways of accomplishing their designs, we should expect our Heavenly Father to be capable of having full ability to come into communication with his children, and, as having various superior agents to do so. He has not revealed his methods clearly to us except to tell us that he is informed respecting all that concerns us, as well as respecting all the affairs of the world. He does tell us that angels are his ministers and that these have a charge over his people: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) They do not minister in the sense of directly providing food and shelter. They do not minister in these ways. How, then, do they serve us? We have no way of

knowing positively how they serve, except from the words of our Lord Jesus who said that the angels of God's "little ones" always behold the face of the Father—always have access to him.—Matt. 18:10

The fact that these angels represent the LORD's 'little ones' would imply that they would have immediate access to God, and have his immediate attention. God's knowledge of our affairs is gained by methods of which we have little knowledge except that the mediums used are largely the angelic messengers. God has laws that govern his entire universe, and these angels have insight into these laws.

### **THE LORD JESUS, THE CHIEF MESSENGER**

Our Lord Jesus has always had a prominent position with the Father. In his prehuman existence he was the *Logos* [Greek, 'spokesman for God']. After providing the ransom for mankind, he has been exalted to the right hand of God. (Heb. 1:3) Now he has a Divine nature like that of his Father, and his power has been greatly increased. He was able to tell his disciples, "Lo, I am with you alway, even unto the end of the world [age]." (Matt. 28:20) As he has been Jehovah's chief messenger in the past, so also he continues to be God's chief messenger in the present. God is especially caring for his people through our Lord Jesus Christ, as the overseer of all spiritual powers. He has charge of all Jehovah's affairs.

We have been brought into the school of Christ and Jesus Christ is our teacher. When we go to the Heavenly Father in prayer, we do not ignore this teacher; rather we go in his name and with his authority. Certainly the Father will recognize Jesus

as our representative in our dealings with him. Likewise, the angels who are caring for the LORD's little ones, will report to Jesus.

Since the church has been put under the special guidance of Jesus, we can assume that those angels of the LORD who encamp around them are under his direction and control. He is their prince. This is confirmed in the book of Hebrews, where the Apostle Paul quotes many Old Testament prophecies to show that Jesus would be exalted above angels. For instance: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:4) Also, in verse 6, Paul says (in quoting from Psalm 97:7), "Let all the angels of God worship him." God gave supreme authority to Jesus, as recorded: "All power . . . is given unto me in heaven and in earth." (Matt. 28:18) All angels, therefore, being subject to him, assist him in supervising the interests of God's people.

### **DELIVERANCE BY ANGELS**

Our theme text says that the angel of the LORD 'delivers' the LORD's people. In Old Testament times this deliverance was often miraculous, yet not all were delivered. Some were delivered from peril. Some were not. This has set a pattern for spiritual Israel. All should not expect deliverance from evil, but we must accept God's will whatever it may be.

We have given ourselves unreservedly into God's hands. These are the terms of our consecration vows to God. We need the LORD's guidance in all of our affairs, because we are not capable of guiding ourselves in the correct way; but, we can be

sure that the LORD will deliver every one in a manner that will bring the greatest blessings to each individual.

In the days of the Apostles, James was killed by Herod with the sword. (Acts 12:1,2) Herod imprisoned Peter. However, he was delivered by an angel who appeared to him in prison, waking him from sleep. His chains fell off his hands, and he followed the angel out of prison to an iron gate, which opened to them by itself. Once the apostle was free, the angel departed from him. At first Peter thought all this was a vision, and not an actual happening. When he came to realize it was real, he said, "Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod."—Acts 12:11

Peter went to the home of Mary the mother of John Mark, where a prayer meeting was being held for him. None could believe that Peter was delivered, but apparently it was a necessary experience for Peter and the Early Church. Whatever the LORD permits, it is because "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) All should have full confidence in God, knowing that we are the subject of his choicest care at all times. ■



*I HAVE SET the LORD always before me: because he is at my right hand, I shall not be moved."*

*—Psalm 16:8*

# **LET US GO FORWARD!**

**T**HE LORD'S PROFESSED people are all much the same. Sometimes they manifest a magnificent faith; at other times their faith seems to fail them under the least trial. We are all imperfect, hence should not point the finger at any of our brethren, scanning their efforts and saying, 'Ah, hah! I told you so!' The fact is we have all failed in many respects to do those things that we ought, and have done things that we ought not, and have surely "come short of the glory of God." (Rom. 3:23) We have not 'gone forward' as we should!

We can be truly grateful for the arrangement God has made through Christ whereby our unintentional sins and weaknesses are all covered by that wonderful robe—the imputed robe of Christ's righteousness. The desire to be righteous in thought, word, and deed, to stand before the LORD our Maker perfect and pure in his sight, is strong in every true

## **LOVE RIGHTEOUSNESS**

All true children of God love righteousness and hate iniquity, even as it is stated of Jesus Christ—"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) As it is true of Jesus Christ, so it is true of all his followers. How they long for the kingdom, for the night of sin and death to give place to the dawn of the new day—the day of righteousness and peace!

While we do enjoy the great privilege of standing before our God, it is not in our own righteousness, which is "as filthy rags" (Isa. 64:6), but in "the righteousness of faith." (Rom. 4:13) This faith we have in God through Christ, knowing that he, Jesus, "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) As Paul writes in Romans 3:22-24, "Even the righteousness of God which is by faith of Jesus Christ unto all . . . them that believe: . . . being justified freely by his grace through the redemption [deliverance] that is in Christ Jesus." We stand therefore before God in Christ, justified freely by his grace. And again in Romans 4:7, "Blessed are they whose iniquities are forgiven, and whose sins are covered."

## **THE RACE COURSE**

If we learn the lesson our Heavenly Father has for us in all of our trials and difficulties, appreciating the fact that they will work out for us a far more exceeding and eternal weight of glory, then in our stumbling toward the goal we shall indeed be blessed and we will ultimately attain to the place that God has in reservation for us. And surely, as we contemplate by the eye of faith that exceeding

weight of glory and the joy and blessedness that will attend it, we are determined to make our calling and election sure, to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us."—Heb. 12:1

The idea or motive during a race is ever to press forward, not thinking of what is behind, thinking only of what is before. So we, as Christians, have our affections set on things above, where Christ sitteth at the right hand of God. (Col. 3:1,2) This is the goal and prize of the race; this race for "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

In this connection Paul warns us that we must still go forward, running and pressing hard toward the prize, until we have attained a crown of life that fadeth not away. (James 1:12; I Pet. 1:4) The Apostle Paul said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13,14

## **ISRAEL, A TYPE**

The nation of Israel, composed of twelve tribes, began with the twelve sons of Jacob, and this nation God chose, or elected, to serve him in a typical way. He caused them to enact certain rituals in connection with the Law given at Mount Sinai, and these things the Apostle Paul speaks of as "a shadow of good things to come." (Heb. 10:1) They foreshadowed in a typical way those good things that God has in reservation, not only for the faithful of this Gospel Age, the church, but also for the



faithful of the Millennial Age—those who will compose the earthly phase of the kingdom of God. We are reminded by Paul that these things which happened back in Israel's day were for our benefit now, so we do well to give heed to the lessons they inculcate.

For instance, the Israelites provoked God in the wilderness and 'hardened' their hearts. Paul says in Hebrews 3:7,8, "Wherefore (as the Holy Spirit saith), Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." This, then, is the object lesson for us, not to do as they did, not to harden our hearts and provoke God by our unbelief.

We indeed are traveling through a wilderness—a wilderness of sin. Life is not easy, and God allows many experiences to test us on the journey; but let us go forward keeping our eye on the goal, the 'Promised Land'—a land flowing with "milk and honey" (Deut. 6:3)—which is just before us. It is not a hallucination; it is not a mirage that we see shining over the sands of this world, but it is the land that God has promised—the kingdom of God—and it is a sure prospect to the faithful.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." (Isa. 33:17) Paul again brings the matter of Israel being a typical people to our attention, in words whose meaning there is no mistaking: "Now all these things happened unto them for ensamples [*Margin*, types]: and they are written for our admonition, upon whom the ends of the world [ages] are come." (I Cor. 10:11) He shows in the verses just previous to this that we should not tempt God, that is, try him by our perverseness, nor murmur as they did.

## **ISRAEL AT THE RED SEA**

In the lives of this people, the particular incident that we have in mind is when they halted instead of going forward. We, the antitypical people, are inclined to do this also, if there is something in our way. "How long halt ye between two opinions?" (I Kings 18:21) We come up against a seemingly insurmountable obstacle; we wonder why we came so far—nothing but a wide 'Red Sea' is before us. It looks as though we are sure to lose our lives. Following this 'Moses' has put us in a terrible plight. The 'water' before us and the 'Egyptians' behind us—what to do? We cannot go forward, that is certain. We will cry unto the LORD and see what he will do. That is exactly what the Israelites did when, in their flight from Egypt, they reached the Red Sea. In the same manner that he answered them when they cried unto him, he quite often answers us.

"The LORD said unto Moses, 'Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.'" (Exod. 14:15) Egypt represents the world, and Canaan represents the kingdom of God. The LORD's people are on a flight from the world to the kingdom, during which time our Adversary, Satan, does all in his power to hinder the flight and call a halt.

## **GROWTH RESPONSIBILITY**

As individuals, we know we have a great responsibility to grow up and develop into mature Christians, as members in the body of Christ, being more and more completely rounded out in Christ-like character, being made conformable to the image of God's dear Son. The development of the fruits and graces of the Holy Spirit is a lifetime work—a

work that is carried on despite the constant opposition of the Adversary, Satan.

The more determined we are to become copies of Jesus Christ, the greater the opposition of the Adversary. Sometimes our determination brings relief from the Adversary's attacks. In the case of Jesus being tempted in the wilderness, the defeated Adversary had to leave. But not, of course, without a struggle. Our Lord was sorely tried at that time. But as the apostle puts it, "Resist the Devil, and he will flee from you." (James. 4:7) The thought is that if we are fully determined to do God's will along a certain line, the Devil will see the uselessness of attack in that direction.

God has begun a good work in us, both to will and to do of his good pleasure; he is protecting us by "the pillar of the cloud by day," and "the pillar of fire by night." (Exod. 13:22) Would Satan hinder this good work and try to get us to call a halt? We all know that this is true, and sad to say it is evident that many have even done this and made shipwreck of their faith, becoming castaways, as Paul mentions.—I Cor. 9:27

The LORD's people, as congregations and as members of the one body of Christ in this world, have a responsibility to build one another up in this most holy faith, being built up "by that which every joint supplieth," and to finish the harvest work. (Eph. 4:16; Matt. 13:37-39) To finish the antitypical Elijah work we must continue to give the witness until our end shall come. (Mal. 4:5,6) Would Satan hinder this work? Yes, he would.

It is very necessary to understand and appreciate the fact that the Christian is on trial now, that we cannot get "to paradise on flowery beds of ease,

while others fought to win the prize, and sailed through bloody seas." (*Hymns of Dawn*, #13) Nor can we be refined as gold without the heat; but we must ever keep in mind, that "when he has tried me, I shall come forth as gold" (Job 23:10), that our God and Heavenly Father makes no mistakes, that he will not try us beyond our strength, that he will not destroy the gold with too much heat, that "as a father pitieth his children, so the LORD pitieth them that fear him."—Ps. 103:13

### **GO FORWARD**

So it was with Israel when they went forward; God was with them. When they put forth an effort to follow his precepts, he blessed them. The pillar, like a cloud, hid them from the Egyptians, and the Red Sea opened up before them and they passed over on dry ground.—Exod. 14:22, RSV

"Speak unto the children of Israel, that they go forward." (Exod. 14:15) Let us go forward, strong in faith, and hope, and love, knowing that at the proper time when we, as individuals, have fully matured in Christlikeness, and when God has nothing else for us to do this side of the veil, he will say, "It is enough, come up higher." Then, too, our conviction is that it cannot be long until God will take the last of the feet members of the body of Christ to that highest plane of life because they will have accomplished the will of him with whom they have to do. They will have done 'enough'!

Let us learn the lesson not to be crying to the LORD when we should be acting; at least, let us not halt in uncertainty, crying to him all the time. There is a clearly marked pathway before us. Let us, as good soldiers, go forward in the strength of

our Captain and he will give us the victory! The Red Sea of death will soon be passed for all of us, and the Egyptians, representing Satan and his hosts, both evil angels and evil men, will be put to naught; and then, the opposite shore attained, we will sing, as did Moses and the children of Israel, the song of triumph and of praise for God's great deliverance.—Exod. 15

We are marching to Zion,  
Beautiful, beautiful Zion;  
We are marching upward to Zion,  
The beautiful city of God! ■

## OBITUARIES

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

Sister Mary Elizabeth Sannicks, Jersey City, NJ—  
May 11. Age, 86.

Brother George Ahrens, Selden, NY—May 21. Age,  
93.

Sister Rose Bertsche, Cincinnati, OH—May 29.  
Age, 88.

Sister Margaret Krumpolt, Hampton, NH—June 5.  
Age, 104.

Sister Eleanora Poplawski, Detroit, MI—June 10.  
Age, 85.

# **FOR AN INCORRUPTIBLE CROWN**

***“Every man that striveth for the mastery is  
temperate in all things. Now they do it  
to obtain a corruptible crown; but  
we an incorruptible.”  
I Corinthians 9:25***

**B**E THOU FAITHFUL unto death,” said the glorified Jesus, “and I will give thee a crown of life,” that is, an incorruptible crown. (Rev. 2:10) Paul was one who was faithful until death, and shortly before he was executed by the Roman authorities he wrote to Timothy and said “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day: and not

to me only, but unto all them also that love his appearing.”—II Tim. 4:7,8

## THE VOW OF CONSECRATION

The matter of being faithful to our vows of consecration is a serious one. The LORD is looking for those who are wholeheartedly for him, those who are not “lukewarm,” but “hot,” (Rev. 3:16) in their zeal to know and to do his will. “Seek ye first the kingdom of God, and his righteousness,” Jesus said, and it is in obeying this injunction that we prove ourselves worthy of the crown of life. (Matt. 6:33) Our relationship to the LORD and our service to him must be the dominant theme of our lives, so much so that no step will be taken, no plans made, without considering his will in the matter. A Christian cannot plan his life simply to suit himself, or merely to promote his own interests, and be pleasing to the LORD.

It is a comparatively easy matter to serve the LORD when all the circumstances are favorable, and for this we can be thankful. But we should be just as willing to serve him when conditions are unfavorable to our flesh. The point is, we are not to plan our lives—where we will live, and how—simply with the thought of making ourselves comfortable, and then ask the LORD what we can do for him under such circumstances. If we are seeking first the kingdom of God, we will say to the LORD:

“I’ll go where you want me to go, dear LORD,

I’ll say what you want me to say.

I’ll do what you want me to do, dear LORD,

I’ll be what you want me to be.”

## SEEK FIRST THE KINGDOM OF GOD

If, in the LORD's providence, and in the doing of his will, our surroundings are congenial, we will thank him for this unmerited favor. If he leads us to places and into situations which are difficult for the flesh to bear, we will also thank him, and will look to him for strength to bear whatever his wisdom and love may deem to be best for us. (II Cor. 12:9) Many times there are opportunities to serve the LORD which entail much hardship, and when such opportunities are presented we should not hesitate to accept them, regardless of what the cost may be to our flesh.

This was the attitude of the Apostle Paul. In the chapter from which our text is taken, he reveals how he had put aside every other consideration in life except that of seeking first the kingdom of God. Paul went beyond what many would have considered necessary in order to make sure that he was keeping his body under, and bringing it into subjection. For instance, he argued that he had a right under the Law to expect support in material things from brethren he was serving. But Paul decided that he would not take advantage of this provision. (I Cor. 9:1-19) Instead, he would work and provide for his own food and clothing, and then serve the brethren in spiritual things besides. Thus he would be doing double service.

It was this desire to be used up completely in serving the LORD and the brethren that he refers to in the last verse of the chapter, saying, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (vs. 27) *Wilson's Emphatic Diaglott* word-for-word translation reads,



"I browbeat my body," indicating that in his viewpoint of life, the comfort of the flesh did not enter into his planning, but only how much he could sacrifice in carrying out the terms of his consecration.

## **RUNNING THE RACE**

"Know ye not that they which run in a race run all, but one receiveth the prize?" writes Paul, and then draws the lesson, "So run, that ye may obtain." (vs. 24) We are to run for the prize of the high calling (Phil. 3:14) with the same degree of application and diligence as though we were competing with other brethren. It is not actually a competitive race; but if we are to be victorious it is essential to 'run' just as energetically as though it were.

Our text says, 'Every man that striveth for the mastery is temperate in all things'. His victory in the race is possible only because he devotes his whole life to this one end, and has properly prepared himself for the race by being "temperate in all things." (I Cor. 9:25) Such is literally true of all athletes. They must be temperate in their eating, get a proper amount of rest, take the necessary exercise and training. Every phase of their lives is brought into control along lines which will assist their chances of final victory when the contests occur.

'Now they do it to obtain a corruptible crown', says our text. All the honor and glory which men can bestow upon their heroes is 'corruptible', that is, transitory and short-lived. And yet those who strive for such crowns deem it well worthwhile to make all the necessary sacrifices involved in order to win that crown—the plaudits of men. But how much more valuable is the 'crown' for which we are

striving, and how foolish it would be not to devote our entire life to obtain it!

## **OUR MORNING RESOLVE**

Are we doing this? Is our first thought of each new day that which is expressed by the psalmist as a morning resolve? "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD [for grace to help]. I will pay my vows unto the LORD." (Ps. 116:12-14) Resolving thus each morning, do we keep our minds and hearts fixed on this one idea throughout the day? It is true with many of those striving to please the LORD that most of their waking hours are consumed in making necessary provisions along material lines for themselves and their families, but even this should be done as unto the LORD.

In addition, it is important to keep in mind the need of "redeeming the time" (Eph. 5:16) as much as possible for spiritual matters. We need to keep up with the study of the Word. In many places there are meetings to attend. In every place there is witnessing work to be done. In the matter of earning a living, while the Christian is not under the tithing system as was natural Israel, it is well to realize that we are merely stewards over what we earn, and as faithful stewards should devote whatever is possible of it directly to the service of the LORD, the truth, and the brethren. We do all of this, and whatever else is possible, knowing that any and every sacrifice we make is as nothing in comparison with the glory which shall be revealed in us if we are faithful.—II Cor. 4:17,18

## **LAYING DOWN OUR LIVES**

We should be willing to lay down our lives in the LORD's service regardless of the reward at the end of the way, even though such a reward is held out to us in the Bible as an incentive. Of Jesus we are told that "for the joy that was set before him [he] endured the cross, despising the shame." (Heb. 12:2) That joy included an unselfish rejoicing in the prospect of blessing all the families of the earth, but that which inspired him faithfully to endure the trials involved in laying down his life as the Redeemer of the world, was the joy of serving the Father and doing his will.

How wonderful it is that this same joy is set before us! If faithful unto death, we will have the privilege of being associated with the Master in that glorious future work. And there is no reason why we should not be faithful, for the LORD has made every possible provision to this end. He has given us his Holy Spirit to guide, comfort, enlighten, and strengthen us. He covers our imperfections with the robe of Christ's righteousness so that our imperfect works are acceptable to him. He has provided the armor of truth for our protection, and we can say of the LORD, "He is my refuge and my fortress: my God; in him will I trust."—Ps. 91:2

## **GAINING THE INCORRUPTIBLE CROWN**

Let us continue to run with diligence the race that is set before us and to continue to fight the good fight of faith. Let us lay aside the works of darkness, and put on the armor of light. Having escaped the corruption that is in the world through lust, and having been given the exceeding great and precious promises whereby we might become par-

takers of the Divine nature, let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance (or self-control), and to self-control patience, and to patience godliness, and to godliness brotherlykindness, and to brotherlykindness love. —II Pet. 1:5-7

Peter explains that if these things be in us, and abound, we will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, and that we will never fall, but will be given an “abundant entrance” into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Pet. 1:8-11) The incorruptible crown for which we are striving is beautifully described also by Peter. He says that we have been begotten to a living hope, “to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:4,5

‘Kept by the power of God’. May this blessed assurance give us confidence to claim God’s promises by zealous devotion in the great vocation of seeking first the kingdom of God and his righteousness. Let us do this with the full assurance that the LORD will be with us, and will provide all our needs, material and spiritual, according to the abundance of his grace. Let us resolve anew that we will win that incorruptible crown! ■

*BLESSED are they which do hunger and thirst after righteousness: for they shall be filled.*

*BLESSED are the pure in heart: for they shall see God.”*  
—Matthew 5:6,8

## ENCOURAGING LETTERS

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### READ BOOKLET AT ONE SITTING

Dear Friends at Dawn Publications: Thank you for my book, *"Armageddon, then World Peace."* I read it through last night before I went to bed. Bless you all for sending it. I have been a widow for twenty-two years. Enclosed is the money for *"The Divine Plan of the Ages."* Thank You.—KY

### LONGING FOR THE KINGDOM

Dear Dawn Family: Loving greetings in the name of our dear Savior, Christ Jesus! Time to renew our *Dawn*, and we do not want to miss any issue as we look forward to it each month. All the articles are so informative and encouraging, as well as edifying and timely, and foretelling the wonderful prospect before us. So we remember you all in our prayers as you work dili-

gently while it is yet day. For, when the nighttime cometh, man will not be able to work. Oh, we pray that God would finish his New Creation, and end earth's weary night, and end the sorrow, sickness, sin and misery of the present evil world. Oh, that it may come quickly—but all in God's due time! Hopefully we may see some of you at the General Convention in Johnstown, PA. What a time of rejoicing that will be! God bless you all and keep you in his loving tender care. Much Christian love.—MI

### A WHOLE NEW WORLD HAS OPENED

Dear Sirs: A long time ago I dropped out of the Lutheran Church. I could not understand the Trinity and never felt as if I were getting to 'know' God.

There were too many distractions such as a

'lucky' day when I was introduced to a set of your *Studies in the Scriptures*. Since I study the Scriptures by myself, a whole new world has opened up—there is no one to tell me what to think, and now I am looking forward to the new world here on earth! Forgive my handwriting, I am 80 years old and it is getting hard to write. I thank God that I have someone to help me understand.—AL ■

## **SPEAKERS' APPOINTMENTS**

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*These speakers 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:*

| <b>M. Balko</b>  |          | <b>W. Blicharz</b> |                    |
|------------------|----------|--------------------|--------------------|
| Jackson, MI      | August 6 | Romania            | August 15-22       |
| Grand Rapids, MI | 7        |                    |                    |
| Milwaukee, WI    | 9        |                    |                    |
| Minneapolis, MN  | 10       | <b>K. Fernets</b>  | August 15-30       |
| Moorhead, MN     | 11       | Ukraine            | August 31-Sept. 15 |
| Kalispell, MT    | 13-16    | Romania            |                    |

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

| <b>M.J. Balko</b>  |             | <b>R. Gorecki</b>  |           |
|--------------------|-------------|--------------------|-----------|
| Louisville, AL     | August 16   | Hampton, NH        | August 16 |
|                    |             | <b>W. Harp</b>     |           |
| <b>C. Chandler</b> |             | Clay City, IN      | August 8  |
| Kalispell, MT      | August 8-14 | <b>L. Young</b>    |           |
|                    |             | St. Petersburg, FL | August 9  |

## CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So that 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*

### **1998 INTERNATIONAL CONVENTION, August 9-14—Miskolc, Hungary**

### **KALISPELL, MT, CONVENTION, August 14-16**

**NIGERIAN GENERAL CONVENTION, August 19-23**—Institute of Church & Society, near Emmanuel College of Theology, Ibadan, OYO State, Nigeria. Contact: Bro. Pius I. Monye, Secy., P.O. Box 1854, Warri, Nigeria. E-mail: Moses Obire, gpo.warri @nipost.pinet.net

### **NEW YORK, NY, LABOR DAY CONVENTION, September 4-6**

—Ramada Inn, Two Bridges Rd. & Exit 52—Route 80, Fairfield, NJ. A meal count is needed **before August 20th**. Room payment should be made to Leo Post. Contact for reservations and information: Mrs. A.T. Lange, 76 Longview Avenue, White Plains, NY 10605 Phone: (914) 948-5428

### **JACKSON, MI, LABOR DAY CONVENTION, September 5, 6, 7—**

Holiday Inn, I-94 at 127 North, Jackson. A meal count is needed **before August 20** by Mark Beers, 819 E. Michigan, Grass Lake, MI 49240, or call (517) 522-4570. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203 for reservations.

Phone: (517) 782-7252

### **SEATTLE, WA, LABOR DAY CONVENTION, September 5-7**

—Bastyr University, 14500 Juanita Dr., N.E. Bothell, WA. Phone: (425) 602-3061. Exceptional room rates: @ \$10. per person, per night, on campus. For information contact: Ginger Brann, Secy. Phone: (425) 353-8983, or e-mail: Brannx@aol.com; or Phone: (425) 821-3813 for: D.Bruce, or e-mail at: Bruce1874@aol.com

### **HUNTSVILLE, AL, September 18, 19, 20—**

Holiday Inn Research

Park, 5903 University Dr.  
Call (800) 845-7275 for  
reservations. Mention  
'HSB block' for room rate  
of \$52. + tax. For infor-  
mation, contact Sandy  
Cothren, Secy., at (256)  
551-0696 or Jim Cothran  
at:

Phone: (256) 852-8505

**FREDRICKSBURG  
NORTH, VA, September 26,27**—Holiday Inn,  
564 Warrenton Rd.,  
Fredericksburg. Reser-  
vations: Mrs. Helen Earl,  
2613 Hughes Rd., Adel-  
phi, MD 20783. **Cutoff  
September 11.**

Phone: (301) 434-8480

**GRAND RAPIDS, MI,  
October 10,11**—Fairview  
School, Alpine Ave. &  
Hillside Dr. Contact: Mrs.  
Janice Fetrow, 3591 6  
Mile Road, NW, Grand  
Rapids, MI 49544  
Phone: (616) 784-4723

**PITTSBURGH, PA  
AREA, October 10,11**  
—Sewickley Grange Hall,  
Route 136, West Newton,  
PA. Contact: C. Martig,  
94 S. Harrison Ave.,  
Bellevue, PA 15202.  
Phone: (412) 734-9269 or  
George Balko, Jr. (412)  
872-6418

**NEW ENGLAND CON-  
VENTION, October  
16,17,18**—Howard John-  
son, Crooked Street,  
Plainville, CT 06062. For  
information, contact:  
Mrs. Richard Suraci, 171  
Johnson Rd., Hamden,  
CT 06518.  
Phone: (203) 248-3793

**ORLANDO, FL, CON-  
VENTION, October  
24,25**—Garden Club of  
Sanford, 200 Fairmont  
Dr. (Corner 17-92) San-  
ford. Contact: Helen  
Jeuck, 587 Queens Mir-  
ror Cir., Casselberry, FL  
32707  
Phone: (407) 699-8303

*ONE THING HAVE I desired of the LORD,  
that will I seek after; that I may dwell in the  
house of the LORD all the days of my life, to  
behold the beauty of the LORD, and to inquire  
in his Temple.* —Psalm 27:4