

The Dawn

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Highlights of Dawn

The “Debt-Bomb” Threat

“The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity. . . . Destruction cometh; and they shall seek peace, and there shall be none.”—Ezekiel 7:7, 12, 19, 25

PRIOR to the turn of the present century, this glorious old planet of ours was considered by most of its inhabitants to be a rather large, alluring, but more or less unfamiliar place. True, knowledge concerning one's relatives or friends living in distant nations arrived from time to time by courier or by ship. A number of the more fortunate might spend a few weeks' vacation some forty miles away from their homes at a mountain lake after a wearisome journey by steam train. A few of the yet more affluent might even travel abroad, bring back exciting accounts of the diversities of the people and their customs, the beauties of island-studded oceans, the majesty of mighty mountains, the enticing sights, sounds and smells of busy village marketplaces. Airplanes, automobiles, the telephone and electric lighting were just beginning to appear on the scene.

But for the great majority of the people, one's own home and family, the local village and school, the general store and the little church to which they went on Sunday constituted the major interests of their lives. For the most part, what

occurred in a distant nation or on the other side of the world—be it tidal wave, famine, epidemic, or even a war—generally had but limited bearing for better or worse on their own existence. To a certain extent nations, states, and even villages were pretty much separate worlds unto themselves. And this was substantially true for the approximately six thousand years that man had inhabited this planet Earth.

But how all this has changed—and how rapidly! Today, news of a drought in Asia immediately changes the price of wheat in Kansas; an epidemic in India or a volcanic disaster in Italy is the signal for the United States or Great Britain or Germany to speed medicines, food, clothing, and doctors to the scene by jet plane; a proposal in the United States Congress to increase arms expenditures for nuclear missiles induces riots in France, Italy, and England on the morrow; an economic downturn in one of the great industrial nations causes hardship and hunger to the peoples of other nations all over the world; and a substantial rise or fall on the New York Stock Exchange brings immediate rejoicing or dismay minutes later in London, Paris, Tokyo, or Geneva. For suddenly, as a result of the revolution in the various means of communication made possible by the scripturally foretold increase of knowledge, the world has become, figuratively speaking, a very small place indeed.—Dan. 12:1-4

Astonishingly, this change has largely occurred within the lifetime of some now living. Thus, from whatever angle or vantage point we view it—economically, industrially, environmentally, or socially—the world today is truly but a single entity. “Although the world is divided politically, it is still true that it is one world economically,” says Walter Wriston, head of New York’s great Citibank Corporation. From this time forward, if peace, happiness and prosperity are to flourish in any area of the world, they must flourish throughout the world. And the peoples who make up the nations of this one world, though separate and diverse, are mutually and inescapably interdependent, interrelated,

interlinked, interconnected—a fact that is daily becoming more manifest.

It is also now evident—and disturbingly so to many—that this interrelationship that exists between nations in so many other areas of their lives extends also to and includes the financial aspects of their existence. And this fact is a source of growing concern. Never before in the history of mankind have international banking commitments been so vast, so widespread, and so troublesome as they are today, raising fears that failure by one or more of the borrowing nations to meet their obligations could have serious repercussions throughout the world financial community, even trickling down to the local neighborhood bank and its depositors. In recent days, two large television networks each devoted one-hour sessions to the discussion of this most recent problem among the world's multitude of troubles. On April 21, Channel 13 went into the matter under the portentous heading, "On Borrowed Time." The following evening, another of the large stations discussed the matter using an equally ominous title—"Banking on the Brink."

Fear of the extent of the trouble that could develop is such that it is being described by serious publications in language usually reserved for the nuclear threat itself. "The Debt-Bomb Threat" is the heading for a recent cover story in **Time Magazine** (January 10, 1983). "Never in history," the article states, "have so many nations owed so much money with so little promise of repayment. At stake is a gargantuan debt, a 706 billion dollar lien held by banks, governments and international financial institutions around the world against a group of deeply troubled developing and East bloc countries. . . . [It is] keeping borrowers in bondage and lenders in growing suspense, and a major default somewhere, somehow, could trigger far-reaching political and economic reactions everywhere. The global economy is sitting on a debt bomb."

Lord Lever, a respected British financier, agrees. He says, "The banking system of the Western world is now dangerously overexposed. If lending abruptly contracts, there will be an avalanche of large-scale defaults that will inflict damage on world trade and on the political and economic stability of both borrowing and lending countries."

Indeed, there already have been cases where actual default by a borrowing nation was avoided only by rescheduling payment of the principal on the debt to future years, and then lending the affected nation additional money to enable it to pay the current interest on the debt. Poland, Mexico, Brazil, and Argentina, all heavily in debt to the great international banks of the Western nations, have been unable to make payments on sums due on principal in some cases, or sums due on interest payments in other cases.

If one is inclined to ask why sophisticated international bankers are willing to defer collection of the sums due on these foreign loans, and even to increase the loans, thereby risking good money on top of bad, we refer you to the statement by Lord Lever just cited. Simply put, the answer is the bankers have little choice. The alternative would be for the bankers to declare the loan or loans in default, thus requiring the balance sheets and income statements of the lending banks to reflect that very unpleasant fact, with possible serious and far-reaching consequences. It is earnestly hoped by all concerned that the rescheduling will provide time to correct the situation; but other worried financial experts feel this is merely postponing the evil day.

Another, hardly less serious problem worrying individuals, bankers, and politicians in our own nation is the disturbing possibility of an inflation gone out of control with prices of goods and services rising to great heights, shrinking the value of the dollar and of peoples' savings, and leading to unimaginable sufferings and dislocations for individuals and businesses alike. The root of this fear is the persistent and demonstrated inability of our elected officials for some

decades to bring the federal budget into balance with any degree of regularity, while the national debt continues its rise to astronomical levels, and the interest on that debt becomes a growing burden to all.

From and including Mr. Roosevelt's three terms as president there have been altogether but eight federal surpluses compared to forty-six deficits. Indeed, there has not been a federal surplus in any one of the last seventeen years! In the forty-six years from Mr. Roosevelt's three terms as president to and including Mr. Carter's, the federal deficits amounted to a breathtaking total of 645 billions of dollars.

Portentous as that figure may seem, the pace has now greatly quickened. Seeking earnestly to address this elusive problem, Mr. Carter promised in his campaign speeches in 1976 to set the state for a balanced budget in fiscal 1981. However, his four years in office produced four additional federal deficits amounting to 181 billions of dollars, the highest total for any one presidency since Mr. Roosevelt's 197 billions for three terms in office during the great depression. Again, when Mr. Reagan was stumping the nation in 1980 in pursuit of the presidency he, too, promised to balance the budget—this time it would be by the fiscal year 1984. But, as in Mr. Carter's case, it is now obvious the results will be far short of the promised goal. Even if the administration's preliminary estimates hold firm, his term of office ending in 1984 will have produced four more stunning deficits for a total of approximately 480 billions of dollars—by far the worst record of any presidential incumbent of the office.

Federal deficits come about, of course, when the government currently spends more than it takes in by way of numerous taxes. The shortage is then made up by "borrowing" arranged by the Federal Reserve which thus swells, or inflates, the supply of money operating in the nation, with the not surprising result that the value of money

declines and the cost of goods and services rises. This simple but vital relationship was dramatically illustrated in **U.S. News & World Report** (March 8, 1982) in a diagram coinciding chronologically with most of the very period of these chronic deficits. The chart showed that a dollar which in 1939 would have purchased one hundred cents' worth of goods steadily declined in value to the point where in 1982 it would buy only fifteen cents' worth of the same goods. In view of the rate at which the national debt is accelerating, and in view of the inability of politicians to make the difficult decisions required to stem the tide of ever larger deficits, many serious observers are concerned that the inevitable outcome will be even greater inflation, with even greater deterioration in the value of money and savings, with unforeseeable and perhaps intense economic and social consequences.

It is true, of course, that civilization has survived many and varied and severe catastrophies during its long history, including financial disasters. We are not here suggesting that the present financial difficulties of the United States and of the world will forthwith plunge us all into chaos. We do believe, however, that the climax of the biblical time of trouble which is to precede the establishment of Christ's millennial kingdom on earth will comprise a great many different agonizing elements. And on the basis of Bible prophecy we believe one of these vexatious factors will be widespread financial distress, wherein much gold will come to be valued at less than a loaf of bread.

In the climax of that terrible time of trouble, or day of God's wrath, the Bible indicates that the people will be unable to purchase either peace or food with their wealth, which will then become worthless. The Prophet Ezekiel writes: "The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near. . . . The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multi-

tude thereof. . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity. . . . Destruction cometh; and they shall seek peace, and there shall be none.'—Ezek. 7:7, 12, 19, 25

In the day of the LORD'S anger there will be no escape; all the former refuges of the mighty will fall before the wrath of the LORD, and the proud and lofty will be brought low. Their wealth will not protect them.

“The day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall. . . .

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.”—Isa. 2:12-21

The Prophet Zephaniah tells much the same story concerning the distress to come on the world in the day of the LORD Jehovah. It will be a trouble that is widespread and all-encompassing. He indicates that even the most powerful

among men will not escape and states the reason for the troubled times as being man's iniquity.

“The great day of the LORD [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

“Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make a speedy riddance of all them that dwell in the land.”—Zeph. 1:14-18

The LORD God has made it clear that the purpose of the destruction to come upon the world of mankind in the day of his wrath is to rid the earth of iniquity and iniquitous institutions and to permit mankind to return to the reverence and obedience of their great and loving Creator during the approaching thousand-year reign of Christ and his faithful footstep followers of the present Gospel Age. The groundwork for that wonderful time has already been accomplished by the sacrifice of our Lord Jesus Christ as the propitiation for the sins of the whole world, so that “whosoever believeth in him should not perish, but have everlasting life.” (John 3: 16; I John 2:2) This grand opportunity for everlasting life will include even all the dead, who will be called forth from their graves to life here on earth.—John 5:25-29

The Prophet Zephaniah further wrote, “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine

indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then [after that] will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”—Zeph. 3:8, 9

As we have stated in previous issues of this publication, we believe other prophecies of the Bible clearly indicate that we are already in the foretold day of the LORD, or time of trouble. We believe the time for the establishment in the earth of Christ’s millennial kingdom for the blessing of all the families of the earth is near.—Gen. 22:18; Rev. 20:6; 21:1-4; 22:17

In that glorious kingdom of righteousness there will be neither want nor hunger. Quite possibly there will be no need for money. Perhaps the whole world will have “all things in common” as did the Early Church. (Acts 4:32) “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.”—Isa. 35:1, 7

Slums and ghettos will be no more. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”—Isa. 65:21, 22

Economic tyranny will be abolished. “They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it.”—Mic. 4:4

All the inhabitants of the earth will come to love and worship and praise their Heavenly Father for his boundless mercy and tender care, and will offer everlasting thanks and praise to his Son, who gave his life that all the world might have life.

“In that day [of man’s restitution to the likeness of the perfect man Adam before his fall] thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he is also become my salvation. . . .

“And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

“Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

“Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.”—Isa. 12:1-6 □

Weekly Prayer Meeting Texts

JUNE 2—I am determined not to know anything among you, save Jesus Christ, and Him crucified.—I Corinthians 2:2 (Z '95-116 Hymn 303)

JUNE 9—In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John 16:33 (Z '95-207 Hymn 302)

JUNE 16—No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12:11 (Z '96-44 Hymn 13)

JUNE 23—He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—Matthew 13:23 (Z '96-99 Hymn 198)

JUNE 30—In the time of harvest, I will say to the reapers, . . . Gather the wheat into My barn.—Matthew 13:30 (Z '00-234 Hymn 245)

International Bible Study Lessons

LESSON FOR JUNE 5

Aaron: Spokesman and Priest

KEY VERSE: "He shall be thy spokesman unto the people: and he shall be, even he shall be thee instead of a mouth, and thou shalt be to him instead of God."—Exodus 4:16

SELECTED SCRIPTURE: Exodus 4:14-16, 27-30; 17:9-13; 28:1-3

THE first time Aaron is mentioned in the Scriptures is in Exodus 4:14, when the LORD spoke in anger to Moses because of his reluctance to accept the commission God had given him to deliver the nation of Israel from Egyptian oppression. Moses, in his youth, must have had considerable ability as a speaker, having been brought up in the house of Pharaoh as the adopted son of Pharaoh's daughter. (Acts 7:22) But after he fled from Egypt at the age of forty, he had lived an additional forty years as a herdsman in comparative isolation, a fact which Moses felt affected his fluency of speech. Finally the LORD said, "Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be thy mouth, and teach thee what thou shalt say." (Exod. 4:11, 12) But Moses still

demurred, and the LORD then suggested that Aaron, the older brother of Moses, be a mouth-piece for him.

The Apostle Paul reminds us that Aaron and his sons and their activities as priests were shadows or pictures of the reality—Christ and his church during the Gospel Age. In Hebrews 8:4, 5 we read, "There are priests that offer gifts according to the Law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." The construction of the Tabernacle was to be exactly as God had instructed Moses so that when completed its structure and appointments would illustrate certain features of God's plan in dealing with the church.

Aaron and his sons were consecrated to the priesthood in an elaborate ceremony described in Leviticus the eighth chapter. The congregation was assembled as witnesses of the ceremony, to impress upon them the fact that Aaron and his sons were appointed to that office by the LORD, that they did not take that honor unto themselves. "Moses brought Aaron and his sons, and washed them with water." (Lev. 8:6) In this instance, Moses represented the LORD, Aaron pictured Jesus, and the sons, the church of the Gospel Age. In the Scriptures, water often is used as an illustration of the Word of God—the truth. God washes away the filthiness of the flesh of the church through his Word; that is, he justifies them from Adamic sin, and all that is associated with that condemnation.—Titus 3:3-7

The next step in inaugurating Aaron and his sons as priests was to clothe Aaron in the robes of glory and beauty. (Lev. 8:7-9) This, we believe, pictured the position or office into which Aaron was inducted—the high priest of the nation of Israel. Then the Tabernacle and all of the utensils and the altar were cleansed and sanctified with the sacred holy anointing oil. (vs. 10, 11) This illustrated the preparation and the acceptableness of

the arrangements that were necessary to bring the priesthood into existence. Aaron was then anointed with this same sacred holy anointing oil. (vs. 12) The anointing of Aaron illustrated God's acceptance of his appointment to the office. Then Aaron's sons were brought before Moses who put coats upon them, and girded them with girdles, and put bonnets upon them. (vs. 13) The church as under-priests are pictured as receiving their authority and standing in the priestly arrangement only through the high priest—Jesus.

In the fulfillment of this type Jesus said of himself, "The spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." (Luke 4:18, 19; Acts 10:38; see also Ps. 110:1, 4; Heb. 5:1-6) The relationship of the church to the head is expressed by the Apostle Paul saying, "Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."—II Cor. 1:21, 22 □

Jethro: Wise Adviser

KEY VERSE: "Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."—Exodus 18:18

SELECTED SCRIPTURE: Exodus 18:13-24

AT THE first stop after their deliverance from the Red Sea, the children of Israel found they had no water to drink, for the waters of Marah were bitter. The Israelites immediately began to complain against Moses, so he went to the LORD. Moses was instructed to cast a certain tree into the waters and the water became sweet, and the people could drink. There God made for them a statute and an ordinance, and there he proved them, and he said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee."—Exod. 15:26

After they had been in the desert for about a month-and-a-half, the food supply apparently began to dwindle and the people again complained to Moses, saying, "Would to God we had

died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exod. 16:3) Then Moses again went to the LORD, who said: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Exod. 16:4) The test was that the people were to overcome their greed and each family take only the amount allowed. Any quantity taken over the allotment spoiled, and it had a very pungent odor which revealed the greedy one to his neighbors. Many of them failed to pass the test.

The children of Israel were not a happy people because the new life in the desert was a rigorous existence when compared to the relative comfort of Egypt. They were constantly complaining to Moses, blaming him for their

plight. The people seemed easily to forget the mighty demonstrations of power that God had made in their deliverance and his subsequent provision for their well being. Associated with the general unrest were a large number of disputes among the people. There was no court system set up to handle these disagreements and most of them required an arbitrator. Since Moses was the LORD'S representative and spoke with authority, they came to him to arbitrate and settle their disputes. This, in addition to his other responsibilities, was an almost unbearable burden. It was this situation that Jethro recognized when he spoke to Moses. Jethro said: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide [select] out of all the people able men, such as fear God, men of truth, hating

covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law."—Exod. 18:17-24

There is a lesson for the LORD'S people now in this experience of Moses. God does not expect that his work, with its varied responsibilities, will be carried by one person. The LORD'S work is a cooperative effort. Every member of the body should be included in its function. When we are confronted with a situation that is too much for us to handle, we should ask the LORD'S guidance, and then we should make what we consider to be the proper arrangements to handle the problem, the objective being to conduct the Heavenly Father's business in the most effective manner. Then we should proceed, asking his blessing on our efforts. □

Caleb: Loyal and Patient

KEY VERSE: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the LORD my God."—Joshua 14:9

SELECTED SCRIPTURE: Numbers 13:30-33; 14:24; 32:10-12; Joshua 14:8, 9

THE LORD, in his dealings with the nation of Israel, had given them many evidences of his overruling providences on their behalf. By his mighty power he had delivered them from slavery in Egypt; he had delivered them from the armies of Pharaoh at the Red Sea; he had, by miracles, provided food and water for their sustenance. With all of this evidence before them, the LORD brought the Israelites to Mount Sinai and there he entered into a covenant with them. The essence of the agreement was that if the children of Israel would be obedient to the terms of the covenant, they would be blessed. If they disobeyed they would be punished. One of the promises is recorded in Exodus 19:5, 6

Moses was instructed to read the terms of the Law to the people (chapters 20-24), and they said, "All that the LORD hath spoken we will do." On the basis of this agreement, the Law

Covenant was inaugurated and the nation of Israel became a covenanted people.

Having made these preparations, the LORD indicated that it was now time for his people to enter into the Promised Land. He spoke to Moses saying, "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them." (Num. 13:2) This was done, and among those selected were Joshua and Caleb.

The spies were in the land for forty days and when they returned they brought samples of the fruitage of the land, including a huge cluster of grapes that required two men to carry; and they brought of the pomegranates, and of the figs. It was truly a land of milk and honey as had been promised by the LORD. But the report on the inhabitants of the land reflected lack of faith in the power and overruling provi-

dences of God. The report stated, "The people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there." (Num. 13:28) The name Anak was applied to the progenitor of a tribe of unusually tall men. They were of a race of people called the Anakim who were themselves of extraordinary size who also inhabited the mountain regions of Canaan. Their great stature caused them to be used as a standard of comparison in describing even the giant-like men of Emim and the Rephaim.

It can be seen that the LORD was testing and proving the Israelites to see if they were worthy to enter the land of promise and possess it. All but Joshua and Caleb demonstrated a complete lack of faith in God and his ability to overcome the obstacles that seemed to prevent them from entering the land. Caleb did his best to convince the Israelites that they should trust in the LORD, saying, "Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30) But the men who went up with him said, "We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children

of Israel, saying, The land . . . is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."—Num. 13:31-33

The LORD was very displeased with the nation of Israel and said, "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with[in] him and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." (Num. 14:22-24) The LORD was also pleased with Joshua and the same privilege was granted him.

The lesson for us as footstep followers of the Master is that we too have the evidence of the LORD'S overruling providence in our lives and he expects us to exercise faith in his power to help us overcome seemingly insurmountable obstacles in our Christian life. □

Deborah: Supporter and Leader

KEY VERSE: "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."—Judges 4:8

SELECTED SCRIPTURE: Judges 4:4-9, 14-16; 5:1-3

DEBORAH was the fourth of the leaders or judges of Israel. She was also referred to as a prophetess or an inspired woman of the LORD. She apparently lived in very humble circumstances and her abode was shaded by a large palm tree. The Israelites came to her for judgment.

The children of Israel had been oppressed for over twenty years by Jabin—a circumstance the LORD permitted because of the disobedience of the Israelites. His treatment was very harsh and they cried out to the LORD for relief. Apparently Jehovah heard their cry, and communicated with Deborah, giving her instructions that would bring about the release of the Israelites from the tyranny of Jabin.

We are not given much information about Barak, but from the information we have, it is reasonable to assume that he was a God-fearing man who had found favor in the sight of the LORD. We believe also, that God had directed Deborah to send for Barak as one who would know how to organize and direct an

army of men. We read in Judges 4:6: "She sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?" These orders were sent to Barak through Deborah as the commandment of the LORD God of Israel.

Under the tyranny of a powerful and jealous oppressor, Barak could gather an army of this size only by persuasions and exhortations, but with the LORD'S help he did succeed in getting ten thousand men, who were probably very poorly equipped especially when compared with Jabin's army of chariots and his multitude of soldiers. It was evident that this was a very dangerous undertaking, and while Barak had faith, yet it was not strong enough to exclude misgivings. It hardly seems reasonable that Barak doubted that the commandment came

from God, but rather, knowing the difficulty of the undertaking, he needed strength and support, which Deborah could and did give. We read in Judges 4:8,9: "Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh."

The entire battle and subsequent deliverance of the Israelites was to the LORD'S glory, and was another evidence of his overruling providence on behalf of his people. But to show how demeaning the defeat would be to the power represented in Jabin, Deborah prophesied that the captain of Jabin's army, Sisera, would be destroyed by a woman.

Barak located his small army in a position on high ground and apparently intended to wait for Sisera's army to approach and thus be placed in a position of disadvantage. But Deborah assured him that the very day had come, and that the LORD had gone forth before him, and had delivered Sisera into his hand. (Judg. 4:14,15) The text states that "the LORD discomfited

Sisera." The Hebrew word translated discomfited is **hamam** and it carries the thought of confusion and disorganization. Therefore, with Sisera's army in disarray, Barak marched his army down onto the plain where the iron chariots of Sisera's army had the greatest advantage, and because of this Barak's and the LORD'S victory became the more illustrious.

Sisera's army was completely decimated, and Sisera abandoned his chariot and fled away on foot like a common soldier, probably to avoid notice. In fear, he hastened to the tents of Heber and found a hiding place in the tent of Jael. Probably she intended kindness to Sisera when she invited him into her tent and showed him hospitality, but by a divine impulse she was afterward led to consider him as the determined enemy of the LORD and his people. She was therefore moved to avail herself of the opportunity to destroy him. This she did while Sisera was asleep. In Judges 4:22 we read, "Behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead." Barak must have remembered the prophecy of Deborah. □

Christian Life and Doctrine

BOOK OF BOOKS—PART 8

Our Day in Prophecy—Part 2

THE BOOK OF HAGGAI

The Temple rebuilt . . . The greater temple . . .

Shaking of heavens and earth . . . New kingdom established

HAGGAI was a prophet who served Israel after the people were released from their Babylonian captivity and had returned to Judea. King Cyrus of the Medes had issued a decree authorizing the return of the captives, and granting permission to rebuild the Temple in Jerusalem. A Jew named Zerubbabel had been made governor over Judea, and he began, with some enthusiasm, the work of rebuilding the Temple. But about the time the foundation was laid, opposition against the project arose and the governor apparently lost his courage, and the rebuilding ceased. The prophecy of Haggai is chiefly concerned with these local circumstances, particularly the delay in rebuilding the Temple, and he chides the people, especially their leaders, for building fine homes for themselves, but neglecting the house of the LORD.

The Temple of the LORD in Jerusalem is used in the Bible as a symbol of a much more glorious temple, described by a New Testament writer as one "not made with hands, eternal in the heavens." (II Cor. 5:1) The promised Seed, through which all the families of the earth are to be blessed, is in reality this grander temple. The Temple of God in Jerusalem was where the people, through the ministry of their religious servants, met the LORD and received of his blessings. So the Seed of promise, the Messiah (Jesus and his glorified church), will be the channel of God's blessing to all mankind.

Messiah will be the Mediator between God and men, and in this role will reestablish the will of God in the hearts of all who accept divine grace and obey the laws of the new kingdom.

Solomon's Temple in Jerusalem, which was destroyed when the nation was taken into captivity in Babylon, was a magnificent structure. But concerning the rebuilt Temple Haggai wrote, "The glory of this latter house shall be greater than of the former." (Hag. 2:9) This undoubtedly proved to be true; but this statement will be even more true of the antitypical, spiritual temple, the one concerning which the LORD said, "I will fill this house with glory."—Hag. 2:7

But this will not be fulfilled until after the prophetic time of trouble with which the present age is ending. Through Haggai, the LORD describes this trouble as a great shaking of society and nations. Verses six and seven read, "Yet once [more] . . . I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." The heavens and the earth mentioned here are the spiritual and material aspects of the present social order, while the sea represents the restless, discontented masses of mankind. (Isa. 17:12,13) The dry land would seem to be symbolic of the poor, underprivileged millions of mankind. All segments of the people and of their governmental arrangements are being shaken.

This, however, is not because God is vindictive toward the human race, but rather, in order that they might be awakened to their need of him. This is shown by the text which states that because of this shaking, the desire of all nations shall come. This does not mean that through the agencies of Christ's kingdom, God will satisfy every petty desire of the people. The thought is, rather, that the desire of the nations will be those proper desires in harmony with God's righteous law. Great will be the peace and joy of the people when they thus recognize God's right to rule in their hearts and lives.

The LORD instructs Haggai to speak to Zerubbabel and say: ‘‘I will shake the heavens and the earth. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen [the Gentiles]; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.’’—Hag. 2:21,22

This is simply explaining the manner in which the LORD will shake the symbolic heavens and earth. It is not a clash of physical worlds and planets, but a struggle within human society, in which its various elements and nations are brought down, every one by the sword of his brother. It is thus that the LORD also overthrows the throne of kingdoms. This seems to be a reference to the overlordship of Satan, the great prince of this world. His stranglehold over the nations will be broken when he can no longer maintain a semblance of peace and order among them. Thus we see the world being prepared for the rulership of Messiah’s kingdom.

THE BOOK OF ZECHARIAH

Jesus’ triumph and rejection . . .

Israel delivered . . . Kingdom established

The Prophet Zechariah was contemporaneous with Haggai, and his prophecy, like that of his contemporary, helped much to encourage Zerubbabel to complete the job of building the Temple in Jerusalem. But in addition to dealing with these circumstances of a local nature and of immediate concern, the LORD also used him to forecast events which were not due to occur until long after he had fallen asleep in death.

Under the inspiration of the Holy Spirit, Zechariah prophesied the experience of Jesus when he rode into the city of Jerusalem on an ass. (Zech. 9:9) He also forecast a worldwide scattering of the nation of Israel, and their ultimate return to the Promised Land. Chapter twelve, verse ten, forecasts a time when the people ‘‘will look upon him whom they have pierced, and . . . mourn for him, as one mourneth for his only

son.” This is an obvious reference to a time when those who rejected Christ and pierced him, will be raised from the dead and recognize that they killed the King of glory, and will genuinely repent of their sin and deeply mourn over their wrongdoing.

Prior to this, however, as shown by the prophecy of Ezekiel, after the Israelites are regathered in their own land, and before they recognize Jesus as their Messiah, there will be a warlike gathering of nations against them. Zechariah shows that “then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.” (Zech. 14:1-3) Through the Prophet Ezekiel, the LORD describes this intervention on behalf of regathered Israel, saying, “I will plead against him [Gog and his allied armies] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself; . . . and I will be known in the eyes of many nations, and they shall know that I am the LORD.”—Ezek. 38:22, 23

Zechariah 14:9 declares concerning the thousand-year reign of the Messiah that “the LORD shall be King over all the earth: in that day there shall be one LORD, and his name one.” No longer will there be a multiplicity of gods and myriads of superstitious notions concerning deity, for then, as we have learned, Jehovah’s glory shall fill the earth as the waters cover the sea. Zechariah also writes:

“It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.”—Zech. 14:16, 17

This, of course, does not refer to a literal traveling to Jerusalem to worship the LORD. The thought is, rather, that all

nations will be required to recognize the authority of the LORD as it will then be established in the earth. "The law shall go forth from Zion," wrote the Prophet Micah, "and the Word of the LORD from Jerusalem." (Mic. 4:3) Over and over again, the LORD has promised that when his kingdom is established, all the families and nations of the earth will be blessed. But in order that any may receive these promised blessings of peace and health and life, it will be essential that they recognize the authority of the divine kingdom, and all who do, and continue to obey the laws of that kingdom, will live forever.

THE BOOK OF MALACHI

Insincere worship . . . The tithing system . . . Messenger of the covenant . . . The Sun of Righteousness . . . People blessed . . . Elijah first comes

Malachi is the last of the minor prophets, and his prophecy is the concluding book of the Old Testament. It was written shortly after the Jews returned from their Babylonian captivity. Much of the book is utilized in reminding the people of their halfhearted, and often hypocritical, worship of God. Malachi explained to the people that because of their unfaithfulness, God was withholding his blessing from them. The climax of this scathing indictment is reached in Malachi 3:8-10, where the LORD, through the prophet, says:

"Will a man rob God? Yet you have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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."

Bringing tithes into the LORD'S storehouse is a reference to the tithing system which the LORD instituted in Israel. It was an arrangement whereby the people contributed

one-tenth of their income to support the religious services of the nation. None was expected to give more than this, and none could give less and be wholly pleasing to the LORD. Probably the LORD is here using the tithing arrangement to illustrate their allegiance to him in all ways.

In the text the LORD sets forth a principle which applies to his people at all times, which is that the blessings of peace and joy which they receive from the LORD are in direct proportion to their faithfulness to him in thought, word, and deed. The tithing system itself does not apply to the followers of Jesus during the present age. Christians consecrate their all to the LORD. All that we have and are belong to him. Any holding back of our full devotion to him would be a failure to bring all our tithes into the storehouse, and consequently a proportionate loss of the spiritual blessings which we might enjoy.

In addition to chiding Israel for her unfaithfulness in rendering full devotion to the LORD, Malachi, like all the other prophets, foretold developments in connection with the outworking of God's great plan of redemption and restoration of the human race. Other prophets had foretold the coming of Jesus to be the world's Savior, and Malachi prophesied concerning the coming of one who would prepare the way for Jesus and announce his presence among the people. The prophecy concerning this is in Malachi 3:1, and reads, "Behold, I will send my messenger, and he shall prepare the way before me." This was fulfilled, as the New Testament shows, in the person and ministry of John the Baptist.

In this first verse of the third chapter, another Messenger is referred to—the "Messenger of the covenant." This is a prophecy concerning Christ. As we have learned, the Prophet Jeremiah (Jer. 31:31-34) promised that the Lord would make a "New Covenant" with the "house of Israel and with the house of Judah." We learn from Ezekiel, chapter sixteen, that this covenant will be extended to resurrected Gentile nations; and Malachi informs us that Christ

will be the Messenger of that covenant, the one who will put its terms in operation and extend its blessings to both Jew and Gentile. Other texts of the Bible refer to him as the Mediator of that promised New Covenant.

Malachi foretold that Jesus would first come to his temple. This is a reference to his spiritual temple, made up of those who follow in his footsteps. Before this temple can become that glorious one foretold in Haggai's prophecy (2:9), every member, or living stone, in it must be thoroughly prepared and purified. So, before Christ becomes the active Mediator of the New Covenant, he sits as a refiner of silver and gold; and he shall purify the sons of Levi.

In the Jewish dispensation, the tribe of Levi, after they left Egypt, was substituted for the firstborn of Israel, and served the nation in all religious matters. The church of Christ, antitypically, are now, therefore, the sons of Levi. Thus, during the present Gospel Age, Jesus has been working with his church, getting its members ready to be the glorious spiritual temple, the future meeting place between God and man.

The temple class is purified and made ready for the future position in the kingdom while surrounded on every hand by evil and evil influences. Malachi 3:15 reads: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Immediately following this description of the present time when truth and righteousness are on the scaffold and when error and sin are on the throne, the prophet wrote: "Then [in this time of evil] they that feared the LORD spoke often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels."—Mal. 3:16, 17

Yes, during the present time of evil, superstition, and darkness, those who know the LORD delight in their associa-

tion with one another. It is a source of strength to them as they continue to combat the evils which surround and attempt to crush them. One of the great sources of strength in their fellowship is the recalling of the promises of God concerning that time when, through the agencies of Christ's kingdom, righteousness will triumph and evil will be destroyed, and when the light of truth is diffused throughout all the earth.

This glorious climax of the divine plan is forecast in the last chapter of Malachi's prophecy. The first verse reads, "Behold, the day cometh, that shall burn as an oven [against all sin and unrighteousness]; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." To the extent that this refers to individuals rather than to evil institutions, it must be remembered that no one will be everlastingly destroyed until he has been given a full opportunity to turn to the LORD and serve him.

And the world will then be enlightened so that none will have the excuse of not knowing the way of righteousness. Verse two reads: "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." This Sun of Righteousness is the Christ—our Lord Jesus and his glorified church. (See Matthew 13:43.) Here his coming and the work of his kingdom is likened to the rising of the sun. Just as the sun scatters the mists and darkness of the night, so the Christ will dispel the ignorance and superstition of a benighted world, and the warmth of this symbolic Sun will heal the diseases of the people and give life everlasting to all who will yield to the influence of its healing rays.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." (Mal. 4:3) The pronoun 'ye', as here used, refers to the promised Seed—they that now fear the Lord and speak often one to another concerning him.

In the Book of Genesis we read that this Seed was to bruise the serpent's head. The serpent is a symbol of Satan, the great adversary of God and man. He is the chief of sinners. Christ, primarily, is the Seed of promise which will bruise Satan's head, but associated with him in the putting down of evil in the earth will be his footstep followers. (See Romans 16:20.) This will be done during the millennium, when the Sun of Righteousness is scattering its blessings of light and healing to all those who learn to love righteousness.

The last two verses of Malachi, and of the Old Testament, prophesy the coming of "Elijah, the prophet, before the coming of the great and dreadful day of the LORD." Elijah was a reformer in Israel, and among his accomplishments was the destruction of Baal worship, and inducing the nation of Israel to return to the worship of Jehovah, the true God. See I Kings, chapter eighteen.

Because of this background of experience and service, the name Elijah is prophetically associated with the reform efforts of God's people throughout the present age. Malachi's prophecy describes this, saying, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. 4:6) Then the text adds, "Lest I [the LORD] come and smite the earth with a curse."

Briefly stated, this prophecy is a forecast of the failure of the Gospel message of repentance to convert the world during the present age, and because of this failure has come the curse of the present "time of trouble such as never was since there was a nation." (Dan. 12:1) The nations are crumbling to their fall because of their failure to heed and obey the just and loving principles of Christianity. The accuracy with which the Bible foretold this is one of the sure evidences of its divine inspiration.

Summary

In this brief examination of the thirty-nine books which comprise the Old Testament part of the Christian Bible, we

have not undertaken to call attention to all that is said concerning God's great plan. We have tried, rather, to trace from book to book the golden threads of promise relating to the divine plan for the redemption and restoration of the sin-cursed and dying race, and to note the wonderful manner in which they unfold one after another of its details.

And in doing this we have merely scratched the surface, so to speak. The Bible is indeed a rich storehouse of precious truth. Or, as the poet wrote, "'Tis a mine, aye deeper, too, than can mortal ever go. Search we may for many years, still some new rich gem appears.'" While we have ascertained much concerning God's loving plan of salvation through our review of the Old Testament books, and have found how accurately their prophecies outlined history in advance, and foretold the shape of things yet to come, we will find the truth along these lines revealed more fully in the New Testament.

Beginning with the Genesis account of creation, we have learned that God created the earth to be man's everlasting home. We have found that the wages of sin is death, and that God provided redemption from death through his beloved Son, Christ Jesus. We have learned that it will be during the thousand years of Christ's reign that mankind will be delivered from death. Through the prophecies we have identified our own day as being a period of preparation, leading into the kingdom age.

We will find all of these truths clearly set forth in the New Testament, and amplified to give us a firm foundation of faith in God, and a full assurance that he is abundantly able to accomplish all of his kind designs toward his human creation. Concerning his own Word, the LORD says, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) Let us, then, continue our examination of God's Word in order that we might become more and more fully acquainted with his great plan of the ages, which we know is his pleasure to accomplish! □

Christian Life and Doctrine

God's Special Treasures

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—Titus 2:14

THE word peculiar has attached to it the thought of being odd, or queer, but in our text it means that which is very special, or beyond the ordinary. This is also the meaning of the Greek word from which it is translated. It is true enough that the world looks upon God's people as being foolish. However, our text is not describing the LORD'S people as they appear to the world, or even to one another, but as they are appraised by God. They are to him a special treasure, being prepared to be a royal diadem in his hand, through which his glory will be reflected to all mankind in his own due time.

Because those called to the heavenly phase of the kingdom to be joint-heirs with Christ are a special treasure unto the Lord, a jewel class greatly esteemed by him, he has made every necessary provision to supply all their needs. When they are weak, he gives them strength. When they are weary and faint, he refreshes them with the water of truth and the strong meat of his Word. When they lack wisdom, he supplies their need. When they know not which way to go, his Word is a light unto their pathway, and they hear a voice behind them saying, “This is the way, walk ye in it.”—Isa. 30:21

Many are the foes of God's peculiar people, but he has promised to protect them, and for this purpose has provided the armor of truth, and the fortress of his Word. Thus they are assured that no evil can befall them because greater is he who is on their side than all who are against them. They claim the

promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91:1

True, God's people are weak and blemished. They come far short of the perfect standard of righteousness to which they aspire. Even this, however, does not cast them down, for their God has promised forgiveness for all their confessed failures through Christ. They are redeemed by his precious blood and thereby purified and set apart to be coworkers with him who loved them and gave his life that they might live. With Paul they exclaim, "It is God that justifieth. Who is he that condemneth?" (Rom. 8:33, 34) In the comfort of this knowledge they press forward, confident that he who began the good work in them is abundantly able to complete it in his own due time and to his own glory.

Promises Conditional

While it is a great honor to be a part of God's peculiar people, and most satisfying to realize how many exceeding great and precious promises he has made to us, we should ever remember that our standing before him in this position of high honor is conditional upon our faithfulness in doing his will. In this respect we are in much the same position before God as were his typical people, Israel. To them he said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."—Exod. 19:5

There are very few of God's promises which are unconditional. Israel failed to qualify as his peculiar treasure because they did not hearken to his voice and did not keep their covenant with him. It is because of their failure that the opportunity came to believing Gentiles. That is why we have been privileged to hear the call and have been granted the opportunity to run for the prize. We are surely glad for this, but let us remember that the conditions of our acceptance in him still apply—conditions of obedience.

(Continued on page 38)

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FLORIDA			Buffalo-Niagara Falls	WHLd 1270	12:00 noon
Jacksonville	WBIX 1010	1:15 p.m.	OHIO		
Orlando	WGTO 540	7:30 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Tampa	WFLA 970	8:30 p.m.	PENNSYLVANIA		
GEORGIA			Allentown	WHOL 1600	10:45 a.m.
Albany	WALG 1590	7:30 p.m.	Pottstown	WPAZ 1370	12:45 p.m.
Vidalia	WVOP	1:00 p.m.	SOUTH CAROLINA		
HAWAII			Charleston	Woke 1340	7:06 p.m.
Honolulu	KNDI	5:15 p.m.	TENNESSEE		
IDAHO			Memphis	WMQM 1480	1:45 p.m.
Nampa	KFXD 580	7:30 a.m.	TEXAS		
Sandpoint	KSPT 1400	10:15 a.m.	Fort Worth	KJIM 870	6:45 a.m.
ILLINOIS			Pearsall	KVWG 1280	8:00 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	VIRGINIA		
La Salle	WLPO 1220	9:45 a.m.	Richmond	WGGM	7:45 a.m.
Rockford	WXTA 1330	6:15 a.m.	WASHINGTON		
W. Frankford	WFRX 1300	9:15 a.m.	Clarkston	KCLK	10:00 a.m.
INDIANA					
Gary (Sat.)	WWCA				
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Fredericton, N.B. CFNB 10:15 p.m.

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

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

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

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

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

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

Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 7:00 a.m.

Oshawa, Ont. CKAR 1350 7:15 a.m.
 St. Thomas, Ont. CHLO 10:45 a.m.
 Montreal, P.Q. CFMB 5:15 p.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

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

Euro Tele Radio Calabria
 102 MHZ (Fri.) 5:30 p.m.

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

NEW ZEALAND

Dunedin 4XD 11:45 a.m.
 Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

Wasco KWSO 1180 7:45 p.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID
 Jacksonville Channel 17

GEORGIA

Albany WTSG Channel 31
 Sunday 9:30 a.m.
 Atlanta WATL

ILLINOIS

Champaign-
 Decatur-
 Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWS

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
 Zanesville WHIZ Sunday

TEXAS

Lubbock KCBD

WASHINGTON

Cheney Channel 10
 Spokane Channel 16

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City Channel/Cable Co.

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

ARKANSAS

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

CALIFORNIA

(6:30 a.m.)
 Fresno Channel 13
 Los Angeles Channels 18, 19, 44
 Theta Cable
 San Diego Channel 22
 San-
 Francisco Channel 18
 San Luis
 Obispo Channel 25

City Channel/Cable Co.

COLORADO (6:30 a.m.)
 Denver Channels 20, 26, 28
 Grande
 Junction Storer

CONNECTICUT

(8:30 a.m.)
 Hartford-
 New Haven Channel 33
 Rollins
 Southern Connecticut
 Storrs
 Valley

DELAWARE

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

FLORIDA

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

City Channel/Cable Co.

Tampa-St.
 Petersburg Channels 19, 24, 31, 33
 West Palm
 Beach Channel 11

GEORGIA

(8:30 a.m.)
 Albany Channel 13
 Atlanta Channels 6, 17, 21, 22,
 25, 27, 28, 30, 35
 Cable TV Co.
 Fayette Telecom
 Augusta Cablevision
 Columbus Channel 18
 Tallahassee Channel 12

IDAHO

(8:30 a.m.)
 Boise Channel 18
 Idaho Falls Channel 10
 Spokane Channel 5

ILLINOIS

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

INDIANA

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

City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana
Indianapolis	Channel 19 American Sentinel Commun.
IOWA (7:30 a.m.)	
Cedar Rapids	Waterloo
Des Moines	Channels 4, 5, 35
Lincoln- Hastings	
Kearney	Channels 4, 10
Sioux City	Channel 23
KANSAS 7:30 a.m.	
Joplin-	
Pittsburg	Channel 3
Kansas City	Channel 5A
Wichita- Hutchinson	Channel 5
KENTUCKY (8:30 a.m.)	
Bowling Green	Channel 20
Charleston- Huntington	Channels 4, 5
Evansville	Channels 2
Lexington	Channels 3, 31
Louisville	Channels 21, 29P, 30
Nashville	Channel 10
LOUISIANA (7:30 a.m.)	
Baton Rouge	Channel 8
Lafayette	Channel 7
Monroe- Eldorado	Channel 2
New Orleans	Teleprompter
Shreveport- Texasiana	Channel 2
MAINE (8:30 a.m.)	
Portland-Po- land Springs	Cable TV-Kennebunk
MARYLAND (8:30 a.m.)	
Baltimore	Channel 15
Washington	Channel B3
Boston- Worcester	Channels 16, 25, 36, 42
Springfield	Channel 25
MICHIGAN (8:30 a.m.)	
Detroit	Channels 2, 25B, 31, 38
Flint- Saginaw	Channel 18
Grand Rapids- Kalamazoo-	Gerity
Battle Creek	Channels 6, 10
Coldwater	
South Bend- Elkart	Channel 30
Traverse City- Cadillac	Great Lakes
MINNESOTA (7:30 a.m.)	
Minneapolis- St. Paul	Channel 7
MISSISSIPPI (7:30 a.m.)	
Jackson	Channel 7
Meridian	Channel 9
MISSOURI (7:30 a.m.)	
Columbia-Jef- ferson City	Channel 11
Kansas City	Channel 8
Diacom Satellite Lanmark	
Springfield	Channel 4

City	Channel/Cable Co.
Fort Wood	S.W. Missouri
St. Louis	Channels 13A, 18, 23, 33
MONTANA (6:30 a.m.)	
Missoula- Butte	Channel 3
NEBRASKA (7:30 a.m.)	
Lincoln- Hastings- Kearney	Channel 36
Center	
Omaha	Channel 29
NEVADA (6:30 a.m.)	
Las Vegas	Channel 20
Salt Lake City	Channel 12
NEW HAMPSHIRE (8:30 a.m.)	
Boston	Warner-Nashua
Hanover	Channel 10
NEW JERSEY (8:30 a.m.)	
New York	Tele- Teleprompter Vision
Philadelphia	Channel 20
Comcast	
Storer	
U.A.-Columbia	
NEW MEXICO (6:30 a.m.)	
Albuquerque	Channels 9, 11, 12, 20
El Paso	Channel 3
Sun	
White Sands	
Roswell	Cablecom-Roswell Teleprompter- Lovington
NEW YORK (8:30 a.m.)	
Albany- Schenectady- Troy	Channels 8, 13, 17, 29
Buffalo	Channels 3, 11
New York	Channels 10, 17, 29
Rochester	Channels 32, 33
Syracuse	Auburn
NORTH CAROLINA (8:30 a.m.)	
Charlotte	Channel 22
Greenville- New Bern- Washington	Channel 26
Greenville- Spartanburg- Asheville	Channel 12
Norfolk- Portsmouth- Newport News- Hampton	Channel 22
Raleigh- Durham	Channels 9, 22, 24, 32
Alert	
NORTH DAKOTA (6:30 a.m.)	
Fargo	Channel 12
OHIO (8:30 a.m.)	
Akron- Cleveland- Canton	Channels 10, 18, Q21
Cincinnati	Channel 23, 33
Cleveland	Channel 18
Cleveland- Canton	
Tele Media	
Columbus	Channels 6, 12, 19
Warner Amex	
McDonald Group	

City	Channel/Cable Co.
Dayton	Channel 4
Lima	Cable Communications
Youngstown	Channels 9, 10
OKLAHOMA (7:30 a.m.)	
Oklahoma City	Channels 8, 22
Tulsa	Channels 6, 10, 16, 18, 21
Green Country	
Wichita Falls- Lawton	Channel 11
OREGON (5:30 a.m.)	
Boise	Channel 12
Eugene	Channels 2, 5
Teleprompter	
Portland	Channels 13, 26, 30, 44, 83
PENNSYLVANIA (8:30 a.m.)	
Erie	Channels 8, 18
Erie Telecom.	
Johnston- Altoona	Channels 5, 8
Philadelphia	Channels 7, 14, 15, 20, 23
Brandywine	
Cablevision	
So. Eastern	
Ultra Com	
Pittsburgh- Wilkes Barre- Scranton	Channels 5, 10
Blue Ridge	
SOUTH CAROLINA (8:30 a.m.)	
Charleston	Storer
Columbia	Channels 4, 19F
Wilmington	Channel 12
SOUTH DAKOTA 6:30 a.m.)	
Sioux City	Channel 30
Sioux Falls	Yankton
TENNESSEE (7:30 a.m.)	
Chattanooga	Channel 18
Knoxville	Channels 14, 21
TCI	
Nashville	Channel 26
TEXAS (7:30 a.m.)	
Arlene- Sweetwater	Channels 6, 10, 14, 17
Amarillo	Channel 15
Austin	Channel 17
Corpus Christi	Channels 7, 36
Dallas	Channel 21A
Dallas- Fort Worth	Channels 8, 19, 24, B30, 34, 35
El Paso	Channel 13
Houston	Channels 8, 12, 17, 21, 24, 25
Teleprompter-Galv.	
Laredo	Channel 11
Lubbock	Channel 10
McAllen- Brownsville	Channel 9
Odessa- Midland	Channels 3, 13
San Angelo	Channel 10
San Antonio	Channels 3, 28, 34
Cable TV of Bexar	
Waco- Temple	Channel 19
Community	
Wausau- Rhinelander	Channels 6, 12, 23
WYOMING (7:30 a.m.)	
Casper	
Riverton	Channel 4

(Continued from page 31)

This thought is emphasized in our text by the statement that the peculiar people referred to are "zealous of good works." These two thoughts are inseparable. There is no way to qualify as a member of the peculiar people class apart from being zealous, but simply being zealous is not sufficient. Unless the zeal is for good works it will count for nothing.

This thought is called to our attention by Jesus. He said that many would come to him saying, "Have we not . . . in thy name done many wonderful works?" But the Master's answer is, "I never knew you." (Matt. 7:22, 23) He doubtless knew they were working, but he knew also that the work of these zealous ones was not in keeping with his Father's plan, so it did not gain for them his commendation.

Approved Workmen

It is fundamentally important for all who aspire to be of the peculiar people class to make sure that their zeal is properly directed. Paul tells us how to do this. In his letter to Timothy, he writes, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) Those to whom Jesus will say, "Depart from me, ye that work iniquity," will be very much chagrined simply because they had not sought diligently enough to show themselves approved unto God, even though unto men and by men they may have been approved.

The Scriptures speak of a zeal of God which is not according to knowledge. (Rom. 10:2) Such a zeal might be for wonderful works instead of good works. It might be the zeal to promote one's own opinions and thus to gain the plaudits of men. It might be a zeal for following a human leader, or to build up an imposing organization. One might even have a zeal for the work that God wants done, and yet his zeal could be enkindled by a wrong motive.

Paul calls our attention to this latter possibility, saying that though we bestow all our goods to feed the poor, and give our

bodies to be burned, and have not love, it will profit us nothing. (I Cor. 13:3) It is a part of the good works of God to give our bodies figuratively to be burned. Paul invites us to do this very thing, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Jesus pointed out the terms of the narrow way to the rich young ruler, saying, "Go sell that thou hast, and give to the poor, . . . and come and follow me." Yes, we are all invited to present ourselves and all we possess to God to be used by him as he may direct. But if any other motive than love prompts us to do this, it means that we do not have the proper kind of zeal—not zealous of what God regards as good works.

Sincere Study

Paul admonished Timothy, "Study to show thyself approved unto God." (II Tim. 2:15) This is the only proper motive for Bible study, and it is well to examine ourselves critically to make sure that we are sincerely endeavoring to learn God's will. The human heart is deceitful, and we need constantly to be on guard lest we find ourselves misusing the Word of God in an attempt to justify some private viewpoint of our own, or perhaps some special activity in which we wish to engage. This special activity may not be wrong from God's standpoint—it may be a special service for which we might be naturally adapted—but if done from the motive of vainglory or personal honor and emolument and not to the glory and honor of God, then it would be in vain.

It is well in all our study of the precious Word of God to ask ourselves whether or not we are wholly motivated by the desire to know and do God's will. "Some read to prove a preadopted creed," wrote the poet, "thus understand but little what they read." We may fancy that we have no preadopted creed to prove, but let us be on guard, for surely we do not want to be workmen who shall be ashamed.

It is well to note that proper Bible study in itself is but a preparation for the good works which have God's approval. We need also to become God's approved workmen. We endeavor, through study, to rightly divide the Word of truth, in order that in our work for God we may be workmen who will not need to be ashamed—workmen to whom he will not need to say, "I never knew you: depart from me, ye that work iniquity."—Matt. 7:23

Yes, it is necessary to rightly divide the Word of truth in order to know what God wants us to do. We need to divide it dispensationally. For example, there was a time in the plan of God—back in the Jewish Age—when it was God's will for his people actually to slay their enemies because their iniquity had come to the full, but to do that now would certainly not be manifesting a zeal for good works. (Gen. 15:16) Jesus told his disciples not to go to the Gentiles, but that restricted commission does not apply to us today; indeed, it was changed by Jesus himself, following his resurrection.

What Are Good Works?

Fundamentally, no works can be considered good which are not in harmony with the will of God. The rich young ruler who came to Jesus to inquire the way of life addressed him as "Good Master." Jesus replied, "Why callest thou me good? There is none good but one, that is, God." (Matt. 19:17) Jesus did not mean by this that he himself was imperfect or a sinner. He was simply emphasizing the fact that the Heavenly Father was the fountain, the source, of all goodness.

Jesus disclaimed inherent goodness. All that he possessed had come from his Father. He explained that the words which he spoke were not his. They were gracious words, radiating sympathy, kindness and love. Any man could justly rejoice in such words, reflecting as they did such wondrous wisdom and authority. But Jesus took no credit for them. They are my Father's words, he explained.

The same was true of the Master's miraculous works. How wonderful it must have been to bring joy into the lives of the people by opening their blind eyes, unstopping their deaf ears, cleansing them from the dread disease of leprosy, and raising their dead to life again! One less perfect than Jesus, and less conscious of his utter dependency upon God for everything, might have been tempted to take just a little credit to himself for the good he was doing. But not Jesus!

Jesus was quick to remind the people that the works which he did were not his works, but the Father's. Hence, when the young ruler addressed him as "Good Master," the first essential thing to do, as Jesus saw it, was to turn the young man's mind and heart to God, who is both the standard and fountain of all goodness. Upon the same basis of reasoning, we realize that in order to be zealous for good works, we must be zealous for the things which originate with God, the things of his plan, the work in which he has invited us to co-labor with him.

Observing All Things

Following Jesus' resurrection he commissioned his disciples to go into all the world and preach the Gospel, teaching those who believed to observe all things which he had commanded them. (Matt. 28:19,20; Acts 1:8) This commission has never been changed nor recalled, and obedience to it designates the followers of the Master, the light of the world. In God's providence, and in keeping with the orderly progression of his plan, the results of Christian work vary, but there is little change in the work itself.

Throughout the Gospel Age the preaching of the Gospel was like a sowing of grain, but at the end of the age, the result is likened to a harvest of the matured, ripened wheat. The basic principles of the Gospel, however, do not change. During the Dark Ages, very few understood or preached concerning restitution or other facets of truth because it was not God's due time for a wide disclosure of his plan. But as

the coming restitution age drew nearer, the LORD provided for the great pouring-out of the Gospel message in preparation for the harvest.

Some items of truth became more important as the time for the harvest neared. For example, the message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) The emphasis on this truth, like the great doctrine of restitution, makes the Gospel message appropriate for the times in which we live. The same is true of the commission to declare "the day of vengeance of our God." (Isa. 61:2) These features of the truth do not take away from the original Gospel message, but their timeliness enhances its value for the work to be accomplished at this time.

The good work of proclaiming the Gospel of the kingdom means more than to merely give a witness. Those who accept, the believing disciples, are to be taught to observe all the things which the LORD has commanded. This means that we are to encourage those who have a hearing ear to present themselves in full consecration to the LORD. Those who do this and thus enter into the fellowship of the saints are to be built up in the most holy faith. Thus we all have a responsibility toward each other, and if we are truly zealous for the good works of God we will delight in the privilege of laying down our lives in this divinely appointed service.

It is well to note the limitation placed upon our work by the Master. We are to proclaim the Gospel. Yes! But we are not to impose burdens upon the believers beyond what Jesus taught us to observe. If we study the Word with the sincere desire to know what the LORD has commanded in order that we may show ourselves approved unto him, it will not be difficult to discern between those things which he has commanded, and the various side issues which may be suggested to our minds from time to time.

If the suggestion is made that we should take time away from the main issues of the truth in order to study and

proclaim some special message, it would be well to determine whether or not such a specialty is among the things commanded by the LORD. Did Jesus say anything about it? Did the apostles indicate that the time would come when such a specialized message should be given? If we do not find it clearly outlined in the Scriptures as among the things commanded, we may be certain that it is not included as a part of the good works of God.

Future Good Works

The prophets foretold and Jesus exemplified a further dispensation of God's good works on behalf of men; namely, healing their diseases and giving them life. The church in the flesh is being prepared to share in this future glorious work with Christ. Referring to the works which he performed, Jesus said to his disciples, "Greater works than these shall ye do." (John 14:12) These greater works of healing and restoring all mankind to life everlasting is but the logical sequence to the work of this age. The Gospel message is a call to this work and an outline of the necessary qualifications to become partners in it.

One of the qualifications is a consuming zeal in the work of making ready for those future privileges. As Jesus commissioned us, we are to teach believers to observe all things which he commanded, but it is equally important that we observe the divine commands ourselves. We thrill at the thought of God's will being done all over the earth, and we rejoice in the hope of sharing in the work of reconciliation which will bring about this blessed condition. We pray earnestly, "Thy kingdom come. Thy will be done, in earth, as it is in heaven." But let us never overlook the necessity of seeing to it that God's will is now done in our own mortal bodies. This is the great lesson we should be learning now. It is the principal and present result of the good work that should be consuming us, as daily we endeavor to pay our vows of consecration unto the LORD and zealously strive to conform our lives to our pattern, Jesus.

The Example of Jesus

Should there ever be any question in our minds how truly zealous we ought to be, we can settle that question by observing the example of Jesus. It was prophetically written of him that he would be eaten up, or consumed, by the zeal of God's house. (Ps. 69:9; John 2:17) How this prophecy was fulfilled by the Master's untiring devotion to the work which the Father had given him to do is a matter of record in the four Gospel accounts of his sacrificial life and death. It would seem quite impossible for any of us to be more zealous than Jesus.

The Master's zeal was manifested, not only in his service to God, but also in his determination to serve in the manner outlined for him by the Father. His zeal was always according to knowledge, hence resulting in an acceptable sacrifice. We, too, should be concerned about the manner in which we serve and the spirit in which we do it. We should also be concerned over the extent to which our own lives are conforming to the high standards of righteousness outlined for us in the Word of truth. We should have zeal for doing the right work in the right way and at the right time.

When satisfied that we have made every reasonable effort to conform our own lives to all that has been commanded by the LORD, and being sure that we have the truth of the Gospel, then there is no reason to quench our zeal for telling it out to the whole world.

“Under a Bushel”

In his Sermon on the Mount, Jesus admonishes us not to hide the Gospel light under a bushel, but rather to put it on a candlestick that it may be seen. There are various bushels under which the light may be hidden. The fear of man is one of them. We may be inclined to keep the truth to ourselves for fear of what our friends and relatives may think of us. Greater faith in God, more earnest prayers for his help, and a

richer indwelling of the Spirit of love for him and for suffering humanity, will help to remove this bushel.

The bushel of limitation is sometimes suggested. Because some have manifested a misguided zeal that has not been according to knowledge, the tendency sometimes is to suppose that a safeguard against such misguided zeal is to have less zeal. So the attitude is adopted that the proper course is to set a limit on what we will do for the LORD. But this is a wrong way to correct an erroneous practice.

Instead of putting our light under a bushel by a diminished zeal, and a self-imposed limitation on how much time and energy we will devote to the spread of the Gospel, all we need to do is to proclaim the truth instead of error, and be sure that our activity is motivated by the Spirit of the LORD. Satisfied that we are doing what he wants us to do, and in the proper spirit, then we can safely remove the limitations and give ourselves wholly and zealously to the blessed work of letting our light shine.

The bushel of misinterpretation will also hide the light if we permit it to do so. For example, the parable of the dragnet describes the work of fishing, and later that of sorting the fish. Jesus said, "I will make you fishers of men." The suggestion is sometimes made that the work of fishing for men was quite proper throughout the age, but now we are in the sorting time, hence no further fishing should be done.

But we should remember that just as it is the Gospel message that catches the fish, it is also the Gospel message that sorts the fish. It is God who decides which of the fish are acceptable to him, and his decision is based upon the manner in which each individual reacts to the truth when it is heard. But in order for the truth to be heard, even by those who already profess to be Christians, it must be proclaimed; hence it is still the good work of God for his people to continue proclaiming his message.

The instructions of God are so definite on the matter of

Christian service that we may safely conclude that any interpretation of his Word, the purpose of which is to hold us back from a proclamation of the truth, is fundamentally and of necessity in error. Such interpretations can serve no other purpose than that of being bushels to hide the light of truth, hence are contrary to the purpose of God in giving us the truth.

Letting our light shine involves the sacrificing of the flesh, as represented by the breaking of the earthen vessels by Gideon's little band. (Judg. 7:19, 20) Those vessels concealed the light, and not until they were broken could the light be seen. The flesh holds back from being sacrificed; hence, as new creatures, we need constantly to be on the alert to detect the false reasonings of our human minds in attempts to find excuses not to be zealous in the service of the LORD, the truth, and the brethren. We should learn to cast down these imaginations, or reasonings which exalt themselves above the knowledge of Christ.—II Cor. 10:5

A Narrow Way

The conditions upon which we may qualify to be God's peculiar people are very exacting. The way that leads to glory is a narrow one. Only the truly zealous and sincere will finally hear the LORD'S, "Well done." The Apostle Paul expressed the proper viewpoint when he wrote, "This one thing I do." (Phil. 3:13) We cannot hope to win the prize except by giving our undivided attention, first to learning the divine will, and then zealously doing it. Some of self and some of God will not do. None of self and all for God and for the doing of his will is what it means to be his peculiar people, zealous of good works.

We cannot attain to our goal in our own strength, but, as we have already seen, God has promised to help us. He will give us the victory through our Lord Jesus Christ. We are not a peculiar people to him because of what we are able to accomplish, either in ourselves or for others. God does not

need our help. That which he treasures is our willing minds and hearts, our appreciation of his glory, our enthusiasm for his plan. If we are truly zealous for everything for which he stands, he will make up the rest—strength, wisdom, and forgiveness—in order that we may be effectual and acceptable co-workers with him.

How highly we are honored by God, and what a glorious provision he has made through Christ that we may prove worthy of that honor!

LISTEN TO THESE
INTERESTING TOPICS
TO BE DISCUSSED BY

'FRANK and ERNEST'

RADIO WPAZ—1370
12:45 p.m. on SUNDAYS

June 5-The Spirit of God
June 12-The Bible Harmonious
June 19-The Wages of Sin
June 26-Hope for a Fear-
filled World

Tune to these informative discussions, and send for the free booklet offered after each broadcast. Write to:

'FRANK and ERNEST'

Box 60, Dept. N General Post Office
New York, N. Y. 10116

FOR YOUR NEWSPAPER:

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

JUNE SPECIAL:

On Sunday, June 19, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. Name the three Hebrews who were thrown into the fiery furnace by the order of King Nebuchadnezzar. Why were they so treated? Were they destroyed by the fire?
2. What great peril did Jesus escape in the first years of his life?
3. How long a period does the Day of Judgment cover?
4. How many times does the word 'hell' appear in the Old Testament? From what word is it translated? What does it mean, and has it any thought of eternal torment?
5. Are Christians today under the Law Covenant which was given to the Israelites?
6. What book in the Bible records the following prophecy? "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing."
7. Approximately, what was the date of Jesus' birth?
8. What does it mean to be merciful?
9. Who are known as the Four Evangelists?
10. If Christ died for all, how will all have an opportunity to accept him, inasmuch as many are now asleep in death?
11. What does the ladder in Jacob's dream represent, and what is pictured by the angels ascending and descending thereon?
12. What is meant by the terms 'stars of the heaven' and 'sand which is upon the seashore' in God's promise to Abraham to bless "all the nations of the earth" through his seed?
13. What two cities of Abraham's time were so wicked that God destroyed them? What will be the lot of the inhabitants of these two cities in the Day of Judgment?
14. Who are saints? What is the scriptural requirement in order for one to be a saint?

(Answers on Page 60)

Encouraging Letters

Hope for Everyone

Dear Ones at the Dawn: I am thanking you for sending your booklet, "What Can a Man Believe." I surely love the truth because it offers hope for everyone and not just a few. I am still waiting patiently for that great event—the establishment of the kingdom of God on earth. Giving God the glory and praise for all things and may God bless you all. My love and best wishes.—TX

Really Missed Dawn

Dear Brethren: I am truly sorry I haven't renewed my subscription to The Dawn magazine. I really enjoyed reading that little magazine and when it stopped coming I really missed it. It made me think that I had forgotten to renew it. Sometimes it was so interesting I would just about read the whole thing before I would put it down. Please renew my subscription.—KY

Finding Tranquil Peace

Dear Sir: Thank you for your receipt of my subscription for The Dawn magazine, and for the offer of the tape recorder service. I do own a tape player/recorder, and would ap-

preciate very much receiving this service, which I look forward to. I have found The Dawn has brought sustaining tranquil peace into our house. During the last twelve months I have had to accept tragedies with courage—one being the sudden death of my mother. I also suffer with agoraphobia, which is now less severe. With gratitude.—England

Teenage Listener

Hi Friends! Special greetings in the wonderful name of Jesus Christ. I am a regular listener of your programme, "Frank and Ernest," and I really enjoy listening to it. I wish to congratulate you on the good work which you are doing. I really feel pleased to thank God for the wonderful privilege he has bestowed upon you and to encourage you to keep up the good work because there are many beautiful rewards to gain in the soon-coming days. I am sixteen-years-old and I attend high school here in Jamaica, W.I. I would like you to send to me the booklet, "God and Reason." Many thanks in advance while I impatiently await your reply. God bless you all. Just a friend.—Jamaica, W.I.

“Water of Life”

Dearest “Dawn” Brethren: I so enjoy The Dawn and with each issue I am very grateful to God for still providing us with the “water of life.” We can refresh ourselves still with his Word through those who, like yourselves, labor that others, like myself, may “drink at the well.” God bless each of you. I thank God for providing us yet with servants. Christian love.
—NC

God’s Comfort in Trouble

Sirs: I would like to thank you for sending your publication, “God’s Plan.” The booklet was very satisfying to me. I would like to receive The Dawn magazine each month, plus copies of “God and Reason,” “The Divine Plan of the Ages,” and “The Creator’s Grand Design.” Please accept my offering and send the above copies as soon as possible. Thank you for your interest in helping people like me who wish to seek God’s comfort in the troubled times.—WI

Answer to Her Prayers

Dear Friends in Christ: I just read your little booklet called “Hope.” It was a joy and an answer to my prayers, as I loved my husband so very much and I

miss him so. Please send the little booklet called “God and Reason,” and anything else to relieve my mind. Thank you.
—IN

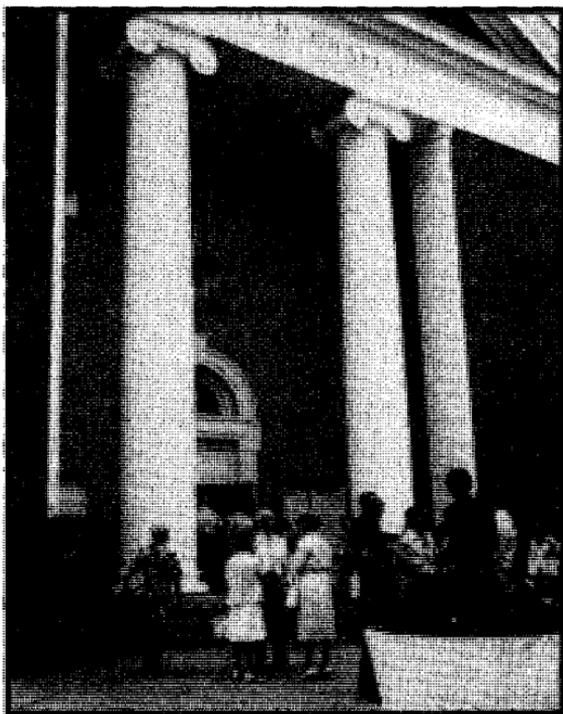
Very, Very Good Message

Dear Kingdom Friends: Just received your little book, “God and Reason,” and think it is very, very good. Please send me The Dawn for one year, and also “The Creator’s Grand Design.” I believe this message. God has taught me many things by his Holy Spirit over the past thirty years. I am 82-years old and still drive my car and live alone. God has surely been good to me. I believe the Kingdom Age is very near. Thank you so much for the booklets you have sent me.—IL

“The Truth at Last”

Dear Dawn: Please send me some extra copies of your Dawn magazine. I fear I have been distributing them quite freely, and I only have one left. Also, could you send me an extra copy of “The Truth about Hell”? I am not very good at explaining things, so when someone asks why I quit going to church, I hand them a copy of your magazine. You might be getting a few more requests from some of my neighbors. Happy to find the truth at last!—WI □

Talking Things Over



GENERAL CONVENTION BULLETIN July 30—August 4

“I delight to do thy will, O my God: yea, thy law is within my heart.”—Psalm 40:8

THE time to begin making preparations for the General Convention is upon us; therefore, we are sure that you will welcome the necessary details to finalize your plans. The physical arrangements and the program for the convention have been completed and the purpose of this bulletin is to

provide the information that you will need to make your reservations.

The convention as a body voted to hold the convention again at Albion College, Albion, Michigan. There have been some changes in the arrangements and we urge you to read the following instructions carefully.

The cost this year will be as follows:

Meals: Breakfast-\$3.25; Lunch-\$3.95; Dinner-\$4.95

Rooms: \$8.50; Registration-\$2.00

The total cost for a person having seven nights lodging and eighteen meals comes to \$132.40, plus \$2.00 registration, totaling \$134.40. (THIS IS A CORRECTION.)

In addition to the above, for those brethren arriving on Friday, July 29th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$4.95. For those leaving the convention on Friday, August 5th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.25.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Bellemont Manor.

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 29th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.**, and a few minutes later at the **United Airline baggage area**. the **second pickup will be at 8:00 p.m. at the**

American baggage area and a few minutes later at the **United baggage area**. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation, please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

The following suggestions will help the university to properly process your registration: (1) Designate on the form the first and last meal; (2) **A separate registration form must be returned by individuals not living at the same address.** Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's Classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

The Sunday School Committee has requested we make the following announcement:

All students in the 8-12 age group who will be attending the convention should write for their free notebook of Sunday School lessons. In your request you should **include your name, age, and mailing address**. Please do not request a notebook if you are not coming to the convention. Requests received after July 15 cannot be filled by mail, but notebooks will be available at the convention. Mail your request to:

Mr. Wade Austin
2107 Wilder Avenue
Lakewood, CA 90715

The young adults, ages 13 and up, should also send in for their study notebook so that they can get the most out of their week at General Convention. **Be sure to include your age and full name and address when you write to:**

Miss Ginger Bruce
1206 N.E. 96th
Seattle, WA 98115



ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your requests to:

Mrs. P. Stracy
3 Hillgrove Avenue
Yeovil, Somerset
England BA202LP

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College

Albion, Michigan

July 30-August 4, 1983

Put an X in each square
for which you will require accommodations:

JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4
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Dinner will be served Friday, July 29, 1983, between 6:30 and 7:30 p.m., for \$4.95 (cash), and breakfast on Friday, August 5, 1983, between 6:30 and 7:30 a.m., for \$3.25 (cash).

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Names of all other persons included in this reservation:
(Give age if 6 through 17 years of age.)

Total number of persons for which reservations are being made _____.

Checks should be made to: ALBION COLLEGE
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Michigan 49224

Vineyard Echoes

THIS is a report about some of the activities going on at the Dawn and in some of the classes, which we think are of interest.

The Orlando friends have embarked on a rather unique witnessing effort that should be of interest to many of the brethren. The plan involves placing a "God and Reason" booklet together with a Dawn catalog in a plastic bag and then tossing the package from a moving car onto the driveways of the homes in the neighborhood. It is handled just like a "throwaway" paper, and it is assumed that this method of witnessing will be legal wherever throwaway papers are legal. The plan also includes some organization—that is, dividing the city into sections, each of which should be handled by an individual team of tractors.

The Dawn feels that this might be an effective way to publish the Gospel of the kingdom. So, in order to encourage classes or individual brethren to enter into this kind of effort, the Dawn will provide free the booklet, "God and Reason," together with our publications' catalog (or any other piece of literature, such as a Dawn magazine), and the plastic bags. If you or your class would like to enter into this effort, write to the Dawn and let us know the quantity of material you will require.

The classes in Canada and Germany have placed a half-page ad in the Reader's Digest. They have done this in the past with very good results and are looking forward to comparable results this time. We also have plans to again place an ad in the French Reader's Digest this fall.

A number of years ago, the Dawn circularized all of the funeral homes in the United States offering the "Hope" booklet in substantial quantities for use in their waiting

rooms and to distribute to the bereaved. The result was very gratifying. We have just repeated this effort and again the results have been most gratifying. The following are some sample letters we have received as the result of this last mailing:

“Gentlemen: I was pleased to receive your letter with the copy of “Hope,” which I think is an excellent publication. In the serving of our families, this booklet will be a needed assistance. I would like you to send me 400 free copies. This will provide our two chapels with 200 each. The firm’s name and address are given below. Many thanks! You are doing a fine job in this respect.—SC”

“Dear Sirs: I enjoyed reading your booklet, and am now requesting 1,000 with my name and funeral home address on the back. Also, friends and families of the deceased who visit our chapel have asked for them. Thank you! Respectfully yours.—NY”

“Gentlemen: Enclosed is the order form. I like your booklet. If it is possible, I would like 1,100 copies with the imprint on the back. I know this is a large order, but I guarantee they will be sent out. I am sending letters to past families we have served. A thousand letters and envelopes are all ready to be mailed. I am also enclosing one of our bookmarks, “How to Use the Bible.” Your booklet would go well with the bookmark in the same mailing. Thank you!—OH”

“Gentlemen: Please send me 100 free copies of the booklet, “Hope.” Please print my firm’s name on all of them. Thanks for such a great blessing to all!—KY”

“Dear Sirs: We shall appreciate your sending us another supply of the booklet, “Hope.” Many of our clients, when they read a copy, call and ask for another copy to give to a friend. We appreciate your service. Enclosed please find a small contribution to cover postage. Thanks! Very truly yours.—PA”

“Dear Sirs: We have just used up our supply of “Hope.” We send a copy to each family we serve, and also to ministers—helping them to help others. We certainly appreciate your service. May God bless your work! Very truly yours.—OH”

“People: I have read your booklet, “Hope,” and have found it good, Thank you! I will use the copies you send me in instruction classes that I lead from time to time, as a handout in the funeral home, and to clients. Also, please send me a copy of the free booklet you offer at the end of your “Hope” booklet. Thank you! I have never heard of your organization—which doesn’t matter, because the material is so good! —PA”

“Gentlemen: We have been using your pamphlet, “Hope,” at our funeral home for many years. We find the publication is enjoyed by many. Presently we are running out of these copies. Would you be so kind as to send us a supply. We understand that you do not make a charge for same. However, please accept our check toward publication and printing. Thank you very much.—PA”

Even though ostensibly the Dawn has contacted by mail every mortuary in the United States, we did not receive replies from all. And we urge the friends to contact their local mortuaries and offer them the “Hope” booklet for their waiting rooms. We believe that many did not answer because of lethargy.

The Dawn recently placed a small ad in the “shopper’s section” of **Family Weekly**—a subsidiary of **Parade**. The ad offered “God and Reason” and the agreement with **Parade** provided that the ad was free, but that we would pay \$.40 per response. To our very pleasant surprise we received over eight thousand responses. To each of the responses we sent “God and Reason” and a sample Dawn magazine with a subscription blank and a return envelope. From this mailing we have received orders for additional literature and a large

number of new Dawn subscriptions. Arrangements have been made with **Parade** to repeat the ad in the fall, offering a different booklet.

The Dawn expects the new, one-hour film, "The Dream is Certain," to be ready very soon. It is a film that deals with Nebuchadnezzar's dream of the Image, and Daniel's interpretation of it. It was done by a film production company in New York with professional actors, and, of course, it is in color. It is designed to give a good, effective witness to the truth, and it will be available for public meetings and special showings on television.

The Dawn is interested in special activities the classes are engaged in, and we would appreciate a report that could be included in an article such as this in the future. □

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." **Psalm 32:11**

WE TRUST that our readers are coming to appreciate this blessed message more and more—to be glad in the Lord, a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections are covered, but also in the thought that the reign of righteousness, the millennial kingdom, is now at hand, and that under its dominion all the families of the earth shall be blessed after the great adversary, Satan, shall have been bound.

Answers to Test Your Knowledge Questions

(Questions on page 48)

1. Their Hebrew names were Hananiah, Mishael, and Azariah. The prince of the eunuchs changed them to Shadrach, Meshach, and Abednego. They were treated cruelly because they refused to bow down and worship an idol. The fire did not destroy them. They were delivered by God unharmed by the fire, and were promoted to a position of responsibility by the king.—Dan. 1:6,7; Chapter 3
2. Herod had ordered that all male children in Bethlehem under two years of age should be killed, but Mary and Joseph had fled with Jesus into Egypt.—Matt. 2:1-16; Acts 4:26-28
3. One thousand years.—II Pet. 3:7,8; Rev. 20:4,6; Acts 17:31; I Cor. 6:2
4. Hell appears thirty one times in the Old Testament. It is translated from the Hebrew word **sheol**, which means the 'grave' or 'the death condition'. This word is also translated 'grave' thirty times and 'pit' three times. It contains no thought of eternal torment.
5. No, "for all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14) See also Galatians, chapter three, and Galatians 4:21-31.
6. Isaiah 35:5, 6, 10. This prophecy will gladden the hearts of all those who love humanity as they come to know through the Scriptures that Christ's rule will cause God's will to be done on earth as in heaven.
7. About October 1, B.C. 2 of our calendar. Jesus began to preach at the age of thirty. His ministry was three-and-one-half years in length. He died at the time of the Passover, which is always in the spring of the year, at about thirty-three-and-one-half years of age. John the Baptist began his ministry six months before Jesus, which Luke says occurred in the fifteenth year of Tiberius Caesar, or spring of A.D. 29. See Luke 1:36; 3:1-3.
8. To be kind, forgiving, compassionate. Those who have recognized their own need of divine mercy should always be ready and willing to extend mercy to others.
9. Matthew, Mark, Luke and John.

10. "Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Thus it will be following the awakening of the dead, that many shall have their first opportunity to obey him and receive everlasting life.

11. The ladder represents Christ. "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." (John 1:51) The Lord Jesus is the connecting link between the heavenly and earthly phases of the kingdom. Through his angels or messengers he will establish the kingdom which will bless all the obedient of earth.

12. In promising Abraham that his seed would be as the stars of heaven and as the sand of the seashore the Lord indicated that there was to be a heavenly, or spiritual seed, as well as an earthly seed. (Gen. 22:17,18) The spiritual seed of Abraham is brought forth during this Gospel Age. In Galatians 3:16, the Apostle Paul identifies Christ as the Head of that seed, and in verses 27-29 of the same chapter he shows that all the true followers of Christ are also of that same seed class and "heirs

according to the promise." This spiritual seed of Abraham was typified by Isaac as Paul explains, "Now ye brethren, as Isaac was, are the children of the promise." (Gal. 4:28) The earthly seed of Abraham is represented in his natural descendants, the nation of Israel. All nations which obtain life everlasting will have to come into the New Covenant arrangement yet to be made with the house of Israel.—Jer. 31:31-34; Ezek. 16:60-62

13. Sodom and Gomorrah. (Gen. 19:24,25) In Matthew 11:23,24, and Mark 6:11, Jesus states that it will be more tolerable for Sodom and Gomorrah in the Day of Judgment than for the cities of that time which sinned against greater light in rejecting him. But even these cities are part of "all families of the earth" who are to be resurrected and, if obedient to God's law in the kingdom, will receive the blessing of life, for there shall be a resurrection of the dead both of the just and the unjust.—Gen. 12:3; Acts 24:15

14. Saint means a 'holy, godly, or sanctified person'. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) All fully **consecrated** Christians are saints. □

Obituaries

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

Brother Anless Dean, Plantation, FL—November 21, 1982. Age, 95.

Sister Sarah Jane Montgomery, Moraga, CA—March 13.

Sister M. Jaskula, Hamilton, Ont.—April 8.

Brother Frank Niemczak, Detroit, MI—April 12. Age, 65.

Sister Mary Shaltis, Chicago, IL—April 23. Age, 87.

Sister Della Olmstead, The Dalles, OR—April 20. Age, 94.

Sister Mabel Jacobs, New York, NY—May 7. Age, 64.

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

OVERSEAS SPEAKERS' APPOINTMENTS

B. BROWN & E. F. LANKFORD			
		Bridlington, England	10
Mulhouse, France	May 15-19	Dunfirmlin, Scotland	11
Bad Hersfeld, Germany	21-23	Glasgow, Scotland	12
Yeovil, England	27-31	Fife area, Scotland	13
Hitchin, England	June 4	Banff, Scotland	14
Chesham, England	5	Dunoon, Scotland	17
Kettering, England	6	Warrington, England	18, 19
Barnsley, England	9	Hitchin, England	20

“As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

—I Corinthians 2:9, 10, 12

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK		Chico, CA	June 2
Allentown, PA	June 10-12	Portland, OR	5
San Diego, CA	13, 14	The Dalles, OR	6
Palm Desert, CA	15	Spokane, WA	8
Phoenix, AZ	16, 17	Tacoma, WA	10
Salt Lake City, UT	20	Seattle, WA	12
Boise, ID	21	Victoria, B.C.	14
Sacramento, CA	23-26	Vancouver, B.C.	15
Chico, CA	24	Seattle, WA	16
San Francisco, CA	28	Sacramento, CA	19
Fresno, CA	29	Upper Lake, CA	20
San Luis Obispo, CA	30	San Francisco, CA	21
N. KASPEROWICZ		Palo Alto, CA	22
Sayville, NY	June 5	Fresno, CA	23
K. NAIL		San Luis Obispo, CA	24
Allentown, PA	June 10-12	Los Angeles, CA	26
Berwick, PA	26	Victorville, CA	27
G. PASSIOS		L. POST	
Middletown, NY	June 5	New London, CT	June 19
Allentown, PA	10-12	J. TATE	
E. K. PENROSE		Allentown, PA	June 10-12
Salt Lake City, UT	May 24	New Haven, CT	19
Asilomar, CA	27-30	F.S. WASSMANN	
Sacramento, CA	June 1	Philadelphia, PA	26

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Barnsley	July 10	Reigate	July 10
Yeovil & Paignton	August 13	Warrington	August 6

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

CHICAGO, IL, May 28-30—Forest View H.S., 2121 S. Goebert St., Arlington Heights. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

MINNEAPOLIS, MN, June 5—Northeast YMCA. Information: Mr. C. R. Newham, 1722 N.E. 5th St. 55413
Phone: 789-3944

WATERBURY, CT, June 5—YWCA 80 Prospect St., Mrs. Martha Dvorak, P.O. Box 1494, Zip 06721

NEW YORK/ALLENTOWN, June 10-12—Cedar Crest College, Allentown, PA. Reservations should be in before June 1, if possible. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

MARSHFIELD, WI, June 11, 12—Marwood Motor Inn, 1735 N. Central Ave. Mr. Brian Kuehmichel, P.O. Box 864

DETROIT, MI, June 19—Redford YWCA, 25940 Grand River. Mr. Ted Passios, 14310 Chelsea 48213
Phone: 521-6473

PORTLAND, OR, June 24-26—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek. Mr. T. Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

PONTIAC/WARREN, MI, June 25, 26—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield. Mrs. Ora Lockwood, 110 South Blvd. W., Rochester 48063

CHICAGO, IL, June 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

NORTH SASKATCHEWAN BIBLE STUDENTS, July 1-3—Calvary United Church, 114 25th St. E., Prince Albert, Sask. Mrs. Ann Michalyca, P.O. Box 1371, Melfort, Sask., Canada S0E 1A0

LOS ANGELES, CA, July 2, 3, 4—Golden State Masonic Temple, 933 S. Hoover St., Los Angeles. Mr. Steve Mengos, 8355 Santa Ynez St., San Gabriel 91775
Phone: (213) 286-0766

OKANAGEN, B.C., CANADA, July 9, 10—Home of Ken Fernets, Pearson Rd., Vernon, B.C. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

ROCKY MOUNTAIN AREA, July 22-24—Loretto Heights College, 3001 South Federal Blvd., Denver, CO. Mrs. D. Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80229
Phone: (303) 450-0582

BIBLE STUDENTS GENERAL CONVENTION, July 30-August 4—Albion College, Albion, MI