

The Dawn

Volume LX, Number 8
(USPS 149-380) August 1992

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

France: Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

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HIGHLIGHTS OF DAWN

The opening paragraphs of an article entitled, "Summit to Save the Earth," which appeared in Time magazine, June 1, 1992, reads, in part, as follows:

"But with one week to go before the opening ceremonies, the outlook for the Rio conference is far from certain. It is still possible that the Earth Summit will be one of those landmark events that change the course of history, recasting the relationship of the nations of the world not only to one another but also to their environment. Or it could end up to be a diplomatic disaster of global proportions, driving the wedge deeper between the industrial countries and developing countries and thus setting back the cause of environmentalism. . . .

"The world has changed dramatically since the first Earth Summit, held 20 years ago in Stockholm. . . .

" . . . The world has lost 200 million hectares (500 million acres) of trees since 1972, an area roughly one-third the size of the continental U.S. The world's farmers, meanwhile, have lost nearly 500 million tons of topsoil, an amount equal to the tillable soil coverage of India and France combined. Lakes, rivers, even whole seas have been turned into sewers and industrial sumps. And tens of thousands of plant and animal species that share the planet with us in 1972 have since disappeared. . . .

"Today the more meaningful division—especially on environmental issues—is not between East and West but between "North" (Europe, North America and Japan) and "South" (most of Asia, Africa and Latin America). And though the immediate threat of nuclear destruction has lifted, the planet is no less at risk. . . .

"The tensions between North and South, and the financial conflicts that underlie them, run through every issue

before the Rio negotiators—even to the question of whether those are the proper issues to be discussed.”

The doubtful ability of the many diverse parts of the world to cooperate successfully in implementing common solutions to these perilous problems of our planet gives rise to the pessimistic question: If this fails . . .

Who Will Save the Earth?

“God created the man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said to them: Be fruitful and multiply and fill the earth and subdue it. . . . and have dominion over the fish of the sea and over the bird of the heavens, and over every living thing that moveth on the land. And God said . . . Lol I have given to you . . . every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree yielding seed, . . . to you shall it be for food; and to every living thing of the land . . . and to every bird of the heavens, and to everything that moveth on the land wherein is a living soul, every green herb for food.”

—Genesis 1:27-29, Rotherham Translation

FOR A NUMBER of years the human race has been warned of the dangers of the current population explosion—that the quantity of food and its distribution will become less and less adequate for the needs of a population which is doubling every thirty or forty years. And now we have the grave danger of environmental pollution thrust upon us, which, regardless of what efforts man may be able to make to alleviate it, is constantly being made worse by the rapidly increasing population. Some scientists are fearful that even now our poisoned environment is planting potentials of destruction within humans which will reveal

themselves in later generations, when it will be too late to do anything about it.

The news media of the world are constantly calling our attention to the already baneful results of environmental pollution and the efforts which are being made to combat it. There is nothing which we could hope to add to this information which is not already known. Our chief interest in the subject is the manner in which this further failure of man may be related to the outworking of the divine plan for the redemption and recovery of man from sin and death.

Indeed, man has miserably failed in working out the destiny designed for him by his Creator. This is because, in the very beginning of his experience, man chose to disobey his Creator's laws. It was then that selfishness became the motivating power in human activity, and throughout the ages selfishness has continued to lead humanity into all sorts of dilemmas fraught with frustration, suffering, and death. There has hardly been a time when wars did not rage in some part of the earth. Man's inhumanity to man has made countless millions mourn. Through it all, those who have maintained a semblance of faith in God have kept hoping for a better time to come, which up to now has not come.

God's command to multiply and fill the earth has progressed throughout the centuries, and now that the earth is nearly fully populated it is under conditions which are causing mankind to look ahead with fear as to what the results may be. Man was commanded to subdue the earth, but now, in the final analysis, it would seem, the best he can do is to pollute it to the point where it might well be incapable of sustaining life of any kind.

God provided every necessary food-producing tree to sustain his human creation, but man is killing them off with poison fumes spewed forth from his inventions, and by other poisons, such as insecticides. After more than six thousand years of existing upon the earth, man has not only failed to subdue it, but has defiled it to the point where, unless a sudden turnabout is accomplished, the race could become

poisoned and die in the very place that was originally designed to be a beautiful paradise home for him forever.

Although no special mention is made in the Bible that God provided mineral deposits in the earth for man's use, we believe that this was the case, and man has been using these minerals, at least to a limited degree, almost from the beginning of his existence. Nor is there anything in the Bible to indicate that the ancients had knowledge of the gas, coal, and oil deposits which are such vital factors in our industrial age. A few in the distant past had dim knowledge of the existence of electricity, but did not know how to harness it for the use of man. This has come about in modern times, and has a very important part in the technology of our times. There is reason to believe that the widespread use of metals, coal, oil, and electricity was reserved by the Creator for the very time in which we are now living, which is described in the prophecies as "the time of the end"—*not* the end of time, nor the end of human experience on the earth, but the end of man's futile efforts to rule himself, and to bring the earth under control for his peace, happiness, health, and life.—Dan. 12:4

At this time when the earth, the sea, the rivers, the lakes, and the atmosphere are all being polluted by man's inability properly to use the resources which God has provided for him, we have this worst of all defilements, which is the pollution of the human mind and heart by sin and selfishness. These pollutants have always been abroad throughout the earth, plaguing mankind and the various societies he has tried to create; but now in these 'last days' the situation has become acute, for as we have seen, this disease of sin and selfishness has now reached crisis proportions.

In this 'time of the end', when the prophetic increase of knowledge should be providing not only an affluent life, but a peaceful, happy, and healthy one for the people of all nations, in many respects the very opposite is true. Of what value is it to humanity that men can reach the moon, when countless millions throughout the earth are starving, without homes, and in constant fear of being destroyed by poisons which selfish man is spewing into the air, water, and land in

his gross misuse of the natural resources of the earth which the LORD has so bountifully provided?

Of what real satisfaction can it be to know that technology has contrived instruments which can fly to Mars, when that same technology is stockpiling deadly weapons of war with terrifying potentials of destruction in sufficient quantities to destroy the human species a hundred times over? These paradoxes arising out of human selfishness certainly raise the question as to what the great Creator is doing about this dilemma which has been thrust upon an unsuspecting world.

The present chaos and distress, which have come unexpectedly upon the world, are not a surprise to the LORD, for there are many prophecies in his Word which have forecast such a condition. One of them, presented in symbolic language, is found in Isaiah 24:1-5, **RSV**, which we quote:

"Behold, the LORD will lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants. And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The earth shall be utterly laid waste and utterly despoiled; for the LORD has spoken this word. The earth mourns and withers, the world languishes and withers; the heavens languish together with the earth. The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant."

Many times the words 'earth' and 'world', when used in the prophecies of the Bible, denote a social structure which may exist on the planet at any given time, one of the important parts of which is the people. However, the literal earth is also often referred to in the prophecies, and sometimes there is an intermingling of the symbolic and literal in the same prophecy. An example of this is Psalm 46:6,10, **RSV**. Verse 6 reads, "The nations rage, the kingdoms totter; he [the LORD] utters his voice, the earth melts." In this verse the earth 'melts', but in verse 10 the earth still exists, and God's name is exalted in it. We quote: "Be still, and know that I am

God. I am exalted among the nations, I am exalted in the earth."

In this prophecy of the time in which we are now living it is the symbolic earth that melts, whereas the literal earth remains, and by divine decree to the raging nations, peace is brought to the people, and God's name becomes exalted among the people. So in the prophecy quoted above from Isaiah 24, we find the symbolic earth 'twisted', and we find a leveling of all segments of human society, and finally a polluting of the earth, and certainly this latter is being fulfilled literally today, to the great consternation of the worldly-wise.

As pointed out in Psalm 46:10, in the LORD's due time he will say to the raging nations of earth, "Be still, and know that I am God." This suggests divine intervention in the affairs of men at a juncture when, if left to their own devices, the sin-sick and selfish people of the earth would utterly fail in their efforts to solve the problems which they have brought upon themselves. Thus, in our approach to the subject, we should keep in mind that the great Creator is still interested in his human creatures, and will deliver them. Man will not be permitted to destroy himself, either by nuclear weaponry or by pollutants.

God's wonderful plan for the salvation of mankind from the result of his own folly and selfishness is presented to us in the Bible in various ways. The outline of one of these begins with the story of the Garden of Eden. We read that in this garden the LORD provided "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden."—Gen. 2:9,10

The word paradise simply means 'a garden', and that beautiful spot prepared for man 'eastward in Eden' was a most beautiful and wonderful paradise. Mistakenly, the idea of paradise has been associated with some sort of spiritual existence far removed from this planet. But God's intention from the beginning was that the earth was to be man's paradise, and that small section of land which God prepared

especially for our first parents was but a sample of what the whole earth was to be, and yet will be, when God's glorious design concerning man has been fully accomplished.

In the original paradise much emphasis was placed on beauty. In describing the trees of the garden, those 'pleasant to the sight' are mentioned first, and then those which were 'good for food'. We conclude from this that God not only made preparation to sustain the lives of his human creatures, but he wanted them also to enjoy their lives through appreciation of the beautiful things of Creation by which they were surrounded. God was delighted with his human creatures, and he wanted them to delight themselves in him by being constantly reminded of his love and care.

How beautiful indeed the earth truly is, or at least was, before man began to pollute it with refuse and poisons. Is there anything more majestic than a range of mountains which pushes its higher peaks at times above the clouds, and which are laden with snow the year around? How beautiful are the rivers, the lakes, and the oceans. Then there is the great variety of trees, each with its own particular type of beauty, and all 'pleasant to the sight'. Every square mile of the earth's surface has its special type of beauty—all designed by the Creator to add to the value and zest of living.

Even the food-producing trees of the earth are beautiful. And think of the beauty of growing wheat and other grain as it is wafted to and fro by gentle summer breezes. All this beauty of landscape and foliage as it left the hands of God in the Garden eastward in Eden must have been beyond words to describe. This was man's home, and he was commanded to 'subdue' the remainder of the earth and to fill it with his progeny. It was a glorious outlook, and could have worked to the eternal glory of the Creator and the everlasting joy of man.

Actually, this will yet be the case, for while man has failed through disobedience, and has defiled the earth which he was commanded to subdue, God's redemptive plan through Christ is designed to restore his human creatures to their lost home, which, when the plan is completed, will see this whole

planet one gorgeous paradise, providing health, joy, and life for humanity which by then will fill the whole earth.

The original paradise, in addition to its life-giving trees, contained one called "the tree of knowledge of good and evil." (Gen. 2:9) It is not necessary that we know the nature of this tree. The important lesson for us is that our first parents were forbidden to partake of it, and the death penalty was attached to disobedience. At the same time, during the long centuries since their disobedience, the human race has been acquiring an experimental knowledge of evil, and during the thousand years of Christ's kingdom will have the opportunity to acquire a knowledge of good, which will enable them finally to make a considered choice between the two.

In the Garden of Eden there was also a river. We are told that this river went out of Eden to water the garden. Thus in that original paradise we have the life-giving trees, and we have a river. But, because our first parents disobeyed God they were driven out of that garden into the unfinished earth to die. "The LORD God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:23,24

The Apostle Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Death was the penalty which was inflicted upon man. The 'thorns and thistles' and the banishment from Eden and from the trees of life were the means used by the LORD to inflict that penalty. And how efficient these 'executioners' have been. For more than six thousand years man has been a suffering and dying creature, unable to overcome the hazards of his environment and keep himself alive.

It seemed that as a result of the Industrial Age better progress would be made, but again man is failing. The technology which might have lifted him above at least some of the drudgery of an ebbing life is now polluting his environment more than ever before. We have learned to destroy

thorns and thistles and other pests, only to poison ourselves, birds, fish, and plants, with polluted air, water, and land. Man made a strenuous effort to lift himself up by his own bootstraps, only to find that human selfishness has him hopelessly bogged down in the pollutants of his own making.

While throughout the centuries all human plans and efforts to better the condition of the fallen race have failed, God has a plan which will not fail, which is his messianic kingdom. In brief this plan is, through Christ, to reestablish divine authority in the earth. It is suggested in the prayer which Jesus taught to his disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Man is in his present and worsening dilemma because of disobedience to divine law, and only by obedience to the Creator's law will he be able to survive and to enjoy peace and health and life.

This kingdom remedy for the many ills of man which have been brought on by disobedience is presented to us in various ways in the Bible. One speaks of a "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1,2) The 'throne' of God suggests the exercise of divine authority in the earth. This is also the throne of the 'Lamb', which reminds us that the exercise of this authority will be through Christ, who died for the sins of the world, and thus made possible the reestablishment of the divine will among the world of mankind for whom he died.

Flowing out from the throne of God and of the Lamb is a 'pure river of water of life, clear as crystal'. In some places in the Bible, water is used to symbolize a cleansing agency in the heart and the mind, a cleansing by the truth, but here it represents life—it is a pure river of water of life, and it is clear as crystal! While this is a symbolic river, as we read about it we are reminded of how man is now polluting the natural rivers of the earth, so that instead of being life-giving agencies, quite the opposite is becoming more and more true. How hopeless would be the outlook for man's future on this earth but for the wonderful provisions the LORD has made!

"In the midst of the street of it, and on either side of the river, was there the tree of life." (vs. 2) When our first parents transgressed the divine law they were driven out of Eden in order that they might not be able to partake of the tree of life which the LORD had planted there. God saw to it then that man would have no opportunity to perpetuate his life. He had sinned, and now the penalty, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), fell upon him, and there was to be no way of man's getting himself out from under it. But God still loved his earthly creatures, and he had made a provision of his own for their escape from death. That provision was Jesus, who, in the symbology of the prophecies, became the slain Lamb, the "Lamb of God which taketh away the sin of the world."—John 1:29

And now we find that Lamb empowered with governmental authority, and from the throne of God and of the Lamb is flowing the water of life—not a limited supply, but a river—and on either side of this river is the 'tree of life'. It is as though in the outworking of the divine plan, instructions were given from the 'throne' that those cherubims should no longer keep the people away from the tree of life, that the time had now come for them to return to paradise where they could have free access to the source of life of which they had been deprived.

Concerning that future tree of life, the prophecy states that it will "bare twelve manner of fruits" (Rev. 22:1,2) and that it will yield her fruit "every month." The numerology here involved is interesting, in that it suggests a continuous, never-failing source of life-giving fruit. It is symbolic language, of course, but again we are reminded of how miserably man has failed to provide the literal necessities of life.

It is true that in certain western countries, such as North America, and in many parts of Europe, food is in plentiful supply to those who can afford it, and we are prone to think of the 'world' from the standpoint of our restricted surroundings. The truth is that on the earth as a whole, many millions starve to death each year, and half of humanity never has enough to eat. We speak of our affluent society, but let us

remember that our world is a very small one, which, while it may be well fed, is quite unlike the world at large, so great a part of which is hungry and starving.

We know not the details of how the LORD will supply an abundance of food for the countless millions who will ultimately be filling the earth in keeping with the divine decree, but we know that he is fully able to do it. While we need not think of the fruit on the symbolic 'tree of life' as representing only literal food, we know that man will need food. And then, supplied with all the wholesome food that is needed, through faith and obedience, the symbolic fruits of the tree of life will be available, and will enable him to live forever.

We are further informed concerning the tree of life that its leaves will 'be for the healing of the nations'. In another prophecy of the river of life, where it is shown flowing from the temple, or sanctuary of the LORD, we read, "On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month . . . because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."—Ezek. 47:12, **RSV**


And how great will be the need of the nations for healing! This will be true of the people of all nations, not only those which exist now, but those who have suffered and died throughout past ages. As the life-giving reign of the kingdom begins, the people of all nations will be, as it were, wounded and bleeding, and only the provision which the LORD has made will heal their wounds, and restore them to health and life. All this is pictured by the river of life and its tree of life which are provided by the throne of God and of the Lamb.

Promises and prophecies of the Bible which give assurance of health and life in the kingdom are often misapplied to what it is believed conditions will be like in heaven. For example Revelation 21:4 assures us of a time when there shall be no more death, and when all tears will be wiped away. Many fail to note the expression "no **more** death," which implies that this is a provision of the LORD for people on

earth where for over six thousand years death has been constantly present.

So when we read that the 'nations' will be healed, we should remember that the sick nations exist, not in heaven, but here, and that it is here on earth where these refreshing blessings of the river of life will flow out to the people. Nationalism will not exist in the kingdom, but all nationalities of earth will have an opportunity to receive the life-giving blessings of the river of life and its tree of life. This, indeed, is one of the most beautiful, symbolic pictures of the fulfillment of that original promise which God made to father Abraham when he said to him that through his seed—which is the Christ—all the families, or nations of the earth shall be blessed.—Gen. 12:3; Gal. 3:16,27-29

Abraham could not know when God made this promise to him that by the time it would be fulfilled the earth would be filled, and that the families of the earth would be scattered to inhabit all its continents and the isles of the sea. Indeed, it is doubtful if Abraham had much idea of the broad expanse of this beautiful earth which God proposes to transform into a paradise for the eternal joy of all the willing and obedient humans. This includes all who will turn to him in obedience and faith, and thus be among that multitude who will be healed and who will have their tears wiped away.

This is the divine remedy for all the problems which have been created by human sin and selfishness, including the problem posed by the nuclear bomb, dread diseases, or even the pollution of our environment which all continue to threaten the very existence of the human race. And what a wonderful solution it is! When fully activated, it will lead to peace, happiness, and everlasting life among all nations, for the nations will be healed, and the refreshing waters of the river of life will restore the people to that God-provided heritage which, through sin, they lost for a while, but because of God's love, will have been regained forever! 

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR AUGUST 2

Train Yourself in Godliness

KEY VERSE: *"Exercise thyself rather unto godliness. . . . For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."*—*I Timothy 4:7,8*

SELECTED SCRIPTURE: *I Timothy, Chapter 4*

IN ORDER TO claim the promises of God for our very own, we must manifest an active faith in them, and conform our lives to godly principles, in order that our worthiness of the promises might be manifested. As our key text reminds us, the fulfillment of many of God's promises belongs in the present life, while others apply to our future inheritance beyond the veil. So when the apostle spoke of godliness being profitable to the inheriting of the promises, he no doubt had in mind both our present and our future inheritance.

Have the promises themselves really become ours? Or do we merely read them in an impersonal manner as though they do not actually apply to us? It is important to claim the promises, because

it is not until we are able to see in them a personal assurance of his blessing, that they become truly effective in molding our lives into his likeness, and thus prepare us to become partakers of the divine nature.

In II Corinthians 7:1 Paul wrote that if we have "these promises" we should cleanse ourselves from all filthiness of the flesh and spirit." John gives a similar thought: those who "have this hope"—based upon the promises of God—purify themselves. (I John 3:3) We might reverse this thought and say that the evidence of the possession of the promises, of having truly inherited them, will be a purification of character.

We know that by nature we are sinners, children of wrath even as others. Every day we are in close contact

with our imperfections. The Devil also knows our weaknesses, and uses them to discourage us, hoping that we will give up running for the prize of the High Calling. But if our confidence in the promises remains firm we will not fear, for our God has said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD."—Isa. 54:17

It is by these many promises of God that we are made partakers of the divine nature—by their encouragement, by their authority, by our own faithfulness to all the conditions attached to them, and by their inspirational power in our lives. As we press on, we continually need the strength which claiming these promises gives us. There is no possible circumstance in our Christian experience in which God has not promised to be with us, and to supply our need.

But if, by virtue of the promises of God, we are to

attain the divine nature, it will be necessary to give "all diligence." It will not do to be half-hearted or part-time runners for the prize. We will not be able to divide our interests between the things of God and the things of the world; nor between the interests of the New Creature and the interests of the flesh. Paul wrote, "This **one** thing I do." (Phil. 3:13) This is the only approach to the Christian life which will result in victory, the only attitude of heart in which to be, if the LORD is to make good his promises to us. We cannot afford to be too much concerned about even our temporal necessities. The LORD knows what these are, and has promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33

What a blessed lot is ours! Truly the LORD has given us "good doctrine" (Prov. 4:2), so let us yield ourselves to its transforming influence and thus be made ready for that "abundant entrance" into the kingdom, where we shall be "like him," and "see him as he is."—I John 3:3 ☐

Set Your Priorities

KEY VERSE: *"Follow after righteousness, godliness, faith, hope, patience, meekness."*—*I Timothy 6:11*

SELECTED SCRIPTURE: *I Timothy 6:6-14, 17-21*

JEHOVAH SAID TO the Israelites, "I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." God was true to the Israelites, and exclusively their God. In return he expected them to be true to him, and to obey his laws and ordinances.—Lev. 19:2

So it is with God's people of this Gospel Age. He wants them to be wholly devoted to him "in all manner of conversation." (I Pet. 1:15) The Greek word in this text translated conversation means 'conduct'. It includes not only what we talk about, but every aspect and activity of life. "Holiness unto the LORD" in all things, is to be the aim and endeavor of every Christian.

Christians are to set their "affection [*Margin*, 'mind'] on things above, not on things on the earth." (Col. 3:2) Because of this we are

to "mortify," or deaden, "our members, which are upon the earth." (vs. 5) Covetousness is "idolatry" (vs. 5), and so Christians who are setting their affection on things above should be content with the things in this life that God has seen fit to provide such as "food and raiment," etc. (I Tim. 6:8) No sincere Christian would be tempted to bow down before an actual idol, but there is a danger of setting up idols in our hearts to which we would give allegiance ahead of God. To covet wealth or the attainment of position, whether in the church or in business, means that we tend to idolize those things, and would be willing to go to undue lengths to have them for our own.

This unholy trait of character is unbecoming to anyone, and is especially reprehensible in a Christian. It would seem that only those

just starting in the narrow way would display them, and yet, even the mature follower of the Master needs to be on guard against this evidence of sin.

Paul reminds us that we "have put off the old man with his deeds, and have put on the new man." (Col. 3:9) But it is only in the determination of our minds and hearts that the 'old man' has been put off. Our new minds, the 'new man', must live with and in opposition to the 'old man' as long as we are on this side of the veil; so there is a continual struggle—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."—Gal. 5:17

The new man increases in knowledge—the knowledge that is of God, whose workmanship we are as New Creatures. (Eph. 2:10) The purpose of growing in the knowledge of the LORD is that we may develop more and more into his image; for we are his children, and are called to be partakers of his glory.

Paul admonished Timothy to be an "example of the

believers, in word, in conversation [conduct], in charity [love], in spirit, in faith, in purity. (I Tim. 6:11) If he did this then no one could despise his youth; for these are all characteristics of a mature Christian, whether he is young or old in years.

One of the lessons emphasized in I John 2:1-6 is that, try as we may, we will never be able to attain to the standard of perfection for which we are striving, and that, compensating for this is the fact that we have "an Advocate with the Father, Jesus Christ the righteous." He "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Our assurance that we can enjoy his favor despite our fleshly imperfections is the fact that we are making an earnest endeavor to keep his commandments. The apostle enjoins us to keep his "commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." (I Tim. 6:14) Whosoever does keep his Word, "in him verily is the love of God perfected."—I John 2:5 □

Respect God's Word

KEY VERSE: *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."*—II Timothy 2:15

SELECTED SCRIPTURE: II Timothy 2:1-15

AS WE FIND in our key verse, the **King James Version** reads, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," Professor Strong tells us the Greek word here translated "study" means 'to make effort, be prompt or earnest'. The thought of study is implied in the text in that our earnest effort to show ourselves approved unto God is indicated to be through "rightly dividing the Word of truth." Paul recognized the need for diligence in Bible study.

In this text Paul says the proper motive for Bible study is that we might know the will of God, show ourselves approved unto him, and be fervent in our spirit of serving him. Bible study is not an end in itself, but a means to an end, and that end is to know and to do

God's will. As Paul points out, we show ourselves approved unto God in proportion to our rightly dividing the Word of truth, and working in harmony with the instructions revealed to us.

What is meant by rightly dividing the Word of truth? Paul's initial use of this expression is found in a very interesting and revealing context. The preceding verse reads, "Of these things put them in remembrance, charging them before the LORD that they strive not about words to no profit, but to the subverting of the hearers." The three verses following the admonition to rightly divide the Word of truth read, "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that

the resurrection is past already; and overthrow the faith of some."

From these verses we learn that striving about words, and vain babblings do not constitute profitable Bible study. Nor were those who at that time were teaching that the resurrection of the dead had already taken place 'rightly dividing the Word of truth'. It might well have been the teaching of this error that prompted Paul to use this particular expression, 'rightly dividing the Word'. The Bible does teach the resurrection of the dead, but the error at that time was in claiming that it was a feature of the divine plan which had occurred in the past, rather than still to come.

The lesson emphasized is the importance of a proper recognition of the time elements in God's plan. Failure to recognize this has led many to conclude that the Bible is contradictory and unreliable. There are three main time divisions in the plan of God. In general we speak of these as the world of yesterday, the world of today, and the world of tomorrow. The Bible uses

the expressions, "The world that then was," "this present evil world," and "the world to come."—II Pet. 3:6; Gal. 1:4; Heb. 2:5

While Paul's initial use of the expression 'rightly dividing the Word of truth', related more particularly to time, the principle thus set forth can properly be applied to other facts in connection with the divine plan. For example, there are both earthly and heavenly promises; both symbolic and literal language is used; knowing when it was spoken, to whom, and by whom, is also important. Only by noting these distinctions will we be able to see and to appreciate the full harmony of the Word of God with respect to its teachings.

Let us remember that the purpose of Bible study is that we might know the will of God and receive inspiration to faithfulness in doing it during the present age, so that we may be co-workers with the LORD in the next age—during Christ's kingdom—who will need not to be ashamed, because they have 'rightly divided' the Word of truth. □

LESSON FOR AUGUST 23

Serve Faithfully

KEY VERSE: *"Preach the Word, be instant in season, out of season. Reprove, rebuke, exhort with all longsuffering and doctrine."* — II Timothy 4:2

SELECT SCRIPTURE: II Timothy 3:10-17; 4:1-5

WORDS ARE THE conveyors of thought, and thought is the basis of all intelligent action. Words, then, are powerful because they induce action along the lines of the thoughts which they convey. God's words are powerful in the accomplishment of his good purposes in the hearts and lives of his people.

We read in Isaiah 51:16 a more definite statement of what it is that God accomplishes by the power of his words: "I have put my words in thy mouth, . . . that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Obviously this is not a reference to the creation of the literal heavens, nor to laying the foundations of the literal earth, for this had long ago been accomplished. The reference is to the 'new heavens and new

earth' which God has promised to create.

Isaiah 65:17-25 presents a divine promise to create a new heavens and new earth, in which will dwell righteousness, peace, health and happiness. Those who will be privileged to share in either phase of that kingdom will have the honor of doing so only because they have obeyed the words of God now, and thereby have been prepared for the position which they will occupy then.

Let us remember that the words of God, in order to have the fullest power in our lives, must be spoken. It was not by chance that God said, ***"I have put my words in thy mouth, . . . that I may plant the heavens."*** True, God's words must also be in our hearts, but in this particular text he is emphasizing the basis upon which his words are powerful in the accomplishing of his good purpose

to create a new heavens and a new earth; he wants us to remember that the secret of the power contained in those words is that they be communicated from one to another. There must not only be an inflow of the message into our hearts, but also an outflow through our lips. If there is not both an inflow and outflow of God's words, the message in us will become largely dormant and ineffective so far as being a creative power in our lives.

While we are to appreciate all the various servants God has ordained to minister to us in the church, we are not to overlook the nature of their ministry. There are pastors, teachers and evangelists. All of these are for the edification of the church. Some may be inclined to think that an evangelistic ministry is exclusively for gaining adherents, but seemingly the apostle does not limit it to that purpose alone, for he includes it in the work of developing and perfecting the saints. In this connection see Ephesians 4:11,12.

The work of Christ and the church in the kingdom age will be to evangelize the

world, and the LORD wants us to maintain the spirit of evangelism in our hearts now. It is through evangelistic efforts that the first contact is made with those who later become the consecrated members of the body of Christ. Thus evangelism is for the building up of the church. But even though the last member of the body of Christ had been reached by the words of God, evangelistic efforts would be necessary for continuing to maintain a healthy spiritual condition in the hearts of the consecrated.

When we lose interest in evangelism, we lose sight of the great unselfish purpose of God to enlighten and bless the world; and when we lose sight of this, we cease to grow into his image and likeness of love.

Let us always remember that if God's words are to continue working in our lives to prepare us for a position with Christ in the 'new heavens', we must speak those words ourselves, not only to fellow-members of the body of Christ, but to others as well. ☐

LESSON FOR AUGUST 30

Demonstrate Christian Living

KEY VERSE: *"In all things showing thyself a pattern of good works."* — Titus 2:7

SELECTED SCRIPTURE: Titus 2:7,8,11-14; 3:1-8

THE APOSTLE PAUL, writing about Jesus Christ, said, He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [his followers], zealous of good works." (Titus 2:14) The faithful people of God in every age have been zealous of good works—those works which have been authorized by God and blessed by him.

Jesus said in his sermon on the Mount, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matt. 7:24,25) Here the Master compares zealous obedience to his teachings, to a work of build-

ing—and building solidly upon a rock.


And what are 'these sayings of mine', referred to by the Master, obedience to which is so fundamental to success in God's work? Going back to the beginning of his sermon we find the Beatitudes. These emphasize the need for humility of heart—being "poor in spirit"; heartfelt sympathy for the groaning creation—mourning with those who "mourn"; teachableness—learning to be "meek"; a desire above all things else to know God and to be pleasing to him—"hungering and thirsting after righteousness"; imitating divine mercy and love—striving to be "merciful"; being sincere—the seeking to be "pure in heart"; faithfulness in the ministry of reconciliation—learning to be "peacemakers"; zeal in light-bearing—placing our "candles" on a candlestick so all can see.—Matt. 5:1-16

Those who have a mind to work for the LORD will not seek an easy way. Instead they will "strive to enter in at the strait gate." (Luke 13:24) To keep these sayings of Jesus is not an easy task; it requires real effort; many difficulties are encountered. Therefore not many find the true way—the way of sacrifice and suffering—to glory, honor, and immortality. It is found only by those who are willing to pay the cost of weariness, sacrifice, and, of life itself.

The work of God in this age is in preparation for what he has promised to do in the next age, that is, the blessing of all the families of the earth; so we are being trained for that future work. Through the application of the divine principles of righteousness in our own lives, we are being prepared to administer God's law to the poor groaning creation in the time of the world's Judgment Day. And how wonderfully divine wisdom is displayed in the arrangements he has made for our training to be kings and priests unto God—the arrangements by which we are brought into actual

contact with the people in our work of proclaiming the glad tidings of the kingdom!

Our work of building is an individual one, as well as collective. Collectively we work, for example, in our local ecclesias or groups of ecclesias. Our evangelistic efforts sometimes result in attracting newly interested persons to our meetings. These mingle with us, and we seek to help them grow spiritually. Some make progress, and remain, becoming part of the ecclesia. Others do not, but after attending for awhile are not seen anymore.

And how better could the saints be trained to deal with all the various classes of society in the Millennial Age than by coming into actual contact with them now and endeavoring to help them understand something of the great principles of the divine character! It is the experience of all Christians who are faithful in trying to help their fellows understand the truth, that never is the message of God's love so precious to them and such a great power of regeneration in their own lives, as when they tell it to others. 

Remembered by the LORD

"They rose up in the morning early, and worshiped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife and the LORD remembered her."

—I Samuel 1:19

AMONG THE PEOPLE who went up to worship and sacrifice every year at Shiloh, where the Tabernacle was located in the days of Eli, there was a family from Ramah. This family consisted of Elkanah, his two wives, Hannah and Peninnah, and the children of the latter.

Only the males were bound to go up to the great feasts. After speaking of the three great feasts, we read in Exodus 23:17: "Three times in the year all thy males shall appear before the LORD God." But Elkanah took his whole family. This was not so difficult in his case as in some others, for his home was only about fifteen miles distant from Shiloh. Perhaps there were others who lived just as close to Shiloh as Elkanah, but who did not trouble to take their whole families to the house of the LORD. It requires something more than nearness to draw some together for worship, praise, and service. It requires a yearning to please God, and a longing desire to worship and praise him in the company of his people, as he has instructed us to do.

As consecrated children of God, our present position is represented by the Holy compartment of the Tabernacle. Truly has it been said that there were no easy chairs in that compartment. The Bible says that we are not to be slothful in the LORD's business, but fervent in spirit, serving the LORD. (Rom. 12:11) Thus will we be following in the steps of him of whom it was written, "The zeal of thine house hath eaten me up."—Ps. 69:9

All the family went up together but—as is always unfortunate, and sometimes a tragedy—we are given to understand that this was not a united family. And the cause was that there were some jealousies on the part of the wives. Plural marriages, now forbidden, were not uncommon in those days. Elkanah and Hannah were of one mind in their worship of God; of one mind in their affection for each other. We know nothing of Peninnah and her children, except as revealed by Peninnah's conduct, to which we shall refer presently.

One of that family went up to Shiloh with a heavy heart. She had a great and constant trouble. She had a longing desire which was unsatisfied. Hannah, the first and beloved wife of Elkanah, had no child. It has been suggested that this was the reason Elkanah took Peninnah as his second wife. Although Peninnah bore him children, Hannah continued to be his best beloved.

This was manifested at the time of making the offerings to God. Elkanah gave portions to Peninnah and her children, yet he gave a double portion to Hannah. "When the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions. But unto Hannah he gave a worthy portion (or, as the *Margin* renders it, 'a double portion'), for he loved Hannah."—I Sam. 1:4,5

Apparently this aroused the anger and jealousy of Peninnah. She taunted Hannah with her barrenness. Verses 6 and 7 read: "Her adversary [as the Bible refers to Peninnah] also provoked her sore, for to make her fret, because the LORD had shut up her womb. And as he did so year by year, when she went up to the house of the LORD, so she provoked her." By designating Peninnah as Hannah's "adversary," the deep unhappiness of that divided family is indicated. The jealous and cruel taunts of Peninnah show very plainly her unrighteous character and disposition.

Yes, instead of Peninnah sympathizing and consoling Hannah, she provoked Hannah cruelly and repeatedly. Her taunts came upon a sore and sorrowful heart. These provocations must have been hard to bear, but we read of

no angry retort by Hannah. The name Hannah in Hebrew means "grace." All that is said of her is, "She wept, and did not eat." That was the effect upon Hannah. If Hannah had shown a different spirit she might have missed a double blessing. She might have missed the loving comfort of her husband. She might have missed the precious gift of God, which gave to Hannah the desire of her heart.

How filled with lessons is the record of Hannah's behavior! Although reviled, she reviled not again. Those who seek to right themselves when injured; those who spend consecrated time in an endeavor to justify themselves; those who revile when reviled—these are not eligible for the blessings which God bestows upon the 'meek'.

Her husband, Elkanah, spoke words of comfort to Hannah. He could not turn the heart of Peninnah to her. He could not give Hannah the blessing for which she longed. But he could, and did, show his love for her. "Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?" (vs. 8) Perhaps in our longing desire for blessings which are not ours, we are apt to overlook those we do have. As we read in Psalm 103:2: "Bless the LORD, O my soul, and forget not all his benefits." In our lowest state we can always find something for which to thank God. Though something has been denied, in all our cases, much—very much—has been given.

Concerning Hannah we read in verse 10: "She was in bitterness of soul, and prayed unto the LORD, and wept sore." Some may have been near Hannah, but she was alone in spirit. There, in her earnest desire, she vowed a vow to the LORD. Before reading the vow Hannah made, let us read Numbers 8:23-25: "The LORD spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the Tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more."

From this we see that all the Levites were bound to serve the LORD in the service of the Tabernacle from the age of twenty-five to fifty. But Hannah vowed that her child should be the LORD's all the days of his life. "She vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."—vs. 11

Hannah prayed silently, but her lips moved as she framed the words. Apparently she was long in prayer, pleading earnestly, again and again. This drew the attention of Eli, the priest. He saw her lips move, but heard no voice. As this went on for some time, Eli thought Hannah was intoxicated, and he rebuked her sharply. We read:

"It came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee."—I Sam. 1: 12-14



Some possibly would have keenly resented such a charge. There are some who cannot bear to be reproved, even for a fault, much less when they are guiltless. But not so with Hannah. She doubtless was pained by such an accusation, but she felt no anger. In meekness and humility she replied. It is a reply which can bring tears to the eyes as we become immersed in this narrative. "Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter

of Belial: for out of the abundance of my meditation and grief have I spoken hitherto.”—vss. 15,16, **Margin**

Realizing his mistake, Eli answered her very kindly, using the words of verse 17: “Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.” Did Eli know what that petition was? The record does not tell us. It may be that Eli blessed Hannah in a general way. On the other hand, we think it not only possible, but highly probable, that Hannah added words explaining her desire, not given in the narrative.

Eli was a priest of God. He spoke as the mouthpiece of God. Hannah seems to have accepted his blessing as an assurance from God, for we read in verse 18: “Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.” She went away filled with a new and joyful hope; no longer refusing to eat; no longer wearing a sad look.

As we read in verse 11, part of Hannah’s petition to God was: “Remember me, and not forget thine handmaid.” And now we come to our text, verse 19, the closing words of which are: “The LORD remembered her.” Perhaps this is the most precious lesson arising out of this narrative. To think that the great God of heaven, Jehovah, should remember Hannah, one of the lesser lights of Scripture! Ah yes, as we read in II Chronicles 16:9: “The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” **Leeser** puts it, whose heart is “**entire**” toward him.

That precious phrase, “The LORD remembered her,” is one of those many evidences we have of the glorious truth of Isaiah 57:15: “Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

Was not this Hannah’s experience? Were not her spirit and heart revived? God will continue to dwell with those whose hearts are entire toward him; those who have made a

vow, a covenant with him by sacrifice; those who are endeavoring to walk in the steps of the Master, following the Lamb whithersoever he goeth. Did not Jesus say of these, "In heaven their angels do always behold the face of my Father which is in heaven"?—Matt. 18:10

The "**Daily Heavenly Manna**" comment for September 18 is appropriate here: "The LORD is ever present with his people. He is always thinking of us, looking out for our interests, guarding us in danger, providing for us in temporal and spiritual things, reading our hearts, marking every impulse of loving devotion to him, shaping the influences around us for our discipline and refining, and hearkening to our faintest call for aid or sympathy or fellowship with him. He is never for a moment off guard, whether we call him in the busy noon hours or in the silent watches of the night. How blessed the realization of such abiding faithfulness!"

In this connection we wish to remind you of another scripture: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. 49:15,16) Can a woman's tender care cease towards the child she bare? Yes, she may forgetful be, yet will I remember thee. The evidence that the LORD did remember Hannah was that in due time she gave birth to a son.

Hannah was not like some who forget to give thanks when the blessing comes. How pathetic are those two questions asked by our Lord Jesus concerning the one leper only who returned with thanks. "Were there not ten cleansed? But where are the nine?" (Luke 17:17) Hannah asked God for a son. When the request was granted, she expressed her thankfulness in giving him the name Samuel, meaning "heard of God." How we need to continually remind ourselves of those words in I Thessalonians 5:18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

God can do much, very much, with a thankful heart. He can do nothing, or very little, with an unthankful heart. In II Timothy 3:2, we are told that people would become “unthankful, unholy.” Yes, one follows the other as surely as night follows day. Contrariwise, if we are thankful, then we will be kept holy, our hearts entirely for the LORD.

But Hannah had done something more than ask for a son. In addition, she had, by a solemn vow, dedicated him to the LORD. It would perhaps be relatively easy to do this while she was childless. When the child was born, and that fond tie had been formed which only a mother's heart can fully know, would she then part with him? Would she regret the vow she had made? Would she be tempted to draw back from it? No, the vow had been made; the vow would be kept without any reservations or adjustments. It was no rash vow that Hannah had made. Although she was of a sorrowful spirit and troubled in mind, yet her vow was a solemn declaration.

We are reminded here of Psalm 66:13,14, which seems to fit so accurately Hannah's experience: “I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.” The child had been dedicated to God, and hard as the parting might be, the vow would be kept.

What shall we say to these things written for our learning concerning this seemingly insignificant woman? What lesson is conveyed to us by Hannah, who kept her vow faithfully? The Bible says, “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.”—Eccles. 5:4,5

We read in Hebrews 10:38: “If any man draw back, my soul shall have no pleasure in him.” Jesus expressed it thus: “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” (Luke 9:62) Whatever else he is fit for, he is not fit for the kingdom promised to those who overcome as Jesus overcame. Our **“Morning Resolve,”** based on Psalm 116:12-14, reads: “What shall I render unto

the LORD for all his benefits toward me? I will take the cup of salvation and call upon the name of the LORD (for grace to help). I will pay my vows unto the Most High."

Samuel, from his birth, was devoted to God. However, an infant can do no acceptable or intelligent service. Hannah therefore kept her son until she had weaned him. Up to that time Hannah did not go up to the house of the LORD. Elkanah went and all his house, but not Hannah. (I Sam. 1: 22) Here again we find Elkanah and Hannah of one mind. Her vow was also his vow. To what Hannah purposed to do, he gave his full consent. Elkanah said to her, "Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word."—vs. 23



And so the time for parting came. One of the great yearly feasts came around, and Hannah went up with Elkanah and took the child with her. The record states, "She took him up with her, three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh." (vs. 24) There was no stint in that offering. Because they were giving up their only child, they might have excused themselves from any other offering. On the contrary, they made the presentation of their only child to God the occasion for a thank offering. They slew a

(Continued on Page 37)

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Little Rock	KAAY 1090	6:30 a.m.
Marshall	KCGS 960	4:30 p.m.

CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	8:15 a.m.
Los Angeles(Mon)	KTYM 1460	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTPJ-FM 103.1	8:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WGTO 540	9:00 a.m.
Tampa	WTMP 1150	8:30 a.m.

ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

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Hammond	WJOB 1230	8:30 a.m.
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Coffeyville	KGGF 690	9:05 p.m.

IOWA

Waterloo	KXEL 1540	10:15 p.m.
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KENTUCKY

Bowling Green	WBGN 107.1 FM	8:15 a.m.
Winchester	WHRS	10:30 a.m.

LOUISIANA

New Orleans (Sat.)	WWL 870	9:00 p.m.
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MICHIGAN

Battle Creek	WOLY 1500	1:45 p.m.
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Detroit	CKLW 800	7:45 a.m.
Fremont	WSHN 100 FM	9:15 a.m.
Fremont	WSHN 1550 AM	9:15 a.m.

MISOURI

St. Louis (Sat.)	KSTL 690	8:30 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

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Buffalo	WHLd 1270	12:00 noon
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OHIO

Cincinnati	WNOP 740	9:00 a.m.
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PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Fri)	WIBF-FM 103.9	1:45 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

SOUTH CAROLINA

Charlestown	WOKE 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
Jackson	WYLO 540	2:15 p.m.

PLEASE TAKE NOTE of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

.... WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

SASKATCHEWAN

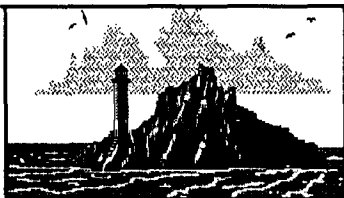
Rosetown	CJYM 1330	9:45 a.m.
Wayburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	
		10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHZ	8:45 a.m.
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Ye are the light of the world!

British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.

China

Hong Kong	Radio Villa Verde (Fri.)	6:00 p.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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Kenya & Uganda

Radio East Africa		4:00 p.m.
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Mexico (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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New Zealand

Whakatane	IXX	7:00 a.m.
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Nigeria

Radio Africa (Thurs.)		7:45 p.m.
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Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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Philippines

Manila (Sat.)	DZAM 1026 KHZ	7:15 p.m.
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South Africa

Joubert Park (Thurs.)	SWAZI Music	
	Radio 1400 & shortwave 49 & 60	9:00 p.m.

Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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Tonga

Nuku' Alofa (Mon.)		10:15 a.m.
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Uruguay (Spanish)

Montevideo	Radio El Espectador 810	9:15 a.m.
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THE BIBLE ANSWERS – TV Programs

ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Berwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	35	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammonont	8	UTAH	
Plano	30	NEW YORK		St. George	55
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
* Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	55
KANSAS		Henderson	34	* Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Waukesha	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Alcon	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

bullock and brought the child to Eli. (vs. 25) May we have more and more of this ungrudging spirit in the offering of ourselves and all that we have and are to God!

Truly does the Bible say (II Cor. 9:7) "God loveth a cheerful giver." We are reminded here of those words of the hymn concerning our Lord Jesus, in whose steps we are privileged to follow:

"I've found a friend; oh! Such a friend!
He gave his life to save me;
And not alone the gift of life,
But his own self he gave me."

Some time had passed since Hannah was there. Eli did not seem to recognize her. So Hannah introduced herself thus: "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD." (vs. 26) Perhaps when Hannah thus spoke, Eli remembered; he no doubt remembered her prayer; he probably also remembered his mistake; and he then remembered his words of blessing to her.

Hannah continued: "For this child I prayed; and the LORD hath given me my petition which I asked of him. Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD." (vss. 27,28) The **Marginal** rendering of verse 28 uses the word "returned," instead of "lent."

Filled with thankfulness, and speaking under the direction of the Holy Spirit, Hannah gave utterance to her feelings in prayer and a psalm of thanksgiving recorded in I Samuel 2:1-10. We wish to refer specially to verses 18 to 21 of this chapter. The parents returned to their home at Ramah, leaving young Samuel with Eli. "But Samuel ministered before the LORD, a child, girded with a linen ephod." (vs. 18) Hannah never forgot her dear little son, Samuel. She "made him a small coat, and brought a new one to him from year to year as he grew taller, when she came up with her husband to offer the yearly sacrifice."—vs. 19

When they parted from their child, the parents received a special blessing from the aged priest. We read, "Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD" [or, as the **Margin** reads: "for the petition which she asked of the LORD"], and they went unto their own home."—vs. 20

Eli's words were fulfilled, for we read in verse 21: "The LORD visited Hannah, so that she conceived, and bare three sons and two daughters." So they were not left childless. Their firstborn was absent, returned to the LORD, but their home was not desolate. What a wonderful example of how God honors those who honor him.—1 Sam. 2:30

We read no more of Hannah. If she lived to see her firstborn become a courageous prophet, a faithful servant of the Most High, an upholder of the true religion in Israel, it must have been real joy to her. What higher blessing can we desire for ourselves than that our lives be spent in the joyful service of our King? Or to have our children espouse his holy cause?

What manner of persons ought we to be; living up to our privileges, discharging faithfully our responsibilities! Let those who are comparatively young in years rejoice in their usefulness in God's service. Let those of more mature years bear up bravely and wisely under the heat and burden of the day. Let the more aged pilgrims, leaning upon the staff of present truth, press on as beacon lights to others. Let us all—the young, the middle-aged, and the aged—never forget to remember that God never forgets to remember. Let us each one be able to say, in full assurance of faith: "The LORD remembers me." If faithful, we will be able to say this, because in the Book of Books it is written of Hannah, "The LORD remembered her." □

THEY THAT REVERENCED 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 revered the LORD, and that thought upon his name.

—**Malachi 3:16**

The Rewards of Faith

***"Faith is a basis of things hoped for,
a conviction of things unseen."***

—Hebrews 11:1, Wilson's Diaglott

THE VITAL IMPORTANCE of faith in our relationship to God is brought to our attention in Hebrews 11:6, which reads, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The logic of this is obvious. How could we approach God in prayer, and expect to enjoy his blessing, if we were not sure of his existence? And surely God's promises would mean nothing to us if we did not believe that he 'is', that he exists. On the other hand, Paul sets forth the position and joys of those who do have a firm faith, saying:

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by (*Wilson's Diaglott*, "with") Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:13-18

One of the rewards of faith, then, is the joy we receive in looking at the unseen things which God has promised, those precious eternal glories which can be seen and appreciated only by the eye of faith. We cannot, of course, 'see' the

heavenly rewards in all their glorious details. But, through the promises of God, we are assured that we will be like the resurrected Jesus, and will see him as he is. (I John 3:2) God's promises also reveal that if we are faithful unto death we will be partakers of the divine nature.—II Pet. 1:4

We also see, by the eye of faith, that promised world-wide government on the "shoulder" of The Prince of Peace. And we 'see' ourselves with Jesus in that kingdom, living and reigning a thousand years for the blessing of all the families of the earth. (Isa. 9:6,7; Rev. 20:6; Luke 12:32) The 'seeing' of all these things brings joy to our hearts. And, with us, even as it was with Jesus, this joy which is set before us by the promises of God enables us to endure the cross, and to continue on in the narrow way of sacrifice, knowing that if we are faithful even unto death we will receive the crown of life.—Rev. 2:10

Friendship Based on Faith

Through his faith Abraham became the friend of God. (II Chron. 20:7; Isa. 41:8; James 2:23) True friendships are based on faith and confidence. God had faith in Abraham because Abraham had faith in him. The vast majority of the human race are alienated from God by their unbelief, their lack of faith in him. Doubtless most of these in a vague sort of way may acknowledge that they believe there is a God, but are unwilling to order their lives to the doing of his will. However, Abraham did indeed order his life to the doing of God's will.—Heb. 11:8-10

In Genesis 15:6 we are informed that Abraham's faith was "counted" or imputed to him for righteousness. (Rom. 4:3-22; Gal. 3:6) Abraham was a member of the sinful and condemned race. Like all other humans he was imperfect. But God imputed his faith to him as righteousness, and received him into the circle of his friends. No provision had yet been made to give life to the fallen race, so the imputed righteousness of Abraham's faith did not lead to life. But it did result in many rich blessings as, through the years, he enjoyed the friendship and fellowship of the Creator.

Paul draws a lesson from Abraham for believers of the Gospel Age, saying, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5) The expression in this text, 'worketh not', refers to the works of the Law. Actually Abraham did demonstrate his faith by his works, for "faith without works is dead." (James 2:19-24) For one merely to say, "I believe," is not enough. Before faith is imputed for righteousness it must be demonstrated, and in the case of those now being drawn to the LORD by the Gospel this necessary demonstration of faith is a full consecration to do the Heavenly Father's will, regardless of the cost.

Various Rewards

The rewards of faith are many and varied. To the woman who was healed of the issue of blood, Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole." (Matt. 9:20-22) This was her reward of faith. We do not know how much she may have understood of the teachings of Jesus, but she had seen and heard enough to believe that he could heal her, and demonstrated that faith in a way that brought the reward.

Another reward of faith is peace with God. Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2) Abraham's faith brought him the friendship of his Creator, but he was not released from Adamic condemnation. He was not reconciled with God in the sense that the condemnation to death had been removed. But Paul assures us that this is now possible for those of the Gospel Age whose faith is counted unto them for righteousness.

Paul explains the basis upon which this is possible. It is ***through our Lord Jesus Christ***. In other words, one of the rewards of faith now is that the merit of Jesus' redeeming blood is imputed to us, setting aside death's condemnation, and giving us full reconciliation with God—peace with God. And this, in turn, leads the consecrated to further rewards of

faith, for Paul adds, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:2

The granting of access into the high position of divine favor in which we are given a hope of partaking of the glory of God is the purpose of our being given peace with God. The one reward is an open-sesame to the other. And what a priceless reward is the hope of the glory of God! It is quite beyond our ability to understand, but we 'see' it by the eye of faith, and it becomes one of our greatest causes for rejoicing.

Victory

The Apostle John wrote, "This is the victory that overcometh the world, even our faith." (I John 5:4) The pleasures and inducements offered by the world are most appealing to our flesh. Many of the advantages offered by the world are not morally wrong, and are quite proper for those who have not consecrated themselves to follow in the footsteps of the Master. But they are of no assistance to us as New Creatures in Christ Jesus. We have consecrated ourselves to follow in Jesus' footsteps, and he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

Jesus also said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18,19) How does faith enable us to overcome the ostracism and ill-will of the world, which of necessity is unpleasant to the flesh? How does faith help us to turn our backs upon the 'good things' which the world has to offer to those who cater to its ways and cooperate with its selfish ambitions?

Indirectly the Apostle Paul answers these questions in his masterful argument proving the resurrection of the dead. He wrote, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." (I Cor. 15:32) This

elaborates Paul's statement earlier in the chapter in which he says, "If in this life **only** we have hope in Christ, we are of all men most miserable."—vs. 19

If there were no future life, we would indeed be 'most miserable' in the sense that we would have turned our backs upon all the advantages of the present life offered by the world, and would have received nothing to take their place except to follow a course which results in ostracism and suffering. 'Miserable', too, in that we would be preaching falsely, if indeed there be no resurrection. However, we are glad to walk in this narrow way of suffering, and continue in it even unto death, because we know that there is that glorious 'first resurrection' of those who are faithful and are worthy to live and reign with Christ a thousand years. To have such a hope means that, by comparison, the pleasures of the world are as nothing. If the world hates us, it matters not. We have considered the value of what we have given up as compared with what the LORD holds out to those who lay down their lives following in the footsteps of the Master, and have made our choice.

And what has enabled us to choose the pathway which leads away from the world and its selfish interests and ambitions? It is because our faith has laid hold upon the promises of God. Our faith enables us to 'see' the things which the LORD has in reservation for those who love him supremely. By faith we see the future inheritance of the New Creation so definitely that anything which the world may have to offer does not tempt us to turn aside from the way of sacrifice. Thus it is that faith, the 'basis of things hoped for, the conviction of things unseen', which is the element of Christian character which 'overcomes the world'. And the ability to overcome the world is one of the rewards of faith.

The Peace of God

The Apostle Paul wrote, "Be careful for nothing (*Moffatt Translation*, 'never be anxious') ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all

understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6,7) Here the 'peace of God' is contrasted with being 'anxious', or 'overly concerned' with respect to the vicissitudes of life. God is never anxious or worried over any of the affairs of his vast universe, so he has peace—a peace that is never disturbed.

God's peace is based upon his certain knowledge that he has the power to control any and every situation which can arise that might seem to threaten his sovereign rule over the universe. We enjoy this same peace in proportion to our faith in the promises of God to care for our every interest—faith in his ability to accomplish this. If our faith is strong, we will enjoy a quiet and lasting peace. If at times we doubt, our peace of heart and mind will be temporarily lost and we will be anxious and worried. Much which, through lack of faith, disturbs our peace is related to our material needs. Jesus gave some excellent advice along this line. We quote the Master from the ***New English Revised Version***:

"I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn, yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? If, then, you cannot do even a very little thing, why are you anxious about the rest? Think of the lilies: they neither spin nor weave; yet I tell you, even Solomon in all his splendor was not attired like one of these. But if that is how God clothes the grass, which is growing in the field today, and tomorrow is thrown on the stove, how much more will he clothe you! How little faith you have! And so you are not to set your mind on food and drink; you are not to worry. For all these are things for the heathen to run after; but you have a Father who knows that you need them. No, set your mind upon the kingdom, and all the rest will come to you as well."—Luke 12:22-31

Concern over the material needs of life is not the only thing which may disrupt our peace—that 'peace of God

which passeth all understanding." As New Creatures in Christ Jesus we should be vitally interested in the LORD's work, locally and worldwide. But our interest could develop into an anxious concern. We might suppose that those with whom we are associated in the ministry are not doing their part as they should, and become disturbed over their continued ignoring of our viewpoints and suggestions. Thus we would lose that peace which is so inherent in our Heavenly Father, and which should mean so much to us as daily we seek to know and to do his will.

We are not here speaking of fundamental errors and practices. Where these are present, and there is no disposition on the part of those responsible to rectify the situation, then we should withdraw our support. But we have reference now to viewpoints and opinions which we may acquire that are slightly at variance with those generally held. These may pertain to methods of service, or to the character of the message being presented. But we should remember that God is just as interested in his own cause in the earth as we are, and even more so.

The difference is that God is able to change that which he desires changed, and if he does not do so, it is because he does not see the need. This does not mean that we should not express our views when we think changes should be made. It simply means that after giving expression to what we think should be done, faith should enable us to leave the matter in the LORD's hands to do as it pleases him. If we can do this, we will have peace—God's peace—that quiet and blessed assurance that our loving Heavenly Father is able to control every situation in a manner which will bring honor to his name, and the greatest possible blessing to his people.

"Increase Our Faith"

Jesus said to his disciples, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him." (Luke 17:3,4) "The apostles said

unto the Lord, Increase our faith." (vs. 5) They sensed that to carry out instructions of this kind would require much faith, evidently more faith than they felt they possessed at that time.

It is not natural to the fallen flesh to exercise a spirit of forgiveness such as Jesus here outlined—yet this is God's viewpoint, the divine way of love. For us to adopt and practice this viewpoint means that we must have faith in the rightness of God's ways, and confidence that when we comply with them he will shower his blessings upon us. But it does require faith, an increasing faith; more faith, perhaps, in this area of human relationships than in almost any other experiences we may have as we walk in the narrow way. Evidently the apostles thought so, for it was in this connection that they prayed, "Lord, increase our faith."

Faith Removes Fear

We have another lesson of faith from the Master in connection with his calming of the storm. It is recorded in Matthew 8:23-26, which reads, "When he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

The disciples then said, "What manner of man is this, that even the winds and sea obey him!" (vs. 27) Ah yes, here is the great lesson of this experience in the life of the disciples. What manner of man was this! Jesus is no longer a man, but is now highly exalted to the divine nature. During the days of his earthly ministry he was privileged to employ the power of his Heavenly Father for the working of miracles, even for controlling the weather. And it is no less so now. The power of the Almighty God is enlisted on our behalf, exercised through whatever agencies he may choose to employ. This is a power that easily controls the natural elements of air and

sea to calm any storm which may arise, as divine wisdom might indicate the need. Why then should we be fearful? We are not usually threatened by literal storms. Generally speaking, the winds which whip up the high and turbulent waves of the sea are of no special concern to us, although there are doubtless exceptions to this in the lives of some of the LORD's people. Our chief concern is with the symbolic winds and waves, those storms which are fomented in our lives by circumstances over which we have no control.

And what is our attitude toward these emotional tempests which rob us of our peace with God? Do we have the necessary faith to ride them out with tranquillity of soul, such as is suggested by the Master's sleeping in the ship until awakened by his distraught disciples? Or would the Lord, in such times in our lives, look into our hearts, and, noting the turbulence, the anxiety, the fear, be obliged to say as he did to Peter on the sea of Galilee, "O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31

In the Scriptures we are given examples of the faith that sustains in time of trouble. David wrote: "LORD, how are they increased that trouble me! many are they that rise up against me. Many there be that say of my soul, There is no help for him in God. But thou, O LORD, art a shield for me: my glory, and the lifter up of my head. I cried unto the LORD with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about."—Ps. 31:1-6

Surely David had justifiable reasons for being agitated and fearful. He was surrounded by his enemies, who were insisting that his God would do nothing for him. But he trusted in the LORD, of whom he speaks as his "shield" in this time of great need. He trusted, and he prayed; and, believing that the LORD heard his prayer, and would protect him, he said, "I laid me down and slept; I awaked; for the LORD sustained me."

Our enemies are not of the sort which threatened David. Our enemies are chiefly the world, the flesh, and the Devil—

an unholy trinity which continuously opposes the New Creation. As individual members of this New Creation we are almost always under attack by these enemies. They work together subtly and ruthlessly to take our minds and hearts away from the LORD, and to destroy our faith in him. How often the suggestion comes that God will not hear us, neither will he help us. How is our faith at such times? Can we rest in the LORD so securely that we might think of ourselves as being like David, who was able to sleep knowing that the LORD would protect him against all those who sought his life.

In the New Testament we are given another illustration of this implicit faith in God which is rewarded by a sweet peace and tranquillity which only the LORD can give. It is the case of Peter when incarcerated in a prison, and sentenced to die. During the night before the morning set for his execution he was in his cell, bound with chains between two guards. But the account says that Peter was sleeping. (Acts 12:1-11) How wonderful that this once impetuous Peter, who did all he could to prevent the seizure and death of Jesus, was now so resigned to the Heavenly Father's will, and so full of faith that nothing could happen to him except by divine permission, that he was able to sleep realizing that, so far as he knew, he would be put to death that morning. How richly his faith had rewarded him!

Unto Salvation

The Apostle Peter writes that we have been begotten "unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (*Margin*, 'for us') who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations [or testings]: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom,

though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—I Pet. 1:3-9

Thus we are reminded that the ultimate reward of our faith will be the salvation of our souls. And then Peter explains that the salvation to which he refers is the one foretold by the prophets when they prophesied concerning "the sufferings of Christ and the glory that should follow." (vss. 10,11) The salvation of those who share in the foretold sufferings of Christ is that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

And how great indeed is this salvation! It is exaltation to the divine nature, to immortality, to the glory of God. It is an inheritance which is incorruptible, undefiled, and that fadeth not away, and is reserved in heaven for us. But first we must prove worthy of 'so great salvation'—prove worthy by being faithful even unto death. (Rev. 2:10) This can be done only through the grace and power of God. And if through faith we continue to lean upon his promises, and humbly follow the instructions of his Word in laying down our lives in his service, we will receive the promised divine help.

But meanwhile we rejoice in the blessings which the LORD daily showers upon us, although at times, as Peter says, we are in 'heaviness through manifold temptations', or testings. But these testings are essential. They constitute the trial of our faith which is 'much more precious than gold that perisheth, though it be tried with fire'. It is only a faith that is strengthened by trials that will continue to give us the victory over the world, the flesh, and the Devil. Only such a faith will keep us faithful until the end of the way, when we will hear the coveted, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy LORD."—Matt. 25: 21,23

And this joy of the LORD will be the ultimate reward of faith, that faith which is able to move 'mountains' of hindrances in order to do the will of the LORD; that faith which will not shrink in the face of any difficulty; that will not tremble

no matter how threatening the circumstances with which we may be surrounded. May the vision given us by this faith enable us always to see these future joys and glories of eternity; and, seeing them, continue to press forward in the narrow way to the goal of attaining them!

The joys of the LORD, the joys of being acknowledged by him, associated with him, honored by him, will be shared only by the overcomers, and it is this faith that enables us to overcome. Some of the causes for these joys are mentioned in Revelation, chapters 2 and 3. Jesus is quoted as saying, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7) Thus is the original provision of life in the Garden of Eden used to symbolize the more abundant life, even the immortality that will be given to the overcomers. What a joy it will be to receive this reward! It is described as "a crown of life."—vs. 10

Again, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (vs. 17) The 'hidden manna' is the manna that was hidden in a golden bowl and put within the Ark of the Covenant in the Most Holy of the typical Tabernacle. This 'hidden manna' did not corrupt, and was thus a symbol of the incorruptibility of the divine nature to be received by the overcomers. Those who are rewarded with the divine nature will enjoy the privilege of being in the presence of God and fellowshiping with him. This will result in "pleasures for evermore."—Ps. 16:11

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. 2:26,27) Here we are reminded that if faithful we will share the reward of rulership with Jesus, and be part of that glorious kingdom through which all the families of the earth will be blessed. This is another of the joys set before us, a joy that will be obtained through faith unto salvation.

Similar in implication is the promise to the faithful in the Philadelphian church: "To him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. 3:12) This is a further description of the kingdom arrangements through which the good pleasure of Jehovah to bless all the families of the earth will be accomplished, and if faithful we will be part of those arrangements.

Finally, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (vs. 21) It was Jesus' overcoming faith that enabled him to say to the thief on the cross, even when both were dying, "Thou shalt be with me in paradise." (Luke 23:43) Even when the blackness of death was closing in around the Master, faith's vision revealed the kingdom work of restitution which was to be accomplished; and faithfully he bore witness to this great truth of the divine plan.

Is our faith sustaining us in the fiery trials by which we are being tested? Are we able to "bear unmoved the world's dread frown"? Do we have a faith that "seas of trouble cannot drown," as the words of a familiar hymn exhort? Is our faith keeping us in the narrow way, and will it continue to do so until the very end of that way—the way that ends only in death? Let us pray, as did the apostles, that the LORD might increase our faith; for only through a strong faith can we hope to remain faithful overcomers unto the end.—Matt. 24:13

THEY SHALL BE mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. —Malachi 3:17; 4:2

The Law

"O how love I Thy Law! it is my meditation all the day. . . . I have more understanding than all my teachers: for thy testimonies are my meditation."

—Psalm 119:97,99

SUCH WAS THE admiration of David for the law of God, and such were the benefits he received from meditating upon the testimonies of God—"more understanding than all his teachers." If David could receive such rich blessings from meditating upon God's law, it should be well for us to do likewise. By the word "law" we understand a rule of conduct or action prescribed, and enforced, by a supreme authority.

We read in Psalm 89:14: "Justice and judgment are the habitation of thy throne." In these qualities are reflected and mirrored all of God's attributes: his love, his wisdom, his justice, his power. It is of utmost importance, as well as of great interest, that we as prospective members of the divine family have a good understanding, a thankful appreciation, and an admiration for his law as it relates to all his works. For, as we increase in our discernment of the ways of our God, our love for him increases and with it our desire to walk more fully in the path of his light. Let us dwell, therefore, upon God's law as it exhibits him; his law as it covers man; his law as it rules the universe.

When we study the universe, we are at once impressed and awed by the tremendous size, the enormous distances of the heavens. On a clear night man can observe with the naked eye about 7,000 stars in the whole sky in both the northern and the southern hemispheres. With telescopes we observe many millions. It has been stated on good authority that there are in the galaxies within the range of our present

day telescopes not less than one hundred million billion suns, differing greatly in size, temperature, and density.

Many of them are of enormous size which would dwarf our earth into a speck of dust by comparison. All the stars, whose courses astronomers have been able to observe, move in an orderly fashion, each at a never varying speed in set orbits through the heavens. The planet Earth travels in its orbit around the sun at a speed of eighteen and one-half miles a second, or 66,600 miles per hour. At the same time it rotates around its axis completing one revolution every twenty-four hours; while the moon speeds around the earth once every month. Their speed or course never varies.

From the movements of the earth and the moon man obtains his units of time: the day; the month; the year. For accurate time he sets his timepiece by astronomical observation; or, knowing the correct time, mariners in a similar way can determine their position. While the enormous distances in space, the immense size of the stars, and the tremendous speeds at which they travel, may not prove anything in themselves, the accuracy of their movements through the heavens proves that they are governed by certain laws and that their movements are orderly.

Now let us consider the other extreme. The smallest things known to men are the electrons and neutrons. Certain combinations, according to their number, order, and arrangement make up various types of atoms. The number of neutrons and electrons varies according to the type of atom. There are, for example, hydrogen atoms with one revolving electron, carbon atoms with six, iron atoms with twenty-six, gold atoms with seventy-nine—all the way to the heaviest material known—uranium atoms with ninety-two revolving electrons to each nucleus.

Atoms are called the building blocks of the earth. All things earthly—the water we drink, the air we breathe, the soil, the plants, the bodies of animals, and our own bodies—are, in the final analysis, made up of combinations of atoms. The structure of all things, whether atoms, or molecules, or plants, or animals, is not haphazard, but systematic in their

nature. And they are wonderfully made and marvelous to behold.

All living things grow from a single cell. Into that tiny organism, smaller than a pinpoint, are packed the blueprints and the ability to develop accordingly into a full grown plant or animal, consisting of many billions of living cells, each group of which, making up the roots, stems, leaves, or flowers, as in plants, or the different structures and organs as in animals, will perform its proper specialized function necessary to maintain life in perfect coordination and harmony with all other groups.

All living things may be pictured as machines designed and constructed to carry on certain processes, such as the absorption of food, the changing of food into new chemical substances required by the organism, respiration, growth, repairs, elimination of waste material, reproduction, and so on. Living things are as machines, which apparently build and maintain themselves and manufacture cells which form wood, leaves, flowers, seeds, as in plants; or bones, muscles, flesh, blood, skin, hairs, feathers and so on, as in animals.

Even the simplest living organism is infinitely more complex than the most intricate machine man has ever been able to build. A critical study of all these facts discloses the overwhelming and in disputable evidence that the universe and life are the result of a high degree of thought, intelligence, and order.

The whole arrangement, all the activities of the universe, are highly complex and in accordance with certain fundamental laws and rules. These laws always function perfectly. They never fail. Why? Because they are established by our God, the all-wise and powerful Creator of the universe. Only thus is it possible for such complex organisms and matter, as we know them, to exist. No sequence of various complex activities, necessitating cooperation and coordination with other complex activities, can be produced by chance even in a single instance. Much less so when we consider that such

complex activities go on around us continually, all over the earth, in an astounding number of varieties of life.

From whatever angle we consider any part or action of the universe, we come to the conclusion that its creation and its activities are the result of laws made by divine wisdom and enforced by divine power. Without divine guidance, without divine laws, the universe and life could not have been developed nor continue to exist.

Man can plan profitably because of the dependability and constancy of these laws; he can rely on the uniformity and constancy of the material with which he works. He cannot change these natural laws according to his fancy. He can accomplish things only by complying with and taking advantage of these laws. He can build bridges or skyscrapers because he knows that a steel girder of a certain size and quality will support a certain weight, and any other girder of the same material, size and quality will support a like weight. Man cannot violate these laws without harmful consequences.

It is quite evident, therefore, that if man wishes to make the best of life, he must learn these laws of the Creator and use them as his guides. Do we not see here a wonderful illustration? Here are the laws of a great Creator, of our God, and all things are the result of his wisdom and his power. His laws and rules extend even to man and his behavior; and only the acceptance of these laws will bring the blessings man so much desires, eternal life and happiness.

Matter performs only in conformity with certain fundamental laws and rules made by the Creator. All forms of life on earth (lower than man) similarly have implanted within themselves a certain amount of instinct causing them to perform all the functions necessary to preserve life according to the will of God, and to carry out the purpose of God.

Man is the supreme creation in the material world of the universe. He was made in the image of God. He is as superior to the solar system as he is to the atom, because he possesses life and conscious purpose, the ability to think. He alone is a free moral being, having the privilege of doing

good or evil, the privilege to keep the law of his Creator or to disregard it. The fearful conditions existing on this earth are convincing proof that mankind has chosen not to live in harmony with the law, the principles of God his Creator. As a result, man is reaping the consequences of his disobedience—death. “The wages of sin is death.” “Dying thou shalt die.”—Rom. 6: 23; Gen. 2:17, **Margin**

We might ask the question: What is this law of God which man has failed to observe? Plainly and simply stated, it is love for God—love for his Creator. Our Lord himself summed up God’s law, saying, “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” (Mark 12:30) Such love implies reverence for him, obedience to him, a recognition of the fact that God’s authority is supreme; a recognition of the fact that man cannot violate either his laws covering the material world of the universe or the laws concerning God’s intelligent creation, without suffering harmful consequences. If we can but hear its voice, then, the natural world is preaching to us a constant sermon in regard to God.

If a man constructs a bridge or a building without sufficiently strong supports to carry the load intended for it, such a structure will surely collapse. Nor can any man transgress against the spiritual law of God without harmful consequences; even as we read: “The wrath of God is revealed . . . against all . . . unrighteousness.”—Rom. 1:18 □

WEEKLY PRAYER MEETING TEXTS

AUGUST 6—“Resist the Devil and he will flee from you.”—James 4:7 (Z. '00-30 Hymn 251)

AUGUST 13—“We are ambassadors for Christ.”—II Corinthians 5:20 (Z. '04-72 Hymn 41)

AUGUST 20—“Whom therefore, ye ignorantly worship, Him declare I unto you.”—Acts 17:23 (Z. '03-29 Hymn 249)

AUGUST 27—“Henceforth know we no man after the flesh.”—II Corinthians 5:16 (Z. '03-170 Hymn 210)

In a Fiery Furnace



THE THREE HEBREW boys chosen with Daniel to be educated for King Nebuchadnezzar's palace and government were Hananiah, Mishael, and Azariah. We know them better by their Chaldean names: Shadrach, Meshach, and Abednego. They were all from the princely line of Judah, and so the king thought they would be good prospects to serve him as advisors, or wise men, to make his monarchy stronger. These young men were handsome, healthy, and eager to learn.

Their training was to last three years, and during this time they were to have the best treatment possible. Even meat and wine from the table of the king, himself, were provided for their nourishment and proper growth. But Daniel and these three lads decided they did not want to accept these favors. After all, King Nebuchadnezzar had conquered their land and taken them into a distant country and held them captive there. Many Israelites were enslaved to hard labor;

and of those who still remained in Judah, many had their homes and farms destroyed.

Although they realized they had been conquered and should serve their master, Nebuchadnezzar, with all their best abilities, they decided that they would refuse the fine food from his table. Daniel asked the prince of the eunuchs, who was in charge of the young scholars, if he and his friends could try a diet of plain food. The servant agreed to allow them, for ten days, to eat pulse, which is a porridge made from grain, or beans such as peas or lentils. Then he would examine them to see if they were as healthy as the other trainees.

The prince of the eunuchs agreed, "and proved them ten days." At the end of the ten days, their "countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." This settled the matter. The king's meat and wine were removed, and the four Hebrew children were permitted to live on their vegetarian diet of pulse and water. (Daniel 1:14-16) Finally, when the period of their training came to an end, they were sent to serve in important positions in the kingdom of Babylon.

Many years passed, and King Nebuchadnezzar had accomplished great and wonderful projects in his country. His pride in the magnificent palaces and gardens which adorned the cities made him forget the dream God had given him at the beginning of his reign. In the immense image that he had dreamed about that pictured world history, he had been shown as the "head of gold." But it was also foretold in the dream that the Medes and the Persians would conquer Babylon—they were the breast and arms of silver! He wanted to forget that Babylon would be conquered and that it would not continue on and on indefinitely into the future.

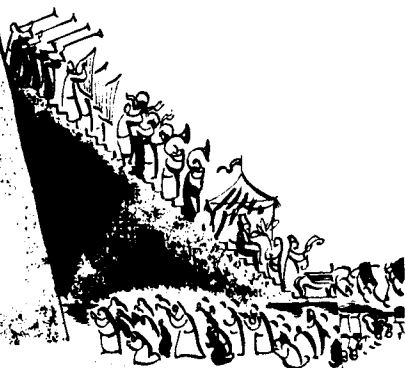
All during these years of achievement, however, the king remembered his dream of the huge image of a man. As a crowning triumph to his greatness, he decided to have something similar built—ninety feet tall and nine feet wide—set up in the middle of a great plain. But this immense statue was different from the one he saw in his dream, which had only



a head of gold. The king's image was to be entirely covered with gold! Here we see his desire expressed that the great kingdom of Babylon should continue forever!

"Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up." When they were all gathered, they "stood before the image."

Then a herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and wor-



ship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore, following the herald's instructions, when all the people heard the music, they all fell down on the ground and worshipped the golden image. The three Hebrews, however, Shadrach, Meshach, and Abednego, refused to bow down to the image. Certain Chaldeans reported this to King Nebuchadnezzar, saying, "These men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."—verses 8-12

Then Nebuchadnezzar, in his rage and fury, commanded them to bring Shadrach, Meshach, and Abednego. When they were brought before the king, he spoke to them saying, "Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready at what time ye hear the sound of the music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spoke, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the

king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three . . . fell down bound into the midst of the burning fiery furnace!"—Daniel 3:1-23

"Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire! And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

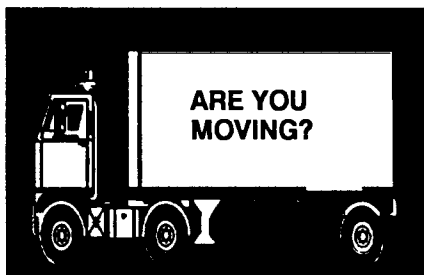
Then an announcement was made: "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."—Daniel 3:24-30; 4:1-3

And we know that through God's everlasting kingdom, the promise of deliverance to all people will indeed come true in his own time and way.

QUESTIONS

1. Who were the four lads chosen by King Nebuchadnezzar to be especially educated as "wise men" in Babylon?
2. How did they show their national pride of being Jews? Did they suffer from their decision?

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3. What happened to King Nebuchadnezzar's attitude as he accomplished great feats during his reign? What was he so proud of?
 4. His dream of the great image gave him an idea. What was his plan, and how was it similar to his dream? How was it different from the dream, and what did this difference signify?
 5. What order did he give when the image was set up? To whom was it given?
 6. Who refused to obey the command, and why? What was their punishment?
 7. What happened to Nebuchadnezzar's soldiers when they threw the three Hebrew children into the fiery furnace? What happened to Meshach, Shadrach, and Abednego?
 8. When Nebuchadnezzar called the three Hebrews to come out of the fiery furnace, were they burned or in any way hurt by the fire?
 9. What lesson did Nebuchadnezzar learn from this remarkable experience?
 10. Of what kingdom was he speaking when he described one as being an "everlasting kingdom?" ☐



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

Thank You!

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

G. Balko			
San Francisco, CA	August 5	Sturgis, Sask	21
Palo Alto, CA	6	Prince Albert, Sask.	23
Sacramento, CA	7	Luceland, Sask.	24
Los Angeles, CA	9	Havre, MT	25
San Diego, CA	11	Kalispell, MT	26
Fresno, CA	14	Spokane, WA	27
		Vernon, B.C.	29,30
		Vancouver, B.C.	31
M. Balko, Sr.			
Detroit, MI	August 9	R. Gorecki	
Jackson, MI	10	London, ONT	August 9
Grand Rapids, MI	11	N. Kasperowicz	
Gary, IN	12	Middletown, NY	August 16
Milwaukee, WI	13	G. Passios	
Madison, WI	14	New London, CT	August 16
Minneapolis, MN	16	R. Shahan	
Moorehead, MN	17	Cincinnati, OH	August 16
Winnipeg, Man.	18-20		

OBITUARIES

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

Sister Ruth Wilcox, Seattle, WA—May 31. Age, 98.

Sister Margaret Wills, Portland, OR—June 12.

ARISE, SHINE; FOR thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

—Isaiah 60:1-3

CONVENTIONS

Conventions are listed at the request of the classes who sponsor them. Please send your listing IN WRITING at least three months before the date of the convention. If received in time, your convention will be listed for those three months.

INTERNATIONAL CONVENTION OF BIBLE STUDENTS, August 8-14—Poitiers, France. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272.

Phone: (310) 454-5248

NEW YORK LABOR DAY CONVENTION, September 4,5,6—Ramada Inn, Two Bridges Rd., & Exit 52, Rte. 80, Fairfield, NJ. Contact for information: Mr. Leo Post, 24 Lexington Rd., New City, NY 10956, to let us know if you attend, for a meal count.

Phone: (914) 634-5876

SEATTLE LABOR DAY CONVENTION, September 4,5,6,7—Bellevue Holiday Inn. For reservations, contact: Mrs. Ginger Brann; 20 1/2 E. Intercity, Everett, WA 98208

Phone: (206) 353-8983

DETROIT, MI, September 19,20—Echo Grove Conference Center, Lakeville, MI. For information and reservations, contact: Mr. Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084

Phone: (313) 649-6588

KALISPELL AREA CONVENTION, September 25-27—Flathead Lutheran Bible Camp. For information, contact: Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912

Phone: (406) 892-2574

RICHMOND, VA / WASHINGTON, D.C. CONVENTION, October 9-11—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

GRAND RAPIDS, MI, October 12,13—Kenowa Hills Jr. H.S., 4252 Three Mile Rd., NW; 49504. Contact Jan Highway, P.O. Box 1546; 49501

Phone: (616) 897-4249

ORLANDO, FL, October 24,25—Garden Club of Sanford, 200 Fairmont Drive, Corner of Rte. 17-92, Sanford, FL. For information and reservations, contact Mrs. S.W. Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707

Phone: (407) 699-8303

I WILL PRAISE THEE, O LORD, with my whole heart; I will show forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. Sing praises to the LORD: . . . declare among the people his doings.

—Psalm 9:1,2,11