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Highlights of Dawn

Israel Shall Be Saved!

AS WE turn the pages of the calendar to the opening days of a new year, we find this old world continues to be plagued with all the ills that have been with us in the past, with new ones appearing on the scene. To those unacquainted with a knowledge of the Creator's grand design on behalf of humankind, the outlook can be alarming indeed.

Most of the Western industrial world is treading the slippery path between disastrous inflation on the one hand and a destructive recession on the other. Concern about pollution of the earth, the seas, and the air and the eventual exhaustion of certain essential raw materials causes worry to all who give serious thought to these matters.

Even in this so-called day of enlightenment poverty, malnutrition, and starvation are the inevitable lot for literally hundreds of millions of earth's population. The widening ghettos of the world's great cities continue to extend their corrupting grip on additional helpless and suffering millions of earth's poor. The clamor of minority groups for a larger share of earth's good things persists, as the people of Rhodesia, South Africa, and many other areas all struggle to bring about a change.

While the United Nations Organization continues nominally to function for the betterment of the human race, cruel and oppressive political regimes dominate numerous nations around the world, and human rights the world over are regularly and viciously violated. Physical torture is inflicted on fellow human beings not only by conscienceless criminals

but also by agents of ruling governments against their supposed enemies and even against their own citizens.

The Chinese are suspicious of Russian expansionism, while the Russians worry about being swallowed up by Chinese hordes. Greece and Turkey, Ethiopia and Somalia, North Korea and South Korea—all are at swords' points. And all of Eastern Europe writhes under the heel of the Communist oppressor.

Immorality of every description is on the increase—worse yet, it is gaining general acceptance. Corruption, stealing, and cheating—in high places and low—have become pandemic. And in the view of some law officials the new wave of terrorism, hi-jacking and kidnaping has become well-nigh uncontrollable. Meanwhile, the bothersome population explosion continues unabated.

This, as all know, is not a complete catalog of the world's ills. But it will suffice. And, directly or indirectly, these conditions have an important impact on the health, happiness, and the very lives of virtually every human being existing on this planet.

We are living at a remarkable time in history, when knowledge along all lines has been fantastically increased; but even with this unparalleled mass of knowledge and technical equipment at man's disposal, he has not been able to rid the world of its ills; indeed, the increased knowledge seems largely to have compounded his problems. But it is interesting, and hope-inspiring as well, to observe that these are the very conditions that our Lord Jesus said would exist at the end of the age and would eventually lead to the establishment in the earth of his righteous millennial kingdom for the blessing of all the families of the earth.—Matt. 24:3,12,21; Dan. 12:1-4

In short, the very troubles which now bring fear and perplexity to the hearts of those who do not understand God's loving design for man are the very conditions which cause those who know and trust in his promises to lift up their

heads and hearts, knowing "that the kingdom of God is nigh at hand." (Luke 21:25-31) But before that great and blessed event can come to pass, the Scriptures show that "this present evil world," or social order, must be destroyed, along with all its evil institutions, in a final great "time of trouble." —Gal. 1:4; II Pet. 3:7, 10-13

While it seems likely that the fires of this purging time of trouble will rage worldwide, the Scriptures indicate that they will burn with particular intensity in the land of Palestine, where the final phase of that trouble will occur. And today the eyes of the world are once more anxiously turned toward the Middle East, fearful of an escalating conflict that could bring suffering and disaster to all the nations of the world, but unaware of the import of those events for the ultimate blessing of all mankind.

For long centuries God has been patiently and wisely setting the stage for this final act in his dealings with fallen humankind before the establishment of Christ's kingdom of righteousness, the purpose of which will be to bring joy, justice, and everlasting life to all the willing and obedient of the resurrected race of mankind.

Some 3,500 years ago God chose Israel to be his special people. He wonderfully delivered them out of the hand of the Egyptian oppressor through their leader, Moses. Also through Moses the Lord spoke to Israel, saying: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." —Ex. 19:5, 6, 8

Later, Moses repeated this remarkable promise. "Thou art an holy people unto the Lord thy God," he said. "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. . . . Thou shalt therefore keep the commandments and the statutes,

and the judgments, which I command thee this day, to do them.”—Deut. 7:6,11

But they did not keep God’s commandments. The Prophet Amos calls this to our attention. He said: “Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.”—Amos 3:1,2

The punishment the Lord meted out to his disobedient people was to scatter them throughout the world, even as he had warned them in Moses’ day when he said to them: “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then . . . the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.” (Deut. 28:58,64-66) This prophetic scattering of the Jews was recorded in the Scriptures some 16 centuries before its occurrence in A.D. 70, when the power of Rome destroyed Jerusalem, scattering the Jews to all corners of the earth, even as prophesied.

But the Lord God, in his great love and mercy, also promised to regather Israel to Palestine. Through the Prophet Jeremiah he said: “For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” (Jer. 30:2,3) We who are living today have witnessed the wonderful fulfillment of this promise. It was accomplished,

first, by holding out enticements to them to return, and later by permitting persecutions to drive them back to the land. Jeremiah speaks of these as "fishers" and "hunters." (Jer. 16:14-17) The remarkable fulfillment of both of these prophecies is further substantial proof of the authenticity of the Bible as being the Word of God. And now, through the providences of the Lord, the Jews are once more in the land of their fathers.

According to the Bible, the return of the Jews to Palestine brings them initially the opposite of peace and happiness. Indeed, it could hardly have been otherwise, for the land from which they had been driven in A.D. 70, and to which they have now been regathered, has for 1,900 years been occupied by Palestinian Arabs, who also regard the area as their own homeland and Jerusalem as one of their holy cities. And although the Jews are now established in that land as a nation among nations, they are surrounded by bitter, well-nigh implacable enemies with whom they have already fought four agonizing and costly wars.

The Prophet Jeremiah indicates that their return to the land is merely the prelude to additional intense sufferings. Immediately following his statement that the Lord would cause them to return to the land of their fathers the prophet says: "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble."—Jer. 30:4-7

The Prophet Ezekiel also speaks of this same troubled time yet to come in the existence of the returned Jews. He indicates that sometime after their return and establishment in the land they would be attacked by a very powerful force from the north, accompanied by many allies. (Ezek. 39:1-16)

This mighty attacking force from the north is understood by most Bible scholars to refer to Russia.

The Prophet Zechariah also supplies some details of this final trouble upon Israel. He writes: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I [the Lord God] will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."—Zech. 14:1,2

But all three of these prophets unitedly show that Israel will not be utterly destroyed under this great final attack, for it is the Lord God himself who shall bring about the defeat of Israel's enemies. Jeremiah writes: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; **but he shall be saved out of it.**" (Jer. 30:7) Zechariah climaxes his statement of the attack on Israel by saying, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3) And Ezekiel describes at great length (Ezek. 38 and 39) the utter destruction that the Lord God will bring upon the mighty attacker of the little State of Israel. He further explains that God intervenes to save Israel in order to draw her once more to himself and to demonstrate his exceeding power and glory to the nations of the world. "I will send a fire on Magog [the powerful attacking forces from the north] . . . and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."—Ezek. 39:6,7

The Lord continues: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they [Israel] know that I am the Lord their God, which caused them to be led into captivity among the

heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.'—Ezek. 39:27-29

Thus God's people Israel will be brought back into the fold of his love, and the whole world of mankind will be given a valuable and everlasting demonstration of God's matchless power and glory and of his boundless love and mercy toward all his erring creatures, both Jew and Gentile.

This is the picture of the ultimate outcome of the situation in the Middle East as painted in broad strokes by the prophets of the Lord. But, surprisingly, at this very moment strenuous efforts are under way by Egypt and Israel to find some solution to the Palestine problem apart from war. This sudden move by Egypt to make peace overtures to Israel, and Israel's ready acceptance of the move, has caught Egypt's Arab allies (heretofore presenting unbroken ranks to Israel) by surprise and has been angrily denounced as treason on Egypt's part.

What has brought about this sudden change in the Middle East situation? Plainly, both Egypt and Israel are in trouble in their own homelands. Four wars between these nations in the last thirty years have impoverished both nations. Both nations are afflicted with rising inflation, ever higher taxes, and discontented people. Only months ago Egypt was forced by an aroused populace to rescind a rise in the price of food-stuffs. The cost of equipping and maintaining armed forces has become an unbearable burden for each nation, diverting, as it does, large portions of the national production from useful consumer goods into wasting war materials.

The effort to avoid war is commendable; but one wonders how the two sides are to arrive at a workable accommodation, for the basic problems between them still exist. Israel's enemies insist that she provide a homeland for the Palestinian Arabs within her present occupied borders on the

west bank of the Jordan; Israel just as firmly insists that the west bank is part of her ancient homeland. The Arab nations insist that the PLO (Palestinian Liberation Organization) be included in any discussions looking toward peace; Israel has stated plainly she will not deal directly with the PLO. The Arabs also demand the return by Israel of the eastern portion of Jerusalem, as being holy ground to Islam; Israel claims all of Jerusalem as her own. Defense of one's homeland and of one's religion are always touchy issues, and both are involved in this long-standing dispute between Israel and her Arab neighbors.

It is rarely possible to foresee the near-term turn of events in that volatile and politically convulsed part of the world. And it is never wise to take a position beyond what is written. But is it possible that the newly initiated efforts to achieve peace between Israel and her Arab neighbors, even if successful, will prevent the prophesied ultimate attack on Israel by the mighty armed forces "out of the north parts"? (Ezek. 38:15) On the basis of our understanding of God's Word, we think not. We believe that terrible event will occur as prophesied by God's holy prophets.

We also believe, based on God's Word, that when that dread day occurs, Israel will be standing alone as a nation. All her lovers (allies) will have forsaken her. (Jer. 30:13,14) Thus, when God strikes down the attacking hosts and saves Israel, the glory and the power and the honor will be his, and his alone.

Then will the long-promised, long-hoped-for blessings of Christ's kingdom be poured out on a joyous, resurrected world of mankind. Arab and Jew, Russian and Chinese, black and white—all will raise their hearts and voices together in praise and honor to the Heavenly Father; all will rejoice together in the bounteous blessings of Christ's just and righteous and age-lasting kingdom. (Rev. 5:13) Hallelujah! And a Happy New Year in the Lord to all.

Bible Study

LESSON FOR JANUARY 1

God Knows No Foreigners

MEMORY SELECTION: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."—Ruth 1:16, 17

SELECTED SCRIPTURE: Ruth 1:1-5; 2:1-3; 4:13-17

THE Book of Ruth is a simple story concerning the loyalty and love of two women. And while there is no obvious attempt to include lessons of doctrine in the account, there are lessons for us as Christians.

The account states that the family of Elimelech, which included his wife, Naomi, had gone from Bethlehem to Moab because of a famine. After residing there for approximately ten years, Naomi's husband and their two sons died, leaving her a widow, with the wives of the two sons, who were Moabites. When the famine was over, Naomi decided to return to her native land and her kinsmen.

The two daughters-in-law, Ruth and Orpah, determined to go with Naomi; but she, thinking of their best interests, suggested that they remain in their own land and remarry, seeking

happiness in familiar surroundings. Orpah heeded the advice of Naomi, but Ruth refused to be persuaded and uttered this beautiful declaration of loyalty and love: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."—Ruth 1:16, 17

In taking her stand with Naomi, Ruth also accepted Judaism as her religion. Even though she had been an alien from the commonwealth of Israel and a stranger from God, he apparently accepted her and began to deal with her in a very special way. We are reminded

of the Apostle Paul's words in Romans 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Ruth clearly met this condition of heart.

The willingness on the part of Ruth to turn her back on her father's house, leaving her family behind and casting her lot with Naomi and her God, reminds us of the affirmative and positive decision made by Abraham when God called him while in the land of Ur. We read in Genesis 12:1-4: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. . . . So Abram departed, as the Lord had spoken unto him."

The Heavenly Father is pleased with an affirmative and unreserved commitment, and thus did Ruth from the heart declare herself. It is wonderful to note how the Lord was able to use one who had been alienated from him but, because of complete dedication and a proper heart attitude, was fully accepted. Because of a provision of the Jewish law it was possible

for the next of kin to marry her in order to preserve the line, and the Lord provided Boaz, who was related by marriage.

A son was born to Ruth, and here again she demonstrated her love and spirit of sacrifice toward Naomi, for she permitted the child to be accounted to the line of Naomi. And God accepted the arrangement, for we read these words spoken to Naomi: "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David." —Ruth 4:14-17

The beautiful story of Ruth and her love for Naomi is an example to the footstep followers of Jesus as to how the Lord is pleased with such a relationship, for it is this kind of love and concern for one another that the Lord expects among his people. □

God Speaks to Human Prejudices

MEMORY SELECTION: "Thou hast had pity on the gourd, for the which thou hast not labored, . . . and should not I spare Nineveh, that great city?—Jonah 4:10,11

SELECTED SCRIPTURE: Jonah 3:3-5; Jonah 4

THE story of Jonah illustrates the overruling providences of God in the accomplishing of his will through his servants. And it demonstrates God's mercy and love toward the billions of the human race who now live in ignorance of him, as well as those who have so lived throughout the ages—in contrast to Jonah, who represents some who have had the privilege of knowing God, at least in a limited way.

The story centers on a prophet of God who was instructed to warn the city of Nineveh to repent if it was to avoid destruction. Jonah was reluctant to carry out the instructions because he had already formed a personal judgment about the Ninevites and their guilt. Jonah boarded a boat in an attempt to hide from the Lord. But the Lord caused a great storm to come upon the ship. The sailors were frightened, and when Jonah was found, they determined, at his own suggestion, to toss him

overboard in order the appease the sea.

The storm immediately passed over, but God "had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." (Jonah 1:17) This part of the narrative has been the favorite subject for skeptics and critics of the Bible. They fail to note that it was not necessarily a whale, whose throat would not accommodate a man, but that God **had prepared a great fish.**

Archaeologists have discovered that the Ninevites worshiped a great fish as one of their gods. Therefore, when the great fish prepared by God deposited Jonah on the shores of Ninevah, Jonah's credibility was immediately established, and, as the account states, the people and even the king repented in sackcloth and ashes.

It is worthy of note that Jesus used this experience in the life of Jonah as an illustration or type of his own death and burial and his subsequent resurrection.

We read in Matthew 12:39-41: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's [Greek—ketos, 'a huge fish'] belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Jesus thus admonished the Jews to accept him as their Messiah, who was able to deliver them and give them life if they would only repent.—Acts 3:19

Jonah was very much disappointed that the Ninevites repented. His own personal judgment was that God should have destroyed them all. And when he was mildly reprov'd by God, he stationed himself outside the city to watch. He was certain that his judgment was correct and that the Ninevites would soon return to their evil ways and he would be vindicated. But the watching was difficult because of the heat. So God in his mercy "prepared a gourd, and made it to come up over Jonah, that it might be a

shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."—Jonah 4:6

But God took this occasion to teach Jonah—and us with him—a lesson as to the wisdom and mercy of God. He caused the gourd to die and he exposed Jonah to the harsh sun and wind to the point that Jonah was willing to die. Then God said to Jonah: "Doest thou well to be angry for the gourd: And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"—Jonah 4:9-11

The Ninevites, because they knew not God, had no standard of righteousness and therefore were not able to discern good from evil. But when their transgression was brought to their attention, they repented and therefore were forgiven by God.

Surely "The love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." □

Self-Discipline for God's Glory

MEMORY SELECTION: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."
—Proverbs 3:5,6

SELECTED SCRIPTURE: Daniel 1:3-5,8-17

THE restrictions imposed by God upon the Jewish people with respect to food were exacting. There were good reasons for these rules just from a health standpoint. Their heathen neighbors ate the blood of animals, they were not really sanitary when handling slaughtered animals, and the animals they slaughtered for food were not clean and were subject to disease.

But to the three Hebrew children of our lesson there was more to the rules laid down by God than sanitation or health. These rules were a part of God's law given to the Israelites, and therefore the laws were to be obeyed.

When Nebuchadnezzar selected the Hebrew children for special training to serve his court, they were given a status which entitled them to share in

the food provided for the king; and, of course, other privileges such as housing and special instructors were provided. But Daniel, being aware of the law given to his people by God, realized that to partake of the king's food would defile them in the sight of God.

Daniel was able to persuade the eunuch overseer to allow the four of them to eat pulse instead of the king's food. Pulse means peas, beans, and seeds that grow in pods. Apparently Daniel's reasoning was that food thus grown could not be contaminated.

This type of food conceivably could have sufficient nutrients to sustain the four Hebrews in good health, but we believe that the robust health and the quickness of mind resulted from God's blessing because of faithfulness. We read in Daniel 1:17

and 20: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

We realize that the nation of Israel was a chosen people and that God dealt with them in a very special way. In Amos 3:2 it says, "You only have I known of all the families of the earth." They were not to intermingle with the heathen, their neighbors, but were to keep themselves separate. And they were to be obedient to the law that God had given them. Obedience in these things brought blessings to the nation, and disobedience brought punishments. This principle applied to individuals as well as to the nation.

This same principle applies to the consecrated Christian. The Christian's status in the world is described by the Apostle Paul in Hebrews 13:14 as follows: "For here have we no continuing city, but we seek one to come." The apostle is here saying that we have renounced the things of this world, that we have no

ambitions with respect to material things, and therefore we are as pilgrims and strangers in a foreign land. Our interests are heavenly, completely centered on God's heavenly kingdom. In II Corinthians 4:18 we read: "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."

Jesus, in speaking to his disciples in Mark 10:29,30, said: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life." All these things are the reward of self-denial, of renouncing the things of the flesh and following after the things of the spirit in the footsteps of Jesus.

But the Heavenly Father demands obedience as a condition before he grants blessings. "And hereby we do know that we know Him, if we keep His commandments. . . . But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in him."—I John 2:3,5



God's Sustaining Presence

MEMORY SELECTION: "Our God whom we serve is able to deliver us. . . . But if not, be it known unto thee, O king, that we will not serve thy gods.—Daniel 3:17, 18

SELECTED SCRIPTURE: Daniel 6:3-7, 10, 11, 16, 19-23

AFTER the downfall of Belshazzar, when his conqueror Darius had taken the throne, Daniel again was soon held in the highest esteem by the new king. But his favored position soon kindled the jealousies and hatred of his contemporaries in the king's court. They endeavored to find some cause of complaint against him, but they were not able to find anything.

The presidents and princes, Daniel's contemporaries, conspired to trap Daniel, for, said they, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." (Dan. 6:5) So they conspired through flattery of the king to require all the realm to worship him as god for thirty days. Those who did not obey were to be thrown into the lions' den.

Daniel, of course, ignored the decree and continued to worship

his God three times a day, as was his custom. It is revealing to read that Daniel did this with his windows open, and of course he was soon discovered. The king, against his own wishes, was forced to carry out the decree and have Daniel cast into the lions' den. It is interesting to note that the king himself had faith in God, for he said, "Thy God whom thou servest continually, he will deliver thee." —Dan. 6:16

The king was distraught throughout the night, and early in the morning he went in haste to the lions' den and cried out to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then Daniel answered: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him in-

nocency was found in me; and also before thee, O king, have I done no hurt. . . . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.”—Dan. 6:20, 22, 23

God has given this promise to his faithful servants, “The angel of the Lord encampeth round about them that fear him, and delivereth them.” (Ps. 34:7) This was true with respect to the faithful servants of old and is also true of the consecrated Christians of the Gospel Age. This does not mean that the Lord always delivers his servants from trials, persecutions, or even death.

In the 11th chapter of Hebrews the Apostle Paul summarizes for us the experiences of a number of God’s faithful servants of the past “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . Others were tortured, not accepting deliverance; that they might obtain a better resurrection.” (vss. 33-35) Through all their trials these faithful servants had the full assurance of God’s over-

ruling providence in their lives that nothing could happen to them except as permitted by him.

The earthly prospect for the church is that they, too, must suffer in order that they may be tried and tested before they enter into glory. The Apostle Paul in Romans 8:14-17 states: “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

But in their sufferings the church have God’s promise that he will be there to sustain and to comfort. (II Cor. 9:8; Rom. 14:4; Phil. 2:13) And in I Corinthians 10:13 the Apostle Paul assures the church that “there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way to escape [‘will direct the issue,’ Diaglott] that ye may be able to bear it.” □

Praise to the Creator

MEMORY SELECTION: "The heavens declare the glory of God; and the firmament sheweth his handiwork."—Psalm 19:1

SELECTED SCRIPTURE: Psalm 19:1

THE heavens, which are beyond the ability of man's mind to comprehend, speak eloquently of the power and wisdom and majesty of God. The statement "day unto day" in verse 2 gives the thought of repetition, or the exact compliance of the heavenly bodies to God's laws. Their behavior in the heavens is so accurate and unveering that their exact position in the heavens can be predicted hundreds of years in the future, or the pages of time can be turned back and their exact location at a certain time can be known. This speaks a language that is universal and is understood in spite of differing tongues and dialects. It proclaims loudly the glory and majesty and power of God.

Verse 3 states, "There is no speech nor language, where their voice is not heard." The New English Bible translates this verse as follows, "And this without speech or language or sound of any voice." In other words, it is simply by observing

the marvelous handiwork of God that anyone can know something of God and honor him.

In Romans 1:19-21 the Apostle Paul uses this thought in showing that the universal condemnation of man is just, for he states: "For all that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them. His invisible attributes, that is to say, his everlasting power and deity have been visible, ever since the world began, to the eye of reason, in the things he has made. There is therefore no possible defense for their conduct; knowing God, they have refused to honor him as God, or to render him thanks."—NEB

Then the psalmist, through inspiration of the Holy Spirit, shows an amazing understanding of the nature of space and the function of the earth's atmosphere in making the energy of the sun useful in the accomplishment of the Lord's will in connection with his

creation here on earth. Psalm 19:4 reads, "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."

"Their line" seems to refer to the magnificent structure or organization of the heavenly bodies and their laws of motion, all made with great exactness and, as it were, by rule or line. It is this wonderful design that speaks so eloquently, without words, that the hand that made them is divine.

A part of this wonderful arrangement concerns the earth, for he says, "In them he hath set a tabernacle [or tent, or canopy] for the sun." We know from our exploration in space that it is a hostile environment, dark and void. We know that the light which strikes Mars, for example, makes conditions unbearably hot in the day, and then they are at night unbearably cold. But, in addition, the harmful rays of the sun are not filtered out, and life as we know it could not exist when exposed to them.

The earth is covered as by a tent, or canopy, of atmosphere, which acts wonderfully to make the heat and light from the sun usable to all forms of life. The elements of the atmosphere, together with moisture and dust

particles, filter out the harmful rays of the sun and diffuse the light, making it less harsh. The atmosphere acts as a thermal blanket, retaining enough of the heat to make a much more even temperature, favorable to both plant and animal life. Thus the earth alone, in all our planetary system, can use the sun in the way for which it was designed.

The psalm continues by relating the law of God given to the Israelites at Mount Sinai to the perfect laws we see in operation in the universe. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . Moreover by them is thy servant warned: and in keeping of them there is great reward."—vss. 7, 8, 11

We realize, of course, that the precepts of the law were the measure of a perfect man's ability to perform. And only Jesus, with his perfection of mind and body, was able to keep the law perfectly. Because of this he was a reflection of the Heavenly Father's character. Jesus expressed this harmony with God's precepts and laws as being at one with the Father. —John 17:11 □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XVI
II KINGS 14 THROUGH 20; II CHRONICLES
25 THROUGH 32; ISAIAH 36
THROUGH 39



Kings of Judah and Israel

OUR last part ended with a brief account of the reign of King Joash or Jehoash, of Judah, who became the titular head of the two-tribe kingdom of Judah at the tender age of seven. He was succeeded by his son, Amaziah, who began his reign when he was twenty-five years old. A brief summary of his reign is given in II Chronicles 25:2, which reads, "He did that which was right in the sight of the Lord, but not with a perfect heart." The record in II Kings 14:3 adds the explanation, "yet not like David his father." Instead, "He did according to all things as Joash his father did."

After establishing himself as king, Amaziah slew all those who had conspired against and murdered his father, Joash. He did not slay their children, for the Law of the Lord said, "The father shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."—II Chron. 25:4

The Law Covenant into which God entered with the Jewish nation was typical of the New Covenant. Concerning the time when that covenant will be operative the Prophet Jeremiah wrote: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man

that eateth the sour grape, his teeth shall be set on edge.”—
Jer. 31:29-34

Amaziah planned war on the Edomites and hired one hundred thousand men of the ten-tribe kingdom of Israel to augment his own army. A servant of the Lord warned him against using these, explaining that the Lord was not with the Israelites. He explained to Amaziah that if he used the men of Israel he would be defeated, but if he went to battle against the Edomites without them the Lord would more than make up his need and he would be victorious. Amaziah followed the instructions of the “man of God” and was victorious. However, he “brought the gods of the children of Seir, and set them up to be his gods. . . . Wherefore the anger of the Lord was kindled against Amaziah.”—
II Chron. 25:5-15

Flushed with his success, he challenged the king of Israel to battle but was completely defeated, and he was taken to Jerusalem as a prisoner by King Joash, of Israel. In the twenty-ninth year of his reign he was murdered at Lachish. He had gone there from Jerusalem for safety.—
II Chron. 25:13-28

King Uzziah

Uzziah, sixteen-year-old son of Amaziah, was chosen to succeed his father. He reigned fifty-two years, and during most of this time he was faithful to the Lord, and Judah prospered. He was an industrious king. “He loved husbandry,” the record states. (II Chron. 26:9,10) But he was also a militarist and raised a huge army of more than three hundred thousand men, well trained and well officered. It was one of the first mechanized armies.—vss. 11-15

Uzziah did that which was right in the sight of the Lord, “according to all that his father Amaziah did.” (vs. 4) This is but a partial compliment. Amaziah served the Lord in the beginning of his reign but was unfaithful at the end. This was also the case with Uzziah. The record states that “when he

was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.”—vs. 16

Burning incense on the temple altar was the prerogative of the priests of Israel. No one else had the right to do this, not even the king. Nor did Uzziah undertake this ignorantly, for the priest, Azariah, “went in after him, and with him fourscore priests of the Lord.” They reasoned with him, saying, “It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense.”—vss. 17, 18

They asked Uzziah to “go out of the sanctuary,” but he refused and became angry. Suddenly he was smitten with leprosy, from which he was never healed. He died a leper. (vss. 18-21) Thus again we have an example of how pride can develop in the heart and, even after a lifetime of faithfulness, cause one to transgress against the Lord. How timely is the admonition, “Keep thy heart with all diligence; for out of it are the issues of life.”—Prov. 4:23

During Uzziah's reign a great earthquake occurred in Judah.—Amos 1:1; Zech. 14:5

Jotham was the next king of Judah. He was somewhat on a par with his father, Uzziah, so far as his faithfulness to the Lord was concerned. The record is, “He did that which was right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.”—II Chron. 27:2

Apparently he accepted things as he found them, not bothering to institute needed reforms in the religious life of Judah. However, “he prepared his ways before the Lord his God.”—vs. 6

After Jotham came Ahaz, who was a wicked king. “He walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the

valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.”—II Chron. 28:2,3

This valley of the son of Hinnom is in the Greek language called Gehenna, meaning land of Hinnom. It is one of the words in the New Testament which is translated “hell.” The fire god Molech was worshiped in the valley of Hinnom. According to Jewish tradition, the image of Molech was of brass, hollow within. The tradition reads: “His face was that of a calf, and his hands stretched forth like a man who opens his hands to receive [something] of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost.”

A later, God-fearing king of Judah, Josiah, terminated these abominations in the valley of Hinnom by polluting the place, rendering it ceremoniously unclean by spreading over it human bones and other corruptions. (II Kings 23:10,13,14; II Chron. 34:4-7) It became the common cesspool of the city of Jerusalem. Jesus used it as a symbol of everlasting destruction of incorrigible sinners, those not worthy of everlasting life.

King Hezekiah

Hezekiah (the might of Jehovah) was the twelfth king of Judah. He was the son of the apostate Ahaz. He was one of the most faithful and illustrious kings of Judah. Concerning him the record states, “He did that which was right in the sight of the Lord, according to all that David his father had done.” (II Chron. 29:2) This is a real compliment. The wicked kings of Israel are all compared to Jeroboam; the partially righteous rulers of Judah are compared to one or another ruler who displayed much the same degree of faithfulness. Few are compared to David, the man after God’s own heart, and Hezekiah is one of these (see also II Kings 18:3,5-7).

His father, King Ahaz, in his wickedness, had pillaged and mutilated the holy temple of the Lord; and Hezekiah’s first

act was to purge, repair, and reopen the temple so the sacrificial services could be resumed therein. (II Chron. 29:3-11) In connection with this noble effort Hezekiah said, "It is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us."—vs. 10

We read further concerning Hezekiah: "In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." (II Chron. 31:21) The restoration of the temple and its services is an example of how this righteous king did everything "with all his heart."—II Chron. 29:4-36

Another measure taken by Hezekiah was to reinstitute the yearly passover. Ordinarily the passover was commemorated in the first month of the their religious year. But some time elapsed after Hezekiah became king before the priests and the Levites—and the people also, for that matter—were prepared to keep the passover. Under the wicked Ahaz the worship of Jehovah had been completely set aside. Ceremonially, the priests, Levites, and people were all unclean.

While Hezekiah instituted his reforms immediately upon his becoming king, the priests and Levites were not prepared, ceremonially, to administer the passover in the first month of their religious year, as was proper under the Law. Hezekiah therefore took counsel with the "princes, and all the congregation in Jerusalem," and it was agreed that for once they would commemorate the passover in the second instead of the first month of the year.—II Chron. 30:1-4; Nu. 9:9-11

"So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written." "Letters from the king" went out saying: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the

remnant of you, that are escaped out of the hand of the kings of Assyria.”—vss. 5-7

There is an important point here which should not be overlooked. By the time Hezekiah became king of Judah, the ten-tribe kingdom of Israel, which was instituted by the wicked king Jeroboam, had fallen, and a large portion of the people had been taken captive to Assyria. But there was a sizable remnant of the ten tribes still in Palestine, and it was to these, as well as to the people of the two-tribe kingdom of Judah over which Hezekiah ruled, that the letters of invitation were sent to gather at Jerusalem to commemorate the passover.

Hezekiah urged the Israelites not to be stiffnecked, like their fathers, but to yield themselves to the Lord to serve him, promising that if they did his fierce wrath would turn away from them. Hezekiah promised further: “If ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.”—vs. 9

The account says that those who delivered these letters to the Israelites were laughed to scorn and mocked. But not by all, for we read: “Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the Word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.”—vss. 11-13

The “much people” who assembled for the passover were very enthusiastic. For several generations those of the ten-tribe kingdom had been serving false gods and doubtless had very little, if any, knowledge of the requirements of the Law preparatory to observing the passover. In their enthusiasm

they rushed into the observance unprepared. We read, "A multitude of the people . . . had not cleansed themselves, yet they did eat the passover otherwise than it is written." Hezekiah knew, however, that they were not willful in this, and "prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary."—vss. 18,19

"Man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7) Hezekiah seemed to know this and was himself taking the Lord's viewpoint of these Israelites who had so enthusiastically returned to the worship of the true God. The Lord answered his prayer favorably, and the people were healed. It was a happy and blessed occasion. We read: "The children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord."—vss. 21,22

An Enemy from Without

After Hezekiah restored the worship of the true God of Israel, the land was invaded by Sennacherib, king of Assyria. The Assyrians had already conquered the ten-tribe kingdom, and now the purpose was to capture Jerusalem and bring the two-tribe kingdom into subjection. Hezekiah was keenly aware of this evil purpose and "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him." (ch. 32:1-4) They also stopped "the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?"

One source of Hezekiah's strength as king of Judah was his willingness to consult with his princes and other leading men of state in matters of importance. This reveals his humility,

and in humility there is strength. But even more important to him than the advice of his partners in the government was his reliance upon the Lord. He did all he could to prepare the land, and Jerusalem, against the expected attack, and then to a large gathering of the people which he had summoned "in the street of the gate of the city" he said: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested [margin, 'leaned'] themselves upon the words of Hezekiah king of Judah."—II Chron. 32:6-8

Verse 9 of this chapter informs us that Sennacherib sent messengers to Jerusalem who endeavored to persuade those guarding the city, and all the people, to forsake Hezekiah and surrender in order to save their lives. The Prophet Isaiah was contemporary with Hezekiah and was in Jerusalem at the time. In chapters 37 and 38 of his Book he fills in the information that when this effort failed, the persuasive eloquence of one named Rabshakeh was employed in an effort to induce Hezekiah to surrender.

His chief line of attack was to convince Hezekiah and his associates that their God was helpless to protect them against the strength of Sennacherib's army. In reality it was a blasphemous attack against Jehovah. Despite his strong faith in the Lord, Hezekiah was greatly disturbed. He sent messengers to Isaiah, who said unto them; "Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword of his own land."—Isa. 37:1-7

Rabshakeh returned from his master, Sennacherib, bearing a threatening letter to Hezekiah. Hezekiah read the letter and then took the matter to the Lord in prayer. He concluded his

prayer, saying, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."—Isa. 37:14-20

Like many of the wonderful prayers recorded in the Old Testament, the burden of this one was the honor and glory of Jehovah's name. And God's prestige was at stake. The kingdom of Judah was the Lord's kingdom, which, for his servant David's sake, he had promised to protect; so he replied to Hezekiah through Isaiah, saying concerning the king of Assyria: "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for my own sake, and for my servant David's sake."—Isa. 37:33-35

The Lord kept his word. He sent an angel and destroyed 185,000 of the Assyrian army in one night. (vs. 36; II Chron. 32:20,21) "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side."—II Chron. 32:22

Few men in history, even among the Lord's servants, have been able to remain humble when highly honored. The fame of Hezekiah spread "so that he was magnified in the sight of all nations from thenceforth." (vs. 23) He became ill, "sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign." (vs. 24) The marginal translation reveals that this sign was a "miracle" which the Lord wrought in behalf of the king. It was indeed a miracle (see II Kings 20:8-11). Isaiah reveals that Hezekiah was restored to health and given fifteen years more of life.—Isa. 38:5

But with all these favors from the Lord, "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up." (II Chron. 32:25) He forgot for the time that his great success and popularity were not due to

his own wisdom and strength but to the Lord. When threatened by the Assyrians, he donned sackcloth and sprinkled ashes upon himself and cried to the Lord for help. The Lord delivered him and his people, and now he was accepting the glory for himself.

The Lord was displeased with this and decreed wrath upon Hezekiah and upon Judah and Jerusalem. But this good king was only temporarily overtaken by the sin of pride. The marginal translation of verse 26 says that he humbled himself for "lifting up" his heart. Because of this, the foretold wrath upon Judah and Jerusalem was postponed until after Hezekiah died.

The son of king Baladan of Babylon, having heard that Hezekiah had been sick, sent messengers with a letter of condolence. It was but a ruse, for actually these messengers served as spies. Trusting them, Hezekiah showed them all his "precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor [margin, 'jewels'; Hebrew, 'vessels,' or 'instruments'], and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not."—Isa. 39:1,2

This was not a willful act on the part of Hezekiah, but nevertheless Isaiah explained to him what the result would be; namely, that in a later time all this treasure would be seized by the king of Babylon. But Hezekiah was assured that this calamity would not come upon Judah while he lived. "Good is the word of the Lord which thou hast spoken," he said to Isaiah, "For there shall be peace and truth in my days."—Isa. 39:8 □

In mercy shall the throne be established: and He shall sit upon it in truth, . . . judging, and seeking judgment, and hasting righteousness.—Isaiah 16:5

Christian Life and Doctrine

Oneness in Christ—Its Importance

WHEN the great plan of salvation is fully worked out, the Scriptures state that then a blessed oneness will pervade the whole universe. Lucifer ("shining one"), who became Satan ("opponent of God"), will have been destroyed (Rev. 20:10; Heb. 2:14), and any among the fallen angels who were misled by Satan and who fail to be recovered as a result of their future judgment (krisis, trial, or testing) will likewise have been destroyed. (I Cor. 6:3) Furthermore, in the testing period after the end of the thousand years of Messiah's reign, those of the human family who in any way come short will also have been cut off. (Rev. 20:9) From that time onward, "everything that hath breath shall praise the Lord" (Ps. 150:6), and this ideal state and perfect oneness of heart, mind, word, and work toward which the divine plan has been moving will finally be reached. Paul expresses it as all things in heaven and in earth being gathered together in one in Christ.—Eph. 1:10

This gathering together of all things in Christ is stated in this way, because it is only through his great ransom sacrifice that mankind could be redeemed from the condemnation which passed upon all in Adam. Through Christ's millennial kingdom mankind will have the gracious opportunity of being reunited with one another and with God.

Further, the Scriptures reveal that this work of reuniting all into one and under one Head is divided into two parts: the church, a firstfruit unto God of his creatures, being dealt with during the Gospel Age (James 1:18), followed by the

remainder of mankind during the thousand years of Messiah's kingdom.—Acts 15:14-17

Oneness—Its Importance Emphasized by the Master

Because of the supreme importance of this oneness, our dear Redeemer, before leaving his disciples, specially prayed for them in this regard, as well as for all those who would believe on him through their word: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:20-23

It is surely then of the utmost importance that all who have been given the opportunity of coming into oneness with the Father through justification and the begetting of the Holy Spirit should realize that one of the Lord's principal requirements of this class is that they endeavor to keep "the unity of the Spirit in the bond of peace." (Eph. 4:3) There can be no perfect operation of the Spirit of God or peace without unity. Realizing, then, the importance of reaching and maintaining this condition of oneness with God in Christ, we would say with the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire [gain knowledge] in his temple." (Ps. 27:4) The blessedness here described by the psalmist can be realized and enjoyed only by attaining and maintaining a condition of oneness with God, a full submission to his will and all his gracious arrangements for his people. And so when Paul says, "this one thing I do" (Phil. 3:13), it seems reasonable that he included the thought of having the mind centered

(Continued on page 38)

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Peoria WRAU

INDIANA

Anderson Cablevision Corp.
Bloomington CATV
South Bend WSBT
Terre Haute WTHI WTOG

IOWA

Fort Dodge WVFD
Sioux City KCAU

KANSAS

Ensign KGLD
Great Bend KCKT
Oberlin KOMC
Overland Park CATV

KENTUCKY

Madisonville CATV
Somerset CATV
West Liberty CATV

LOUISIANA

Alexandria CATV
Baton Rouge WRBT
Natchitoches CATV
New Orleans WWL

MAINE

Bangor WEMT
Portland WMTW
Presque Isle WAGM

MARYLAND

Hagerstown WHAG
Salisbury WBOC

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MINNESOTA

Bemidji CATV
Duluth KBJR

MISSISSIPPI

Columbus WCBI
Greenwood WABG
Hattiesburg CATV

MISSOURI

Independence CATV
St. Joseph CATV
Springfield KMTC

Television Schedule

[illegible]

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA
Sheffield WSHF 1290 1:30 p.m.

ARIZONA
Phoenix (Sat.) KHCS 11:30 a.m.
Tucson KFMM 5:00 p.m.

CALIFORNIA
Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KEWT-FM 6:45 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO
Englewood KQXI 3:15 p.m.

DELAWARE
Wilmington WTUX 1290 10:15 a.m.

FLORIDA
Orlando WGTO 7:30 a.m.
Tampa WFLA 970 7:30 p.m.

GEORGIA
Albany WALG 7:30 p.m.

IDAHO
Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS
Chicago WEFM 10:30 a.m.
Granite City WGNU 9:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Peoria WPEO 1020 9:30 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS
Goodland KLOE 730 9:15 a.m.

KENTUCKY
Bowling Green WLBj 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE
Caribou WDHP 96.9 FM

MICHIGAN
Detroit CKLW 800 7:45 a.m.

Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA
Bernidji KBUN 10:45 a.m.
Minneapolis KTCR 9:45 a.m.

MISSOURI
Farmington KREI 800 9:00 a.m.
St. Louis KSTL 7:30 a.m.

MONTANA
Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
KalisPELL KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY
Hackensack WWDJ 970 10:30 a.m.
Salem WJIC 1510 9:45 a.m.

NEW YORK
Buffalo-Niagara Falls
Mineola (Sat.) WHLD 1270 12:00 noon
Rochester WTTH 1520 9:00 a.m.

NORTH CAROLINA
Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 11:00 a.m.

OHIO
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA
Norman KNOR 7:30 a.m.

OREGON
Portland KYXI 1290 9:30 a.m.

PENNSYLVANIA
Allentown WHOL 1600 10:45 a.m.
Pittsburgh WYJZ 8:45 p.m.
Pottstown WPAZ 1370 12:45 p.m.

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

SOUTH CAROLINA
Hemingway WKYB

TEXAS
Borger KQTY 1490 8:00 a.m.
Hamilton KCLW 10:00 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH
Salt Lake City KWHO 9:00 a.m.

Radio Broadcast Schedule

VIRGINIA			ISLE OF MAN - GREAT BRITAIN		
Richmond	WIKI	7:45 a.m.	Manx Radio		1545
WASHINGTON			LUXEMBOURG		
Bellingham	KPUG 1170	9:15 a.m.	Radio Luxembourg (Wed.)	10:30 p.m.	
Clarkston	KCLK	10:45 a.m.	MALDIVES ISLANDS		
Seattle	KAYO 1150	7:15 a.m.	Radio Maldives (Tues.)	4740 9:00 p.m.	
Spokane	KUDY 1280	9:30 a.m.	NEW ZEALAND		
Tacoma	KMO 1360	9:45 a.m.	Auckland	1XI	10:45 p.m.
Yakima	KUTI 980	7:15 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
WISCONSIN			NIGERIA		
Milwaukee	WZUU	8:00 a.m.	Ondo State (Wed.)	OSBC	2245
Neillsville	WCCN 1370	9:15 a.m.	PANAMA		
WYOMING			Panama City	HOQ 1250	10:30 a.m.
Sheridan	KWYO 1410	12:00 noon	SOUTH AFRICA		
CANADA			Joubert Park	SWAZI Music Radio	
Edmonton, Alta.	CJOI	12:45 p.m.	(Wed.)		11:30 a.m.
Vancouver, B.C.	CJJC	7:15 a.m.	VIRGIN ISLANDS		
Winnipeg, Man.	CKJS	9:00 a.m.	St. Croix	WSTX 970	9:00 a.m.
Corner Brook, Nfld.			SPANISH RADIO BROADCASTS		
	CFCB 570	10:30 a.m.	ARIZONA		
Deer Lake, Nfld.	CFDL-FM		Nogales	XEHF	9:00 a.m.
Port au Choix, Nfld.	CFNW 10:30	a.m.	CALIFORNIA		
Port aux Basques, Nfld.			Fresno	KXEX 1550	10:45 a.m.
	CFGN 910	10:30 a.m.	Los Angeles	XEGM	7:45 a.m.
St. Andrews, Nfld.	CFCV-FM		San Jose	KAZA 1290	8:45 a.m.
St. Anthony, Nfld.	CFNN-FM		FLORIDA		
Stephenville, Nfld.	CFSX		Coral Gables	WRHC	8:45 a.m.
Oshawa, Ont.	CKLB 1350	9:45 a.m.	ILLINOIS		
St. Thomas, Ont.			Chicago (Sat.)	WOJO	12:45 p.m.
	CHLO 1570	10:45 a.m.	TEXAS		
Montreal, P.Q.	CFMB	5:15 p.m.	Lubbock	KWGO	8:30 a.m.
Prince Albert, Sask.			San Antonio	KUKA 1250	8:45 a.m.
	CKBI 900	9:15 a.m.	MEXICO		
Regina, Sask.	CKRM	7:45 a.m.	Mazatlan	XEACE	9:00 a.m.
Yorkton, Sask.	CJGX 940	10:00 a.m.	Nogales	XEHF	9:00 a.m.
AUSTRALIA			PORTUGAL		
Geelong	3GL	10:00 a.m.	Oporto		Radio Miramar
Wangaratta	3NE	8:15 p.m.	782 k.c.		10:15 p.m.
BRITISH WEST INDIES			URUGUAY		
Grand Cayman	Radio Cayman	11:15 a.m.	Montevideo	Radio El Espectador	
CEYLON			810 k.c.	(Sat.)	1:30 p.m.
Radio Sri Lanka (Sat.)		9:45 p.m.			

RADIO TOPICS FOR JANUARY

1—God Has a Plan	22—The Birth of a Nation
8—The Lord's Witnesses	29—Christian Baptism
15—Evolution Versus the Bible	

(Continued from page 31)

upon all the conditions necessary to the attainment of the wonderful calling wherewith we have been called. "Let us therefore, as many as [would] be perfect, be thus minded; and if in anything ye are otherwise minded, even this shall God reveal unto you." (Phil. 3:15, RV) To be "otherwise minded" indicates a failure to keep in full accord with the mind of the Lord! But even if we are "otherwise minded" because of fleshly weaknesses, the apostle here states that our Heavenly Father stands ready to make plain to his loyal and faithful children the way back to the unity of the Spirit in the bond of peace.

We must strive to maintain a continuous unity of purpose during our probation in the school of Christ to prepare us for that blessed and eternal union and oneness beyond the veil. We must continue to abide in Christ, subject to all the rules and arrangements of this house. One who failed in this respect is brought to our attention in Matthew 22:13, and of him the Master said, "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." But to continue to have perfect heart desires for oneness with the Lord in the affairs of his church, and a share in his service, is surely one of the best ways of attaining this condition of perfect oneness with God and Christ and all the gracious arrangements of the heavenly inheritance, when we shall actually "behold the beauty [sweetness, pleasantness] of the Lord, and . . . inquire in his temple."—Ps. 27:4

Divine Patience Exercised to Produce Oneness

The apostle's exhortation in Romans 15:5,6 contains further valuable suggestions in order that we might be prepared for that blessed oneness with the Father and our Lord Jesus beyond the veil: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." By nature each of us is of a more or less different

mind from others of the called ones, having been brought out of different earthly environments, having had different earthly interests, and each with his or her particular fleshly weaknesses. Hence always to be of the same mind as our brethren, even when all are seeking to have the mind of Christ, can be difficult of attainment, especially at the beginning of our probation as members of the body of Christ. So Paul says, “Now the **God of patience**” grant that this state of grace may be realized, giving us the thought that the exercise of patience on the part of our Heavenly Father is needed that he might patiently deal with us and patiently help us to attain this condition of grace and especially that we might proclaim the Lord’s message in perfect unity with the fellow members of the body of Christ—that we might, as Paul says, “with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another [whether weak or strong members of the one body; comp. vs. 1], as Christ also received us to the glory of God.”—Rom. 15:6,7

It is also important to remember that “he that is joined to the Lord is one spirit.” (I Cor. 6:17, RV) In the earthly marriage arrangement the scripture says, “The twain shall become one flesh.” (Matt. 19:5, RV) So, too, when united to the Lord through the begetting of his Spirit as a member of his family, there must follow spiritual unity, a unity which by the Lord’s grace becomes more and more real and strong so that it may by his grace endure throughout the eternal years.

Unity in Heart as Well as in Head

In further exhortations to spiritual unity, the apostle urges his Philippian brethren to “stand fast in one spirit, with one mind striving together for the faith of the Gospel.” (Phil. 1:27) In the case of some who have been blessed with a knowledge of present truth, the message appeals to them as being so reasonable, logical, and scripturally harmonious, while the creeds of the church systems appear so unreasonable, illogical, and contradictory to what is written, that

their natural love of logic and good sense will sometimes become the most prominent factor in their arguments in support of what God has revealed. Of course, to be “**all** head and no heart” would be a serious defect; so the apostle wisely suggests that we should endeavor to balance matters. He says we should “stand fast in one spirit” in connection with our endeavors to help others to understand the faith of the Gospel so that the one spirit, the spirit of the Master, the spirit of love, may at all times prompt us and be the motive of all we do. Thus, to serve the interests of the truth with heart as well as head is again shown to be the Lord’s wise method—being not only the most successful method for now serving his cause, but also a sure preparation for that blessed and eternal unity beyond the veil. The apostle urges that this good work should continue to go forward, however many may be the adversaries of the truth and however much they may seek to put sufficient fear into our hearts to paralyze our efforts to honor his name; for “if God be for us, who can be against us?”—Rom. 8:31

Note how the Master intimates that he knew well beforehand all that would be involved when sending forth his servants with the message of salvation; that they would be going as sheep into the midst of wolves, as well as into the midst of conditions where men would say all manner of evil against them falsely for his sake. But the Master added, “When they deliver you up be not anxious how or what ye shall speak,—for it shall be given you in that hour what ye shall speak.” (Matt. 10:16-20, Rotherham) And John assures us, “Greater is he that is in you, than he that is in the world.” (I John 4:4) Hence we may fully rest on the Master’s encouraging word, “Nothing shall by any means hurt you.” (Luke 10:19) These are indeed comforting and encouraging words of life to those he would send forth in his service, contending for the faith of the Gospel! Your life is hid with Christ in God; therefore, however great the obstacles may be, let us not fear to go steadily forward in his name.

To the young ruler who came to Jesus indicating his desire to serve God and do his will, the Master replied, "One thing thou lackest." In coming to God the young man had taken certain steps in the right direction, so that, as the account tells us, "Jesus beholding him loved him." At the same time it was the Master's duty to point out wherein he came short. (Mark 10:17-21) The holding on by this young man to his riches was hindering a closer relationship and still greater usefulness in the service of God and that of his fellows. May it not be also possible to say this of some who have consecrated themselves to the Lord in response to the heavenly call? In some instances may it not be that in one's stewardship of material riches consecrated to the Lord, but still under one's control, there has been a lack in one's faithfulness as a steward? Let us all examine ourselves in this direction, for "the Lord loveth a cheerful giver"—one who loves to assist in the Gospel work in whatever way may be open to him, with no need for urging or for appeals for funds. Having all-sufficiency in all things, let us abound unto every good work.

Sectarianism—the Reverse of Scriptural Unity

In Galatians 3:28 the apostle again emphasizes this oneness which should exist in the church as a preparation for the eternal oneness with the Father and with Jesus our Lord and with one another beyond the veil: for in Christ, Paul says, "there is [there can be, RV] neither Jew nor Greek . . . bond nor free . . . male nor female; for ye are all one in Christ Jesus." What a contrast is here shown between the divine order among God's people and the state of things that exists in human society, religious or secular! A Jew, specially in earlier days, was very proud of his ancestry; but on coming into Christ such a one was no longer a Jew, but a new creature in Jesus Christ. Likewise, the Greek, on coming into Christ, no longer thought of himself as a member of the nation, the most advanced of all nations in learning and culture, but was now exalted to a very much higher position as a child of God and an heir of his kingdom. Similarly, if one

had been a bondman or a slave, this would be nothing of which to be ashamed. And among the Gentiles, even down to our own day, some people of upper class birth or possessors of wealth like to associate with their own class and keep up social barriers against others. But the Lord's people seek to forget the things that are behind; and instead of dwelling, for instance, upon past earthly honors—if they possess any—are surely made humble as they think how, in spite of their natural unworthiness, they have been called to share in the honors of the messianic kingdom.

Joy in Unity

Again, in Philippians 2:2 the Apostle Paul tells us that his joy would be full and complete if he knew that those to whom he was writing were of the same mind, "having the same love" for God and for one another, "being of one accord" in their service for the Lord and the brethren. In Ephesians 4:4 the apostle exhorts the brethren at Ephesus (and us as well) that in the true church there is only "one body," the body of Christ—not many bodies distinguished by various sectarian names—and "one spirit," the Holy Spirit that illuminates and informs the body in spiritual things and inspires each member with the "one hope" of ere long being with the Lord, being made like him, and seeing him as he is.

One Sacrificial Offering of Head and Members

Finally, as an additional help to our attaining that perfect oneness in Christ, we are reminded (Heb. 10:14) how the members of Christ are called to share in the sin-offering, being sanctified or set apart to share in the "one offering," being privileged to participate in this as an additional means of assisting us to be "perfected forever" (permanently perfected, Diaglott). Here the reference is possibly to the Day of Atonement sin-offering, composed of a bullock and a goat, which provided an atonement or covering of Israel's sins for a twelve-month period, when would follow another Day of Atonement sacrifice, and then another, "year

by year continually.” This was appropriate until the great antitypical sin-offering, Christ Jesus, was provided. The members of the body of Christ, after being released from adamic condemnation through the ransom sacrifice, are privileged to share in his sacrificial death. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1) Oneness of experience in carrying out this sacrifice thus becomes one more powerful factor in uniting all the Lord’s consecrated followers.—Heb. 13:11-13

By all these various means touched upon, God in his wisdom has been bringing his people together as one. “And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him: if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the Gospel which ye heard, which was preached in all creation under heaven: whereof I Paul was made a minister.” (Col. 1:21-23, RV) This full reconciliation of the church the Scriptures show to be a most important step toward the great consummation of the divine plan, when all things in heaven and in earth will be reunited in Christ, leading on to the eternal oneness of all God’s intelligent creatures in heaven and in earth: the glad time when “all speech flows to music—all hearts beat as one.”

What Can I Do?

Brethren in several classes are, with considerable success, maintaining literature boxes which have been placed in strategic locations. Permission must be obtained at each location. The Dawn has attractive cardboard boxes designed for this purpose for sale at 50 cents each (our cost). The Dawn will supply free any quantity of tracts and back issues of The Dawn magazine for use in this way. Some of the typical locations for literature boxes are bus depots, hospitals, airport waiting rooms, Laundromats, etc.

Christian Life and Doctrine

Striving Lawfully

“No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned except he have contended lawfully.” “Know ye not that they who run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible [crown]. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”—II Timothy 2:4, 5, ASV; I Corinthians 9:24-27

THESE earnest exhortations of the faithful apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is no less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God, inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our

minds to dwell upon these, we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor and together with him are crowned with immortality. By faith we see also the blessed privileges of such an all-exalted station and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellowmen awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling.

But, if, on the contrary, we love our fellowmen as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will not lay all their sins and shortcomings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices, and to help them to more rational modes of thought and action and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice, and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting Gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God.

If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in his kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of the sin-sick world. Any who have ever

experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom it loves.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience, and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all, we must enter into this course by the "strait gate"—by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye in at the strait gate; . . . because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, we are now urged by the apostle to be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the Spirit of Christ in us. The old ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the Spirit. "Walk in the spirit, and ye shall not fulfill the [desires] of the flesh."—Gal. 5:16

If we are filled with the Spirit—with the same mind that was in Jesus Christ—we will act from the same motives. It will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy for humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time, and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2) He chose God's methods, which are rational and wise, and which are effective in selecting out from among men the class whom he desires to be heirs of the promised kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability, and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the end he has in view. □

Encouraging Letters

A Regular Viewer

Dear Sirs: I very much enjoy your fine program, "The Bible Answers," and make a special effort to watch it each week. We are fortunate here to see it on Channel 9, WCPO. Each program is informative, and each provides comfort and a blessing. I am very interested in obtaining two of the booklets you have offered on your program: "Why God Permits Evil" and "The Future of Israel and the World." They sound extremely interesting, and I would certainly appreciate copies of them. Thank you for your wonderful television ministry. Sincerely.—OH

It Is the Truth

Gentlemen: I have been wanting to write you for some time to ask for a copy of your publication "Science and Creation." I have watched your TV program for some time with great interest, because I realize that those things you people say are the truth. I hope my letter is not too late, because I would like to have your booklet very much. I would, of course, like to have some of your other publications as well, and I enclose a check to cover the cost incurred in mailing these. It is more,

perhaps, because I would like everybody to receive your truth. Please send me copies of all publications available, and accept my request in the spirit we have for one another—that we love one another. Sincerely.—OH

Yes, We Are!

Dear Sirs: I am hoping you are still in business. When I was widowed five years ago I was mailed a copy of "Hope," a small booklet, and it did much to help me through those first terrible months. I carried it with me a long time. Please send me ten copies if still available. Thank you very much.—IN

Renewed Hope

Dear Sirs: I enjoyed your television program, with your different views about death. It set me thinking and gave me strength to hope again. Please send me your little book "Hope Beyond the Grave." Thank you!—OH

Great Program

Dear "Frank and Ernest": I listen to your program on radio station WSTX in St. Croix and enjoy it very much. I think it is a great program which will help

me and many others to understand the Bible better. Please continue these programs! I tune in every Sunday and have already received much blessing from them. Please pray for me, as I do for you, that God may bless me and keep me each day and also keep your broadcast on the air. I request your book offer. Thank you in advance.—VI

A Joy to Read

Dear Sirs: Enclosed is my money order. I would like the book "The Divine Plan of the Ages." I have some of your small booklets and would like you to know how much I appreciate them. They are a joy to read. Respectfully.—VA

The Greatest Comfort

Gentlemen: I was just listening to your biblical program. It was the most fulfilling comfort I have ever experienced. Yes, indeed, I would like a copy of the booklet "Hope Beyond the Grave." I cannot thank you enough! Hope to hear from you by return mail. Sincerely yours.—OK

Long in the Truth

Dear Brethren: I am enclosing a check, for which I would like the book "The Creator's Grand Design." I have had two of these books and loaned them

out and don't get them back, but I'm glad to do so and hope that the ones who read them get a lot of good from them, as I did. I have many of your books and booklets, which are all good. I have long been in the truth. I am 76, and my dear mother taught it to me as a boy. I have all the volumes of the Studies in the Scriptures, and many others of your books, and a big "Young's Concordance" that belonged to my grandmother, who was also in the truth. We can see the prophecies of the Bible being fulfilled more every day, and there is no doubt but that we are in that time of trouble foretold by faithful Daniel and our Savior and many of the prophets. My best to all of you. Yours in the faith.—OR

Marvelous, Inspiring

Dear Sirs: I received my first copy of The Dawn yesterday and just finished reading it. It is a marvelous piece of literature and quite inspiring. If I am not on your mailing list for future issues, kindly inform me what I have to do to subscribe to it. I thoroughly enjoy your good Christian literature. My check is enclosed for a six-volume set of "Studies in the Scriptures." I am sure I will be ordering more material from you on a regular basis. Yours in Christ.—MN □

Your Questions

Predestination

As a child I heard my parents discuss the doctrine of "predestination." My father, a Presbyterian, believed it; my mother, a Methodist, did not. I have often wondered which one was right. Today, no one seems to know much about this doctrine. In your opinion does the Bible teach "predestination"?

Yes, we understand the doctrine of predestination is taught in the Scriptures. This doctrine has been the cause of a great deal of controversy among religionists, but if we observe the law of order in "rightly dividing the Word of truth" on this subject we should have no difficulty in learning what the Bible says concerning it.—II Tim. 2:15

That which is known as the "Calvinistic view" of predestination we believe to be unscriptural. It holds that God is all-wise; that he knows the end from the beginning and all his purposes will be accomplished; that there are only a very few being saved compared with the many who are not, therefore he never could have intended to save more than a few. These few individuals are saved, it is held, because God has elected or pre-

destinated them for heaven. All others have been predestinated to be lost and go to a hell of eternal torment, for "known unto God are all his works from the beginning of the world." (Acts 15:18) We disagree with this view, because justice, mercy, and love are lacking in this conception of our Heavenly Father's plan. It seems inconceivable that a God of love would have a plan wherein the majority are damned to torment even before they are born.

The foreknowledge of God cannot be denied. (Acts 2:23; Eph. 1:4,5; I Pet. 1:2) His plan of salvation was known to him "before the foundation of the world." In this plan, the election or choice of the church had been predetermined on God's part, not as an unconditional election of certain individuals; but rather, he predestinated that there would be a church class; that some would be given special favor and, through becoming copies of his Son, would be accepted into the spiritual family of God as joint-heirs with their Lord. (Rom. 8:16,17,29,30) The class, or family, was predestinated, not necessarily the individuals.

Those who will be of that favored class must exercise

their own choice as free moral agents in choosing the way of salvation. They, as individuals, must consecrate themselves to God and do his will, and Peter assures us in these words, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4,10,11

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8: 29) This text emphasizes that the foreknowledge of God predestinated a class to be conformed to the image of

his Son. The election or selection of the individuals who will constitute this class has been in progress during the Gospel Age, for they are the true disciples who are willing to deny themselves, and take up their cross, and follow him.—Matt. 16:24

We believe many have made the mistake of believing that all the nonelect will be damned to eternal torment. This is not so! The election of the Church during this age is for a purpose. They will live and reign with Christ a thousand years, during which Christ's kingdom shall cause God's will to be done on earth as it is in heaven. The grace of God will then extend freely to the nonelect of this age; and his plan to bless all the families of the earth will be accomplished; for Christ died for all, not merely for a few. How marvelous and beautiful the Bible message! How unreasonable Dark-Age theology!

Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.—Psalm 25:4, 5

General Convention Bulletin

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”—Psalm 63:1

YOUR General Convention Committee has met in order to make initial preparations for the Bible Students General Convention to be held at Albion College, Albion, Michigan, July 29 to August 3, 1978.

One of the things that is decided at this first meeting of the committee is what should be the theme of the convention. After some discussion it was unanimously agreed that love for the Heavenly Father and for his wonderful truth, and the privileges that we enjoy through it, was the attitude that should pervade our hearts, and we therefore felt that it would strike a responsive chord in the hearts of the friends. For who in these troubled times can have peace of mind except those to whom the secrets of the Lord have been revealed? We should be thankful for this and praise our Heavenly Father for this privilege.

Our Lord said, “When the Son of man cometh, shall he find faith on the earth?” How completely has this prophecy been fulfilled! The church systems are moving farther and farther away from even a symbolism of true Christian worship. Their churches have become community centers, serving as social, political, and welfare adjuncts to society. This is entirely contrary to the instructions of our Heavenly Father, who admonished his people to be separate and apart from the world.

The steady decline in morality is still another evidence of the absence of the influence of Christian principles in the lives of the masses of the people.

To express these thoughts with a theme text, the 63rd Psalm, verse 1, was selected. The verse seems to express the hungering and yearning the Lord's people have for the Heavenly Father and his glorious truth. The part of the text that will be put on the stringer above the podium will be, "O God, my soul thirsteth for thee."

The general outline of the program was completed. It was again decided to feature a series of assigned doctrinal talks. The approval of this feature of last year's program was unanimous with the friends. There will be, in addition, the usual address of welcome, theme discourse, and baptismal service. The public meeting will probably be an illustrated lecture, using slides or a film. There will be symposiums that will develop various facets of our complete theme, the 63rd Psalm.

The committee feels that the program for this year's convention will be an excellent one and should be a source of rich spiritual blessings for the Lord's people. We urge you to start now making your plans to attend. The date again is July 29-August 3, 1978; the place, Albion College, Albion, Michigan. ☐

**"EVOLUTION
VERSUS
THE BIBLE"**

To be discussed by

'FRANK and ERNEST'

WWDJ—970—10:30 a.m.

SUNDAY, JANUARY 15

Tune in this discussion, and send for a free copy of "Creation." Send to:

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FOR YOUR NEWSPAPER

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

JANUARY SPECIAL: On Sunday, January 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Walking in the Truth

"I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."

—III John 3

IN THIS epistle the Apostle John was writing to his beloved brother in Christ, Gaius, whom he loved in the truth. (vs. 1) It is generally believed and is probably true that John was a very old man when he wrote his three epistles. Whether this is so or not, he was writing to Gaius as to one younger in the truth than himself, and he addresses him as his child or son. (vs. 4) Gaius, then, was probably a much younger man than the aged John. The apostle said that he loved him "in the truth," or perhaps more correctly, he loved him "in truth."

—Diaglott

As was characteristic of John, he was expressing his warm love toward his beloved brother Gaius. He loved him truly, and he loved him in the truth, that is, because he had embraced the truth and because he lived the truth. "I rejoiced greatly," he

wrote, "when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." Gaius was in the truth and the truth was in him. He was walking in the truth, living in accordance with the truth, not standing still but making progress, advancing in grace and in the knowledge of our Lord and Saviour Jesus Christ. (II Pet. 3:18) This was a great encouragement to the dear aged Apostle John. "I rejoiced greatly," he said, and he saw fit to let Gaius know this and thus to give him some encouragement.

Gaius had probably come into the truth through the ministry of John. But John was always encouraged and happy when he saw or heard of anyone progressing in the truth. In the previous letter (II John) he wrote to a certain elect lady Cyria and her family. (It has

been suggested that the apostle, in referring to the elect lady, was really referring generally to the church, but this is not necessarily so.) The apostle greets them affectionately. He loved them in the truth, too, and he wrote in verse 4, "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." He rejoiced for Cyria that she had this happy experience of having some of her children making progress in the truth, and it was a pleasing experience for John to see younger ones following the Saviour.

John, in the first verses of the third epistle, commended Gaius for his devotion to the truth and his general correctness in his Christian life. Then, in verses 5-7, he writes more particularly of his practical and generous hospitality. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles."

Gaius had a reputation amongst the brethren for his love and hospitality toward

visiting brethren, including those who were previously unknown to him. They had testified to all, including John himself, that they had been received with courtesy and love. John evidently had something to do with sending forth pilgrim brethren to assist and encourage the church in various places. We are not told where Gaius resided, but wherever it was he was glad to receive visiting brethren and to assist them in every way possible, sending them forth on their journey with goodwill. The Diaglott translates the latter part of verse 6, "Whom thou wilt do well to send forward worthily of God," and verse 7, "for on behalf of his name they went forth." The thought seems to be that Gaius would be doing well if he continued to do as he had done in the past, with the desire that the blessing of the Lord would be with such faithful brethren as they went on their way, probably to visit other ecclesias.

Verse 8 says, "We therefore ought to receive such, that we might be fellowhelpers in the truth." Such an attitude of helpfulness as was exemplified in Gaius' conduct as regards brethren whom John the Apostle would have commended was one way in which many brethren could be fellowhelpers in the

truth. All cannot go forth as ministers to the brethren, but all can have a joint participation in extending encouragement and helpfulness.

As a contrast to the loyalty of Gaius, the Apostle John had to contend in the same ecclesia with one Diotrephes, who refused to receive the brethren and forbade those who would do so, even putting them out of the ecclesia. So in verse 11 he gave Gaius encouragement and advice, which inferred that his actions were commendable, while Diotrephes was following an evil course, which indicated that he had not known God.

But verse 12 tells of another—Demetrius. "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true."

It is probable that Demetrius carried this short letter with its recommendations to Gaius and to the brethren who were with him. These evidently had chosen to take a stand with Gaius when Diotrephes acted wrongly. We can visualize Gaius gladly recognizing Demetrius as a brother and co-labourer in Christ.

As we briefly consider this epistle, we see that the dearly beloved brother Gaius was walking in the truth. His conduct, as well as his teaching,

was such as John could commend and encourage. He was zealous and active in the Lord's work, and now when there had been division in the ecclesia John could confidently turn to this faithful brother and would know that he would act wisely, in harmony with the truth. So he would wish him well. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (vs. 2) Prosperity in spiritual matters was evident in Gaius' life, and John's wish was that the Lord would grant him bodily health also and the wherewithal to continue serving the Lord, the truth and the brethren.

To John the truth was the Gospel of Christ, the Saviour whom he had known and loved and with whom he had been associated during the three and a half years of our Lord's ministry. He had recorded the words of Jesus: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) He also wrote (I John 2:6), "He that saith he abideth in him ought himself also so to walk, even as he walked." He looked to Jesus, as do all true Christians, as the perfect example, as well as the Saviour. No doubt he often called to mind the words that

Jesus spoke in prayer to his Father shortly before he finished his earthly course, "I sanctify myself, that they also might be sanctified through the truth."
—John 17:19

In praying thus, Jesus was leaving us the message that through his living the life of complete devotion to the Father's will he was preparing himself to be the perfect sacrifice which would open up the way by which his followers throughout the age would be able to come to the Father. He was also setting an example of absolute sanctification, of true holiness, which all who aspire to the heavenly calling should strive to imitate.

Jesus also prayed, "Sanctify them through thy truth: thy Word is truth." (John 17:17) There is a somewhat different thought here. Jesus himself was an example of truth; but when he prayed, "Thy Word is truth," it would seem that he was more particularly referring to the written Word of God, the Scriptures, in which we have recorded, not only an account of the life, death and resurrection of Jesus, but also further truth which our Heavenly Father designed should be the means of conveying to his people his will for them. This includes the prophecies and other details concerning his plan of salvation

for mankind, and the many other doctrines necessary for the upbuilding of his consecrated children.

John wrote in his first epistle (3:18), "My little children, let us not love in word, neither in tongue; but in deed and in truth." He meant by this that love is not a mere confession but is manifested by such acts as show that the professed love is sincere and real. His exhortation was that we should perform the deeds of love, whether anything is said or not.

A very wonderful part of our Saviour's prayer for us is expressed in John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Our dear Redeemer was about to leave his beloved apostles. He was so soon to lay down his earthly life, but he had a burning longing for that time when they would be re-united with him in glory—in his Father's presence. He had expressed this same truth a little earlier, as recorded in John 14:1-4: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

The Apostle John carried this glorious hope with him throughout his life, and in his first epistle he wrote: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1,2) John had an absolute faith that what our Saviour had said in his prayer would become a reality; that those who were his, those who had followed him, his apostles and those who would believe on him through their ministry would, if faithful unto death, have their reward in heaven and would be like Jesus "and see him as he is." He continued in verse 3 with these words, "And every man that hath this hope in Him purifieth himself, even as He is pure."

Here again we have the thought of sanctification. The

word sanctify means to set apart, to make holy, to be a saint. Jesus sanctified himself—he set himself apart to do the Father's will; and he was pure, holy, undefiled, and separate from sinners. (Heb. 7:26) The Apostle Peter said (I Pet. 2:21,22), "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth."

It is not possible for us to attain that actual perfection which is in Christ Jesus; but we have before us his perfect example of true sanctification, absolute purity, complete consecration and dedication to the will and work of God. The will of God concerning us is our sanctification (I Thess. 4:3); and if we have that absolute desire to do the Father's will, and if we have faith in the blood of Jesus which cleanseth us from all sin, his righteousness is imputed to us and our sins are covered. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

As referred to earlier, John wrote of our having this hope in us, the hope of being like Jesus and seeing him as he is. This is

the hope of every true follower of Christ, and it holds before us the glorious prospect of sharing with him his glory in the presence of the Father. Just as Jesus had that burning desire to be with his Father in glory and to share that glory with his faithful, chosen bride, so those who are chosen for that great privilege will maintain that fervent desire to be with him and to "see him as he is." This hope influences every aspect of our life as we tread the narrow way during our earthly pilgrimage. It involves an understanding of the truths concerning the high calling of God, the calling to joint-heirship with Jesus Christ in his kingdom. It produces a desire to know more about our Heavenly Father and our Lord Jesus Christ. In that wonderful prayer which we have already mentioned, Jesus prayed for us, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) So we do desire to know the truth of God's Word which reveals to us the true God, the Almighty God of love, wisdom and justice. We cannot know him or Jesus Christ whom he has sent, if we do not understand the truth of the ransom—the fact that Christ Jesus "gave

himself a ransom for all, to be testified in due time." (I Tim. 2:6) We do not know them if we believe in the dreadful doctrine of eternal torment, which is such a contradiction of the true character of God. We learn to know them better by reading and studying the Scriptures and, with the guidance of God's Holy Spirit, gaining an understanding of his loving and wise plan of salvation through Christ.

It was prophesied (Dan. 12:4) that in "the time of the end" knowledge would be increased. In harmony with this, Jesus promised that, when he returned, he would spread a feast for those who diligently watched, those who had their loins girded and their lamps burning; that is, those who were serving him and had the enlightenment of the Holy Spirit burning in their hearts would be awake and alert, and they would discern his presence and would enjoy and appreciate the promised feast of truth.—Luke 12:35-37

What an abundant provision our dear Lord has made for us! What a wealth of spiritual food is found in the Scriptures! It is a feast of which we must partake and one which will sanctify and strengthen us as we seek to walk in the truth.



Statistical “Good Hopes” Report

	Receipts	Expenditures
General Fund	\$195,876.32	
Radio (domestic only)	13,195.28	\$ 85,148.49
Television	5,291.00	48,830.46
Traveling Speakers	3,497.75	21,308.58
Overseas (including foreign radio)	17,844.25	46,446.49
Recorded Lecture Service	970.02	4,678.36
Free Literature	1,710.60	1,710.60
Free Subscriptions	432.50	432.50
Sales of Dawn Publications, Dawns, etc.	59,480.93	151,039.72
Advertising (Magazines & Newspapers)	2,347.18	32,363.39
Film Service	545.00	33,373.56
Totals before Bequests	\$301,190.83	\$425,332.15
Bequests Received	119,425.75	
Totals	<u>\$420,616.58</u>	<u>\$425,332.15</u>

It will be seen that we finished the year with a modest loss of some \$4,700. It can be noted, however, that before taking into account sums received from bequests we were some \$124,000 in the red. This fact emphasizes the great importance to the general witness work of the generous and loving provision that is being made by so many of the Lord's people along this line. During the year we substantially increased sums allotted to witnessing by radio, both domestic and foreign, television, and our own film service.

It is also interesting to observe that we received a little less than \$60,000 from sales of Dawns and other Dawn publications, whereas actual cost on these sales amounted to slightly over \$150,000. This, of course, is in line with long-established Dawn policy of making truth literature available to all who request it at the lowest possible cost, and even free for much of it.

As in the past, we hasten to point out that this work continues, and even grows, solely because of the sacrifice of the Lord's people all over the world. Because of that sacrifice, literally millions are hearing the message, truth is being

sown, the Lord's people encouraged, and the hearts of many comforted. We are all greatly privileged to share in this work of the closing days of the Gospel Age, and we pray the Lord's continued blessing on it. □

Dawn Activities

Advertising

Advertising this year in TV Guide, newspapers, Prevention Magazine, Old Farmer's Almanac cost approximately \$32,000.00. The use of this type of medium was curtailed because of the large expenditure for film prints.

Literature Sales

The sale of books in all categories, including the volumes of Studies in the Scriptures, remained about the same as last year. The total number of booklets mailed was approximately 180,000, many of them free. The number of free tracts, kingdom cards, and consolation folders dispersed was approximately 300,000.

Radio

We have expanded the radio witness during the year. We now have 102 English broadcasts. And in addition we have 12 stations broadcasting Frank and Ernest in the Spanish language, making a total of 114 stations broadcasting every week—33 of these broadcast from countries outside the United States.

Television

We have expanded the television witness effort. There are now 115 television stations and cable systems broadcasting our programs on a random basis as time becomes available. The total number of television broadcasts was 1,141, with an estimated audience of 29,590,000 viewers.

Film Lending Libraries

Modern Talking Picture Service: 2,863 showings, total attendance 93,779.

Dawn Film Service: 4,160 showings, total attendance 168,580.

International Activity

We ran an advertisement in Reader's Digest advertising the booklet *Life After Death* in Germany and France, and one is scheduled to run in England in January 1978. The results have been very encouraging. We have plans to place ads in Denmark, Italy, and several South American countries, all in their respective languages.

Pilgrim Service

We had one full-time pilgrim during the year, but we were pleased to have the service of several brethren who participated in the pilgrim activity on a part-time basis. As a result of this combined activity, 259 meetings were held, including several conventions, and a total of approximately 14,200 friends were served. These figures do not include the extension service meetings of many classes.

Printing Activity

Because of the sustained demand for literature, the Dawn has been busily engaged in reprinting and binding nearly all of the books, including the volumes, for a total of 53,000 books. In addition, we have reprinted many of the booklets, tracts, and follow-up material.

1977 General Convention Tapes

Tapes of the sessions of the 1977 General Convention at Albion, Michigan, are now available for loan or purchase. Send your order, indicating whether you wish reel-to-reel or cassette tapes, to the Recorded Lecture Service, Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK			L. POST	
Pottstown, PA	Jan. 22	Hartford, CT		Jan. 29
G. PASSIOS			F. WASSMANN	
Sayville, NY	Jan. 15	Philadelphia, PA		Jan. 15

BRITISH SPEAKERS' APPOINTMENTS

RECORDED LECTURE SERVICE

E. T. NADAL

Cassettes on loan—for use in the	Dewsbury	Jan. 14
British Isles only. 15, Southwood	Newport	21
Gardens, Gants Hill, Ilford, Essex.	Hull	Feb. 4
IG2 6YF.		

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Weekly Prayer Meeting Texts

JANUARY 5—The reproaches of them that reproached Thee fell on Me.—Romans 15:3 (Z. '96-83 Hymn 6)

JANUARY 12—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6:1 (Z. '01-150 Hymn 225)

JANUARY 19—O how love I Thy law! it is my meditation all the day.—Psalm 119:97 (Z. '99-156 Hymn 202)

JANUARY 26—When ye fast, be not, as the hypocrites, of a sad countenance.—Matthew 6:16 (Z. '98-45 Hymn 189)

Conventions

PHOENIX, AZ, Dec. 31-Jan. 2—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041

CHICAGO, IL, Dec. 31-Jan. 2—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

ST. PETERSBURG, FL, Jan. 8—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole. Mrs. Lloyd Hagensick, 518 - 81 Ave. N., St. Petersburg, FL 33702

PALO ALTO, CA, Jan. 14, 15—Masonic Lodge, 651 Roble Ave., Menlo Park. Mrs. Barbara Lynn, 1397 Danby Ave., San Jose, CA 95132

CHICAGO, IL, Jan. 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

DETROIT, MI, Jan. 29—Redford YWCA, 25940 Grand River. Mr. Ray Rawson, 19050 Addison Ave., Southfield, MI 48075

FULLERTON, CA, Feb. 4, 5—YWCA, 321 N. Pomona Ave. Carol Herz, 2130 Hillsboro Ave., Los Angeles, CA 90034

SACRAMENTO, CA, Feb. 18, 19—University Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave., Sacramento, CA 95820

COVINA, CA, March 5—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

NEW ORLEANS, LA - PASS CHRISTIAN, MS, March 11, 12—Ramada Inn, Interstate 10 & Gause Rd., Slidell, LA. Mrs. Samuel Herron, 4513 St. Anthony Ave., New Orleans, LA 70122
Phone (504) 288-1553

Obituaries

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

Brother Joseph Piatkowski, Covert, MI (Polish Class)—November 2. Age, 86

Sister Magda Kyragakis, Largo, FL (St. Petersburg Class)—November 11. Age, 81

Brother Leo Winski, Grand Rapids, MI—November 12. Age, 58

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