

# The Dawn

VOLUME XLVI

NUMBER 5

MAY 1978

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

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

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England.

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101.

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

Germany: Tagesanbruch Biblestudien-Vereinigung, 78 Freiburg i. Br., Sachsenstr. 12.

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens.

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073.

New Zealand: P.O. Box 1358 C.P.O. Auckland.

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# **Highlights of DAWN**

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## **Man's Long Pursuit of Peace and Plenty**

THE history of civilization is the story of man's perennial struggle for life, freedom, plenty, and happiness, and the myriad ways in which he has sought to gain this elusive end. From the time of his fall from God's favor, he has tried one arrangement after another in his attempt to find the one that would truly and completely satisfy his soul's desires and rid the world of the bane of war, hunger and want, sickness and slavery, envies and inequalities.

The earliest effort at mutual assistance between individuals for the purpose of gaining security and the necessities of life was the family arrangement. Aside from the fact that this arrangement was ordained by God, this would seem to be a normal development; for surely (it would be thought) the natural love and ties between the various members of a family could be counted on to insure fair dealing and the promotion of their joint interests. Sadly, however, this arrangement often failed.

We read, for instance, in Genesis 29 that Jacob agreed to work for Laban, his prospective father-in-law, for seven years to gain the lovely Rachel for his wife. But at the end of that time Laban tricked Jacob into accepting Leah, the elder sister, as his wife. Jacob was then required to labor another seven years to pay for his beloved Rachel. He also complained that Laban had changed his wages ten times during the twenty years he had worked for him.

Beginning with the sad account of the slaying by Cain of his own brother Abel, we find history replete with accounts of

jealousies, struggles, rivalries, and even murders within families, in the pursuit of life's necessities, power, position, or, paradoxically, peace. In the everlasting struggle for land, life, or liberty, blood ties often prove to be but frail reeds! Indeed, we are daily reminded that one of the bitterest and most hate-filled struggles between nations the world has ever witnessed is even now going on between Israel and the Arab nations, all of whom are descendants of a common and highly revered ancestor, Abraham.

As time rolled on and world population increased, families grew into tribes, and tribes into nations, with the strongest or the most ruthless or the most intelligent among them becoming the rulers, whether of tiny feudal states or of mighty kingdoms. But throughout the centuries, regardless of whatever arrangement or form of rule was accepted by, or imposed upon, the people, there was always that unfortunate and troublesome gap between the position of the affluent and powerful few on the one hand and the humble illiterate masses on the other. For the latter, in varying degrees, there was always more or less of hunger, misery, disease, and suffering. For these, Utopia never came to pass.

And thus, for century after long century things have gone along ever since man was placed on this Planet Earth. Sometimes conditions were better, sometimes worse—but for most of mankind there was little hope or expectation of material improvement.

With the approach of the biblical "time of the end" (Dan. 12:4,9), two new factors appeared on the world scene. One was the industrial revolution, which started the population trend away from the rural areas into the urban centers, under the lure of better wages and steadier employment. But too often the reality did not match, or even approach, the promise. Having given up the relative security of the farm, many found themselves laboring long hours in hard employment for low wages, endeavoring to keep their families alive while living in virtual slums.

The other factor that arrived along with the movement toward an industrial society was the general increase of knowledge, which simultaneously brought to the masses an awareness of their lowly condition along with a hope of escape, thereby stirring them to action. Thus the stage was set for the introduction of the labor union, which sought to improve the condition of the poor and to gain for them a more equitable share of the fruits of their labors.

Perhaps the foremost advocate of social change at that time was Karl Marx, the German philosopher and founder of "scientific" socialism. Marx argued that property and wealth gradually come into the hands of the privileged few at the expense of the workers. In collaboration with F. Engels, he produced a powerful pamphlet entitled *The Communist Manifesto*, sometimes called "The Birthcry of Modern Socialism." It urged upon the working masses a permanent struggle to bring about by peaceful means the abolition of property distinctions and the common ownership of all products and the instruments of production. His announced goal was the achieving of a classless society in which all would share equally in the world's goods. The well-known closing words of this ringing battle cry were, "Workers of the world, unite; you have nothing to lose but your chains, and you have a world to gain."

This would appear to have been a fair and reasonable objective. But for some the proposed program was not sufficiently dynamic. The desired goal and the attainment of its benefits seemed too far removed in time. Lenin and his associates therefore advocated early physical seizure of power, with stern suppression of all opposition, the eventual goal being to create a worldwide communist state based on the socialist principles of public ownership of productive property, with universal sharing of the products of labor by a classless society.

In the course of time the implementation of this doctrine led to one of the cruelest blood-baths in history, when the czarist

regime of the old Russia was overthrown in the Bolshevik revolution of 1917, with the promise of providing justice, plenty, and equality for all. Thus the beginnings of the Russia that we know came into being. And to one degree or another it has since provided the pattern of government for many other nations, old and new.

We of the present generation are living in what is undoubtedly one of the most remarkable periods of human history. It is the time when the kingdoms of this world, which have so long failed to bring justice and happiness to mankind, are being overturned, largely through the power of the increase of knowledge that is newly abroad in the world.

Just since 1914, ruling houses that were snugly in power for long centuries have given way to various other forms of government. The seeds of socialism planted by Marx, with the seductive promise of equality for all, have produced socialist governments that are presently ruling more than fifty sovereign states in all parts of the world, taking in some forty percent of the world's population. And the trend, promoted by the still increasing enlightenment and resultant dissatisfaction of the people with their lot, continues apace.

No one would presume to argue that the pre-1914 world was ideal—far from it! Wars prevailed, poverty was rampant, injustice common, hunger too general, disease and suffering too prevalent. Even here in our own nation these conditions still meet the eye and assault the consciousness and conscience too often. This, indeed, is the very reason this "present evil world" is being destroyed! But what do we find in these present-day so-called socialist states that have so largely replaced the former rule? How well have they fulfilled the promises made to the expectant millions who so eagerly and hopefully hailed their rise to authority?

In the matters of health care and education, the socialist countries have performed well. Medical services are good, certain diseases well contained, and education at no or little cost generally available. Some peoples, like the Swedes, get

generous handouts from the cradle to the grave. And pensions for retired workers are usually provided.

But in the typical socialist country of today consumer goods are generally of low quality, and chronically scarce. Housing shortages are common. In Russia, agricultural production is deficient, as the collectivized farmer has lost much of his incentive to drive himself. In Poland, too, although most of the farmland is still privately owned, production is low because farm prices are kept down by the authorities, thus depriving the farmer of the will to work. In Burma, a so-called third-world socialist state, production of the nation's basic food (rice) has been cut to less than one-third of the 1962 tonnage because of inept governmental policies. In some of the social democracies such as Britain, Germany, Sweden, The Netherlands, etc., income tax rates are so steep as to discourage incentive. Ownership of property or business thus becomes less desirable, and again production declines.

But it is perhaps in the area of human rights and freedom that the disparity between most of the socialist states and the other forms of society is most evident. This becomes particularly apparent when it is remembered that equality for all people in a classless society was one of the chief inducements held out to the people to adopt socialism. But in the Russia of today—that Russia which promised to bring equality and bounty to all alike and which represents history's greatest experiment in sharing equally in a classless society there are still the masters and the underlings, the privileged few and the struggling hordes, the wealthy and the poor, the persecutors and the persecuted.

In Russia today, while the average person waits in line for low quality goods at high prices, the elite class may procure fine quality imported luxuries and scarce goods at low cost in special stores. Also, the privileged few have access to the highest quality medical care, while the general public accepts the regular service. In some socialist nations the higher

officials have second [vacation] homes, and many send their children to special schools and vacation camps.

In the matter of freedom of speech, a right so dearly cherished in free countries, the Marxist-Leninist regimes are particularly lacking and especially sensitive. Freedom of speech is guaranteed to the people in the Soviet constitution, but it is extremely unwise for one to exercise this right carelessly. Critics of the regime face loss of jobs, loss of living quarters, ostracism, deportation, imprisonment, or, in some cases, death. The media are under the complete control of the state, and all information is colored accordingly.

In the more extreme socialist countries the rule is authoritarian. The prisons contain thousands of dissidents. Democracy is nonexistent, equality a myth, and freedom a vanished hope. Oxford Research Fellow Leszek Kolakowski was an avowed socialist who left Poland in 1968. He is quoted as saying, "In Eastern Europe we expropriated the owners, and we created one of the most monstrous and oppressive social systems in world history." If Karl Marx could see Russia and Eastern Europe today, one wonders what thoughts would pass through his mind!

We believe that present experiments at socialism, however well-intentioned, will fail—indeed, are failing—to fulfill man's innermost longings for peace, plenty, justice, and happiness, even as other systems have failed.

Why is this? It is because fallen man is imperfect and selfish; and selfish man needs the goad of self-interest to make him work effectively. If he is deprived of the reward of his own efforts, he will not extend himself. Further, if one can get something without working for it, or by working very little, that one is not likely to exert himself greatly in the general interest. No system that could ever be devised by sinful men for other sinful men could ever bring peace, plenty, and happiness to the suffering inhabitants of this earth.

Is this to say that the outlook for man is altogether hopeless? That he can never look forward to a time when there will be no more starvation, sickness, wars, injustice? By no means! The whole theme of the Bible from Genesis to Revelation proclaims God's loving purpose to bring not only peace, justice, and plenty to the whole world of mankind but also the opportunity for all people, both the living and the dead, to gain everlasting life in a perfect paradise right here on earth.

The mighty Lord God of heaven has patiently permitted this world to pursue its evil ways, for a definite purpose and for a definite time. The purpose is to reveal to sinful man his inability to bring about a happy, peaceful world by his own imperfect ways and to demonstrate for all time the sure but awful results of disobedience to God's righteous laws, that "thereby sin [should be] exposed in its true character."—Rom. 5:12; 7:13 (NEB)

The time is almost up. "I have long time holden my peace," says Jehovah God. "I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:14

The time during which God has permitted evil to reign and during which he has "held his peace" is called in the Scripture "this present evil world," of which Satan is the ruler. (Gal. 1:4; II Cor. 4:4) It will end in a great time of trouble, in which the selfish, iniquitous institutions and people of this world will be destroyed.

This will open the way for the establishment in the earth of Christ's thousand-year kingdom of righteousness for the blessing of all the families of the earth. (Dan. 12:1,2; Matt. 24:21; Luke 21:25,26; II Pet. 3:10,12; Isa. 13:11-13; II Pet. 3:13; Gen. 22:18; Rev. 20:4) It is then that the world will receive the benefit of the perfect ransom price that was paid on their behalf by Jesus Christ almost two thousand years ago.—Matt. 20:28; I Tim. 2:3-6; John 3:16; I John 2:2; 4:10

The thousand years of Christ's kingdom reign are called the times of restitution by the Apostle Peter. (Acts 3:19-21) During that time God will write his perfect law in the hearts of the people. No longer will man die for Father Adam's sin as at present, for in that time those who die will die for their own sin. (Jer. 31:29,30,33,34) All who prove willing and obedient and who demonstrate love for the Lord and for their neighbors will gain everlasting life.

In that glorious kingdom, whose purpose is the blessing of all the families of the earth, Jesus will be the highly exalted King of kings, and Lord of lords. The Apostle Paul wrote: "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

It will be a just and righteous kingdom, a peaceful kingdom, and a worldwide kingdom. The Psalmist David wrote: "He [Jesus] shall judge Thy people with righteousness, and Thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him; all nations shall serve him . . . and men shall be blessed in him; all nations shall call him blessed."—Ps. 72:1-17

And it shall be an everlasting kingdom that shall never pass away. The Prophet Daniel wrote: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting

dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Dan. 7:13,14

Sin and selfishness of every kind will be abolished. Justice will be accorded every person. There will be plenty for all. Every man will love his neighbor. Even death will be destroyed! And God will dwell with men, and he will be their God. (Rev. 21:1-4) This will be the glorious new heaven and new earth so long ago promised by the loving Heavenly Father to his longing human family. How the suffering inhabitants of the world will rejoice in their newfound happiness, peace, and plenty, and in their newly gained freedom! How they will bask in the sunshine of the Heavenly Father’s smile and the overwhelming love of their Lord and Savior Jesus Christ! How eagerly, with love-filled heart, will neighbor reach out to neighbor! How joyfully will all sing praises to the loving God of the universe and his glorious Son!

All that man has been vainly striving to recapture during more than six thousand years of human misery had been freely given to Father Adam and the entire human race in the Garden of Eden. Through disobedience to the divine will, man lost it. But by the matchless grace of our Heavenly Father, and through the redeeming blood of Jesus, it will once more be freely given to all who love their Lord and follow his ways with their whole heart. For “the Spirit and bride [will] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—Rev. 22:17

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## Weekly Prayer Meeting Texts

**MAY 4**—The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—I Samuel 16:7 (Z. '03-171 Hymn 145)

**MAY 11**—For Thy sake we are killed all the day long; we are counted as sheep for the slaughter.—Psalm 44:22 (Z. '03-408 Hymn 325)

**MAY 18**—We which have believed do enter into rest.—Hebrews 4:3 (Z. '99-253 Hymn 197)

**MAY 25**—Be not overcome of evil.—Romans 12:21 (Z. '97-267 Hymn 183)

The following is a free translation of a lovely German hymn. It was prepared by two sisters presently assisting in the work of translating the German Dawn. It was sent with a letter in appreciation of the cooperation The Dawn is happy to give to our brethren across the seas.

### **I Worship the Power of Love**

I worship the power of love  
Which is manifested in Jesus;  
I give myself over to the free impulse  
With which I, a worm, was loved;  
Instead of thinking of myself,  
I will immerse myself into the sea of love.

In Thee is hope of life eternal,  
Redeemer, thou my only good.  
Thou hast given thyself for me,  
For my salvation through thy redeeming blood.  
O salvation from the fall so dreadful and low,  
In thee alone is hope of life eternal.

In thy dear name, Jesus,  
The heart of the Father displays itself;  
A spring of love, peace and joy  
Now flows so near, so gentle.  
My God, if the sinner only knew it,  
His heart would surely love thee soon.

Praise be to the great name of Jesus,  
In whom the spring of love arises,  
From whom all brooks have now come,  
From whose stream the world soon will drink.  
In him, in heaven and on earth,  
Every knee then will bow.

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# Bible Study

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LESSON FOR MAY 7

## Putting the Gospel to Work

**MEMORY SELECTION:** "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."—John 14:12

**SELECTED SCRIPTURE:** Acts 9:32-43

OUR memory selection has been the source of much misunderstanding among professing Christians. They have taken this text as an authoritative promise from our Lord that believers would have the power to perform miraculous feats of healing, whereas we find the Scriptures teach that these powers were exercised by our Lord first as signs and proofs of his messiahship and also as illustrations of the wonderful works and powers that will be exercised on behalf of the people in the kingdom.

In John 14:11 we read, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Philip had asked the question of Jesus: "Show us the Father, and it sufficeth us. Jesus saith unto him, Have I

been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."—vss. 8, 9

In this cluster of texts Jesus is intending to establish his identity in two ways: first, by bringing to the attention of Philip the facts of his life—the manifestation of God's character in all his thoughts, words, and deeds. Jesus expresses this close relationship as his being in the Father and the Father in him. This closeness can be expressed as having his own will buried into the will of the Father, so that the things said and done by Jesus were never an expression of his own will but only that of the Father. Since the Messiah was to be the anointed of God, Philip should

have recognized this relationship.

Then Jesus said, in effect: "You know the prophecies and the things that the Messiah was to do when he came. He was to heal the sick, the blind, the lame, etc., and to raise the dead. (Isa. chaps. 35 and 42) I have done these things before your very eyes; therefore you should believe on me for the very works' sake."

The disciples were given the commission to preach the Gospel, as are all the footstep followers of Jesus. But in the disciples' day the only means of communication was by word of mouth. There was no central authority that could establish credentials. In order, then, to give substance to their message, the early members of the church were given powers to perform miracles, and certain other gifts, such as speaking other languages and dialects. This last gift was of particular value in enabling the disciples to fulfill their mission of preaching the Gospel to the nations and people roundabout.

It is important to realize that even at that time, when such a good purpose was served, not all Christians were given this special gift. We read in I Corinthians 12:29,30: "Are all

apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues [languages]? do all interpret?" Just as all were not apostles, neither were all given the gifts of healing, performing miracles, or speaking in other languages. The particular need for these gifts was for a special time; and then, the Apostle Paul tells us, they were to cease.— I Cor. 13:8-10

In our selected scripture we have the account of two miracles performed by the Apostle Peter which well illustrate why these powers were given to the disciples. The first incident involved the healing of a man with palsy, who had been bed-ridden for eight years. In Acts 9:35 we read, "And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

In the second incident Peter raised a disciple from the dead. And as a result of this miracle, we read in verse 42, "And it was known throughout all Joppa; and many believed in the Lord."

The promise that the disciples would do greater works than those Jesus was performing is reserved for them in the kingdom, when they will bring these wonderful blessings to all the peoples of earth. □

## No Partiality with God

**MEMORY SELECTION:** "What God hath cleansed, that call not thou common."—Acts 10:15

**SELECTED SCRIPTURE:** Acts 10:23-35

THE Heavenly Father, by his foreknowledge, realizing that he "would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) When God first began dealing with Abraham, his impartiality was pictured in the covenant of circumcision which he made with Abraham. (Gen. 17:9-14)

In verse 11 of Romans 4 we read: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

But in the development of God's plan of salvation he deemed it wise to deal with limited groups of people for a time. He first dealt with the patriarchs—Abraham, Isaac, and Jacob—as individuals. When Jacob died God dealt with

his twelve sons, who, with their families collectively, became the nation of Israel. This nation was used by the Heavenly Father as an example, and their experiences were for the subsequent instruction of the church down through the Gospel Age.—I Cor. 10:6

To emphasize the fact that it was impossible for man, because of his fallen condition to attain justification by his own works, God offered the Israelites life through the Law Covenant. But Israel was a failure, and in their failure they demonstrated that salvation by works was an impossibility for any of Adam's children. (Rom. 3:10) But in connection with the nation of Israel, God dealt with them exclusively, stating, "You only have I known of all the families of the earth."—Amos 3:2

This seemingly preferential relationship lasted until the promised Seed of Abraham came and fulfilled the Law, thus

bringing it to an end. (Gal. 3:16; Matt. 5:17, 18; Rom. 10:4) The Apostle Paul states the matter thus: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:22-24, 28

And so the Apostle Paul indicates that under the new faith arrangement God is no respecter of persons. While the appearance of Jesus as the promised Messiah, and his subsequent death, brought an end to the Law Covenant, it did not bring an end to the seemingly preferential treatment of the Jewish people; for the prophecy in Daniel 9:24-27 indicated that in the last week of years Messiah would be cut off in the midst of the week but that the covenant (the Sarah feature of the Abrahamic Covenant) would be confirmed with the Israelites for the full week.

And so it was in the actuality. Jesus became "Messiah the Prince" when he was immersed at Jordan by John the Baptist and was begotten by God's Holy Spirit. His ministry to the Jewish nation was for three and one-half years, and then he was cut off in death, nailing the Law Covenant to the cross.—Matt. 15:24; Col. 2:14

But the covenant was confirmed with the Jewish nation for an additional three and one-half years, filling up the seventy weeks of the prophecy. The disciples, in their ministry, were to go only to the house of Israel. (Matt. 10:5-8) When the time was fulfilled, the incident recorded in our selected scripture came to pass, and Cornelius, the first Gentile convert, was baptized and received the Holy Spirit. It was then that the Apostle Peter exclaimed, "Of a truth I perceive that God is no respecter of persons." (Acts 10:34, 44-48) God has concluded the nation of Israel and all the rest of the children of Adam in unbelief, that he might have mercy upon all. (Rom. 11:31, 32) And, during this Gospel Age, to those who believe—the prospective members of the church—the scriptures state that they are taken "out of every kindred, and tongue, and people, and nation."—Rev. 5:9 □

## How Impartial Are We?

**MEMORY SELECTION:** "Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18

**SELECTED SCRIPTURE:** Acts 11:1-18

IT IS difficult to put into perspective the fact that all down through the long period of the Jewish Age, from the release of the children of Israel out of Egypt until the death of Jesus on the cross—a period of approximately 1,500 years—God dealt exclusively with the Jewish people. (Amos 3:2) The Gentiles, or heathen, knew not God. They were idol worshipers.

The Apostle Paul expresses God's attitude toward the Jews' relationship to the heathen thus: "And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and

I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—II Cor. 6:15-18

In Leviticus 11:1-8 there is an enumeration of the animals that were to be considered unclean by the Jew. In general, the only animals that were to be considered clean and edible by the Jews were those which had cloven hoofs and chewed the cud. Of all the other animals it was said, "Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you."—vs. 8

The vision that Peter saw and the command to kill and eat was astounding to him, going contrary to everything that Peter had been taught and believed. And the Lord caused the vision to appear three times in order to convince him that the message was true and accurate. Each time, after the vision, Peter

heard the Lord's voice, "What God hath cleansed, that call not thou common."—Acts 11:1-10

The Heavenly Father in this way prepared Peter's mind so that he could be the instrument used to open the door of the Gospel to the Gentiles, who previously had been considered by the Jews to be unclean. Cornelius was the first Gentile convert.

The account of Peter's meeting with Cornelius and his household is recorded in Acts 11:13-17: "And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

And so Peter, when he was certain that it was the Lord's will, was able to put aside his lifetime of training and beliefs and offer the Gospel to a

Gentile. More than this, he was willing to accept Cornelius and his house as brethren when he saw the evidence of the Holy Spirit in their lives.

The Lord quickly arranged that the message should go forth to the Gentiles through the Apostle Paul, who by divine appointment was the apostle to the Gentiles. Paul recognized that the message was to go to the Jews first, and for a time he was occupied in this ministry. But we read in Acts 13:46-48: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord."

We, as disciples of the Lord, must, like the Apostle Peter, be willing to put aside prejudices and to accept any, regardless of race, color, or background, if they manifest the Holy Spirit, realizing that such have been called of the Lord and therefore enjoy the same fellowship with him as do we. □

## Faith Under Fire

**MEMORY SELECTION:** "The word of God grew and multiplied."—Acts 12:24

**SELECTED SCRIPTURE:** Acts 12:1-11

OUR selected scripture brings to our attention a very important aspect of our relationship to the Heavenly Father while we are endeavoring to walk in the footsteps of Jesus. In Acts 12:1-3 we read: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." Then, in the succeeding verses we read that Peter was delivered from prison in a miraculous manner through the power of God.

There is nothing in the text or in other accounts to indicate why the Lord permitted Herod to slay James and why Peter was delivered. The point that is illustrated for us is that we have consecrated our lives to the Heavenly Father. We have

agreed that our lives belong to him and that we must have absolute trust and confidence in his judgment. We must take unto ourselves the promise, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) And the mental response to every circumstance of life must reflect the same sentiment as that expressed by the Hebrew children: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." —Dan. 3:17, 18

Our memory selection states that "the word of God grew and multiplied." And in the 13th chapter of Acts the account of

the ministry changes to that of Paul and Barnabas. In the 2nd and 3rd verses we read: "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul [Paul] for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

It was the practice of these faithful ministers of God to go directly to the synagogues of the Jews and there to preach the Gospel to them, as it had been necessary for a special time feature of God's plan to be fulfilled. The prophecy in Daniel 9:24-27 stated that Israel was to receive favor for seventy weeks. The Lord had not yet indicated to all the disciples that this special time had been completed. And many Jews were attracted and converted.

When Paul and Barnabas came to Antioch, they went to the synagogue, as was their custom, and they were invited to give a word of exhortation to the people. Paul recounted to them a brief history of their people and how down through their history they had been looking for the Messiah and how finally, when he came, they did not accept him but crucified him.—vss. 14-28

Then, in verses 29-37, the apostle proves to the Jews that Jesus was that long-promised Deliverer, because God had raised him from the dead. This was a fulfillment of the prophecies stated in Psalm 2:7, Isaiah 55:3, and Psalm 16:10. This being so, then it followed that Jesus was the One who could rescue them from the curse of the Law, because it was through him that forgiveness of sins could be attained. In verse 44 we read, "And the next sabbath day came almost the whole city together to hear the word of God." But when the Jews—principally the scribes and Pharisees—saw the multitudes, they were filled with envy, and they confronted Paul, contradicting and blaspheming.

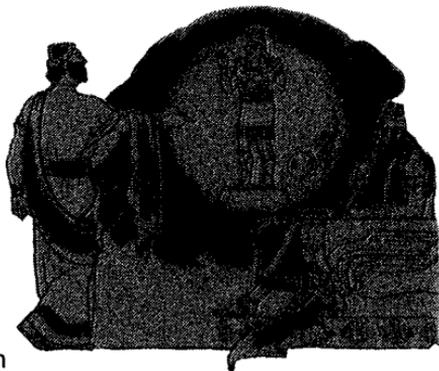
Then, in verse 46 the account states: "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you [the Jews]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Apparently by that time God had clearly indicated to Paul in some way that the time of favor to the Jews had been fulfilled and that it was now time for him to turn his ministry to the Gentiles. □

# Christian Life and Doctrine

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THE PEOPLE OF THE BIBLE—PART XX  
THE BOOK OF DANIEL

## Daniel—Exile, Statesman, and Prophet



WHEN the two-tribe kingdom of Judah was overthrown by Nebuchadnezzar and the Jewish people taken captive to Babylon, Daniel, then a young man, was among the captives. While apparently too young previous to this to occupy any official position in Judah's tottering kingdom, he was nevertheless favorably known, and the Prophet Ezekiel refers to him as an example both of righteousness and of wisdom.—Ezek. 14:14, 20; 28:3

Daniel was selected, together with three other young Hebrew captives, to be trained for special service in the Babylonian government. Being chosen for this purpose in keeping with the stipulation outlined in Daniel 1:3 indicates that Daniel and the other young Hebrews had been very closely associated with the royal family of Judah. Apparently Nebuchadnezzar felt that there was something to be gained by bringing these young Hebrews into his government, and there was.

They were to have the best of treatment, even during the period of their training. "The king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." (Dan. 1:5) "But Daniel purposed in his heart that he would not defile himself with

the portion of the king's meat, nor with the wine which he drank." He requested "of the prince of the eunuchs that he might not defile himself." (vs. 8) The prince of the eunuchs, who had charge over these young trainees for the government, was fearful of disobeying the king's wishes in the matter; so Daniel requested that he and his Hebrew friends be given a ten-day trial on the plain food to which they were accustomed, to see what the result would be.—vss. 10-13

The prince of the eunuchs consented "and proved them ten days." At the end of ten days their "countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." This settled the matter. The king's meat and wine were removed, and the four Hebrew "children" were permitted to live on their own diet of "pulse" and water.—vss. 14-16

All four of these were of the tribe of Judah—Daniel, Hananiah, Mishael, and Azariah. The prince of the eunuchs gave them all Babylonian names—Belteshazzar, Shadrach, Meshach, and Abed-nego. While the latter three of these went through some very interesting and, at times, trying experiences (see chapter 3), Daniel—Belteshazzar—was the most prominent among them. Verse 17 (ch. 1) says concerning the four, "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Thus Daniel stands out from the others as being one of the Lord's holy prophets, and we find that some of the most important prophecies of the Bible were uttered by him and recorded in the book which bears his name.

Other young men besides Daniel and his three friends had been selected for the three-year period of training. At the "end of the days" Nebuchadnezzar had them all brought before him. "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 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.”—vss. 18-20

### **Nebuchadnezzar’s Dream**

In the second year of Nebuchadnezzar’s reign, and therefore prior to the end of the three-year period during which Daniel and his friends were trained “to stand in the king’s palace,” the king had “dreams, wherewith his spirit was troubled, and his sleep broke from him.” He sent for the “magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams.”—ch. 2:1,2

The king did not remember his troublesome dream, and it was this that presented a real problem to the magicians, astrologers, and sorcerers. The king sensed that they were seeking time in order to discuss the matter and make up a fictitious dream and give its interpretation. He became angry at this and ordered that all the wise men of the realm be killed. Daniel and his friends were included among these, although Nebuchadnezzar had not asked them to tell him his dream.

When Daniel learned of the situation he counseled with his three friends, and they prayed earnestly to the Lord for help, and the Lord answered their prayer. That night, in a dream, the Lord revealed to Daniel the details of Nebuchadnezzar’s dream and its interpretation. Daniel immediately contacted Arioch, the “captain of the king’s guard,” whose duty it was to carry out the order of execution against the wise men of the realm, and said to him, “Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.”—ch. 2:24

The true nobility and humility of Daniel is revealed in this experience, in that he gave all the glory to the Lord. After the information was revealed to him, Daniel at once thanked the Lord for it, saying, “Blessed be the name of God forever and ever; for wisdom and might are his.” “I thank thee, and

praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."—ch. 2:19, 20, 23

When taken before the king, Daniel again emphasized that it was not by his wisdom that the dream and the interpretation were known to him. Referring to God, Daniel said to the king, "He that revealeth secrets maketh known to thee what shall come to pass." (vs. 29) This placed an important thought in the king's mind; for after he had been told his dream and its interpretation, he said to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." (vs. 47) What an important lesson this is for all the Lord's people!

### **The Humanlike Image**

In his dream Nebuchadnezzar saw a humanlike image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. He saw a stone cut out of the mountain without hands, which smote the image on its feet, causing it to fall, and grinding it to powder; and the "powder" was blown away "like the chaff of the summer threshingfloors." Then the stone which smote the image grew until it became a great mountain which filled the whole earth.—ch. 2:31-35

Interpreting the dream, Daniel said to Nebuchadnezzar: "Thou O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—vss. 37, 38

This announcement to Nebuchadnezzar by one of God's holy prophets marked the beginning of a very significant era in the outworking of the divine plan of the ages. It was the

beginning of that period referred to by Jesus as the “times of the Gentiles”—the “times,” that is, during which the Lord would permit a certain succession of Gentile powers to dominate in world affairs, and even to hold his own people in subjection.

This was to be a period of seven symbolic times, each one of which would be three hundred and sixty years in length, making a total of 2,520 years. (Dan. 4:16, 23, 25, 32) This time measurement began with Nebuchadnezzar in 606 B.C., and therefore ended in A.D. 1914. It did not mark the beginning of Gentile nations, nor should we expect the closing of the period to mean the sudden end of all Gentile nations. As Daniel clearly explained, it was then that the God of heaven gave Nebuchadnezzar a kingdom and dominion. It was this authorization that ended in 1914, and naturally with it began the rapid deterioration of the kingdoms involved.

Daniel explained to Nebuchadnezzar that after Babylon there would arise three other kingdoms. History reveals these to be Medo-Persia, Greece, and Rome. To these also the God of heaven gave dominion. Paul wrote in the days of Rome, “The powers that be are ordained [margin, ordered] of God.”—Rom. 13:1

But there was not to be a fifth world power. The legs of iron pictured the Roman empire, but coming to the feet we find disintegration and division represented. Clay becomes mixed with the iron; and the final picture is of the toes, symbolizing the ten general divisions of the states of Europe, which once constituted united Rome.

It was the feet and toes of the image that were smitten by the stone cut out of the mountain without hands. The expression “without hands” suggests that it was brought about by God’s supervision and power. And so it is. After explaining that the smiting of the image with this “stone” caused its downfall and destruction, Daniel indicates it to mean that “in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the

kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.’—vs. 44

Thus, in the first prophecy uttered by Daniel, he forecast more than twenty-five hundred years of Gentile history, culminating in the establishment of the long-promised kingdom of Christ. Who but a prophet of God could have foretold so accurately the rise and fall of mighty empires, the disintegration and division of the fourth and last, and the final overthrow of these divisions as we are witnessing it today? Surely this gives us confidence that Daniel’s prophecy concerning the kingdom of God which was to succeed Gentile rule can also be depended upon; and it means that we are living at the very threshold of the divine kingdom.

### **Daniel Exalted**

The king was greatly pleased with Daniel’s ability and made him a “great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.” (vs. 48) Here we observe another noble trait of Daniel’s character. In this hour of exaltation he did not forget his three friends but requested of the king that “he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon.” This request was granted.

Daniel maintained his high position in government throughout essentially the entire period of Israel’s captivity, which was seventy years, as chapter 1:21 says, “even unto the first year of king Cyrus.” In his service of the government, Daniel was both faithful and fearless. In chapter 4 we are told of another dream of Nebuchadnezzar’s which Daniel interpreted, and the interpretation was not pleasant to the king. Daniel said to him, “My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.”—ch. 4:19

The interpretation of this dream indicated that the king was to dwell with the beasts to “eat grass as oxen” for a period of

“seven times [literally, years].” (vs. 25) Doubtless when Daniel had told Nebuchadnezzar that he was represented by the head of gold on the great image which he saw in his dream, he must have been pleased. It was a pleasant message for Daniel to present to the king. But now to tell him that he was to become insane and live with the beasts for seven years was something different. This required courage. But Daniel did not hesitate.

### **The Handwriting on the Wall**

The years passed, and Belshazzar succeeded Nebuchadnezzar as king of Babylon. He “made a great feast to a thousand of his lords, and drank wine before the thousand.” (ch. 5:1) It was a drunken, riotous feast at which the king and his lords, his wives and his concubines, drank wine from the “golden and silver vessels” which Nebuchadnezzar had taken out of the temple in Jerusalem. “They drank wine, and praised the gods of gold, and of silver, of brass, and of iron, of wood, and of stone.”—vs. 4

But the merriment soon ceased. “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote.” (vs. 5) Little wonder that “the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” He had cause for alarm.

As was the custom, the king sent for the astrologers and the soothsayers to read and interpret what had been written on the wall; but they were unable to do so. Then Belshazzar was troubled even more. The queen reminded him of Daniel, whom Nebuchadnezzar had made “master of the magicians, astrologers, Chaldeans, and soothsayers.” Here, she explained, is a man of “excellent spirit, and knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts.”—vss. 10-12

The queen urged the king to "let Daniel be called," and he did. The king asked him, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?" Belshazzar said to Daniel that he had heard about him and about his great wisdom. He told Daniel that if he could explain the writing which had appeared on the wall he would be "clothed with scarlet, and have a chain of gold" about his neck and be made "the third ruler in the kingdom."—vss. 13-16

Again Daniel's nobility and courage appear. He said to the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." (vs. 17) But Daniel was in no hurry about it. First he reminded Belshazzar of God's dealings with Nebuchadnezzar his father, who, while receiving his kingdom from the Lord, had exalted himself and for this was severely punished, being made to dwell with the beasts.—vss. 17-21

Then Daniel said, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven." (vs. 22, 23) This again took courage but was a necessary prelude to the interpretation of the handwriting on the wall, that mysterious "MENE, MENE, TEKEL, UPHARSIN."—vss. 24, 25

The interpretation was brief but, to the king, crushing: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." Immediately Belshazzar commanded that Daniel be clothed with scarlet and a chain of gold put about his neck. He also issued a proclamation that he be made the third ruler in the kingdom. This, however, was the last proclamation to be made by Belshazzar, for "in that night," the record states, he was slain.

It was that night that the city of Babylon was conquered by the mighty army of Cyrus. Traditionally, Cyrus is said to have

had his soldiers dig a trench to bypass the waters of the river Euphrates, which ordinarily flowed under the walls and through the city, and thus allowed his army to enter the city through the river bed.

### **Daniel Again Tested**

Babylon had fallen, and now the Medo-Persian Empire, represented by the breast and arms of the image seen by Nebuchadnezzar in his dream, was taking shape. Cyrus, apparently, was the first emperor, but Darius became king over the city and province of Babylon, probably by delegated authority from Cyrus. The records are not clear as to exactly what did occur at this point.

Darius set over the kingdom “an hundred and twenty princes,” and over these he appointed three “presidents,” of whom “Daniel was first.” We read that “Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.” (ch. 6:1-3) This was too much for the other presidents and princes, who coveted the first place in the realm, which had been given to Daniel; so they conspired against him.

In laying their plans to have Daniel removed from his position and, if possible, put to death, they paid him the greatest tribute that could ever be given to a servant of God. They said, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” (vs. 5) Appealing to the king’s pride, they urged him to sign a decree that for thirty days it would be unlawful for anyone to petition “any god or man,” except Darius himself.

The king did not discern the real purpose of this decree, and since it honored him, he signed it. A law of the Medes and Persians could not be changed; so those who conspired against Daniel knew that if they could spy on him and find that he continued to pray to his God despite this thirty-day

decree, the king would have no alternative but to have him cast into a den of lions, which was the punishment prescribed for offenders.

Daniel knew about the decree, but he did not permit it to hinder his worship of Jehovah, the God of Israel. Openly, before his window, three times a day he continued to pray, as his custom was. The case was brought before the king, who then realized the trick that had been played upon him but could do nothing to free his beloved Daniel. All he could do was to trust that Daniel's God would deliver him.

Daniel was cast into the den of lions during the evening, and all that night the king was greatly agitated. Going to the den the next morning, however, he was delighted to find that Daniel had not been harmed but that, as Daniel explained, God had "sent his angel" to "shut the lions' mouths." Thus Daniel had again won a victory of faith and of courage.— ch. 6; Heb. 11:33

### **Daniel the Prophet**

Daniel's encounter with the jealous presidents and princes of the Medes and Persians is the last record we have of his association with governments. While he was highly honored by both Nebuchadnezzar and Darius, there is little doubt that Daniel's chief interest was in his God and in his fellow exiles, the children of Israel. And he was greatly used by God as a prophet, in addition to the interpretation of Nebuchadnezzar's two dreams.

Daniel had a dream of his own which was prophetically very significant. It is recorded in chapter 7. In this dream Daniel saw "four great beasts" which "came up from the sea, diverse one from another." The first was like a lion, the second a bear, the third a leopard. The fourth was very different from any beast Daniel had ever heard of. It was "dreadful and terrible, and strong exceedingly."

Most Bible students agree that these four beasts picture the same four world powers that were represented by the

image which the king of Babylon saw in his dream. The difference is that here the kingdoms are seen as beastly and ferocious—God’s viewpoint of them—as against man’s view, in which Nebuchadnezzar saw them as powerful and glorious.

Daniel’s vision of the four beasts covers the same period of time as that pictured by Nebuchadnezzar’s image, ending with the establishment of the kingdom of God. The fourth beast seen by Daniel had ten horns, corresponding to the ten toes of the image; but a “little horn” grew up among the others, supplanting three of them. This little horn had “eyes like the eyes of man, and a mouth speaking great things.” Daniel watched the vision until he saw the thrones, or kingdoms, pictured by these horns, cast down, “and the Ancient of Days did sit.”

Students agree that this fourth beast pictured the Roman Empire, and the “little horn” (that replaced three of its ten) was symbolic of papacy, which fastened itself upon Rome. The important consideration is that this “beast” continued until the time came for the saints to “possess the kingdom.” (Dan. 7:18,22) This fourth beast is then given to the “burning flame,” symbolic of destruction, while the “kingdom and dominion and the greatness of the kingdom under the whole heaven” is “given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”—Dan. 2:44; 7:11,27

### **The Seventy Weeks**

Chapter 8 records another marvelous vision and prophecy, but too many details are involved to attempt even a summary in this brief study. We refer the reader to Volume III of “Studies in the Scriptures.” Chapter 9 of Daniel outlines the circumstances leading up to the prophecy of the “seventy weeks” of exclusive favor upon natural Israel, ending with the coming of the Messiah.

In the opening verses Daniel explains that he knew from the prophecy of Jeremiah that the captivity of the nation was

to last for seventy years. (Jer. 25:12) He was concerned lest the sins of his people, even during their captivity, had made them unworthy to be set free at the close of the seventy years; so he earnestly prayed to the Lord concerning the matter. Verses 4-19 record this prayer, one of the most eloquent to be found in the Bible, revealing Daniel's great reverence for the Lord and love for his people.

While he was praying, the angel Gabriel whom, he said, he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation. "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." (vss. 21,22) Then Gabriel told Daniel that "seventy weeks are determined upon thy people, and upon the holy city." Later the seventy is broken down into three periods of sixty-two, seven, and one; the seven and sixty-two being linked to make sixty-nine.

These are prophetic weeks, in which each day represents a year, and therefore would be a total of 490 years. They were to begin to count from the issuing of a decree authorizing the rebuilding of the city and walls of Jerusalem. This decree was actually issued by King Artaxerxes in the year 454 B.C. Sixty-nine weeks of the prophecy, or 483 years, were to reach to "Messiah the Prince." This was at the baptism of Jesus, when he was anointed by the Holy Spirit to be the Messiah. In the "midst" or middle of the seventieth symbolic week of seven years he was to be "cut off" in death for the sins of the world. And then three and one-half years were to remain, during which the privileges of the Gospel were restricted to the Jewish nation. It was at the conclusion of this seventieth symbolic week that the Gospel went to the Gentiles, Cornelius being the first convert.

### **The "Time of the End"**

In chapter 10:1 we are told that in the "third year of Cyrus, King of Persia a thing was revealed unto Daniel, . . . and the

(Continued on page 39)

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Phoenix (Sat.)	KHCS	11:30	a.m.	Bemidji KBUN 10:45 a.m.
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Petaluma	KTOB	9:45	a.m.	Baker KFLN 960 8:00 a.m.
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Sacramento	KEWT-FM	6:45	a.m.	Kalispell KGEZ 9:30 p.m.
San Francisco	KNEW 910	8:30	a.m.	Miles City KATL 1340 10:15 a.m.
<b>COLORADO</b>				<b>NEW JERSEY</b>
Englewood	KQXI	3:15	p.m.	Hackensack WWDJ 970 10:30 a.m.
<b>DELAWARE</b>				Salem WJIC 1510 9:45 a.m.
Wilmington	WTUX 1290	10:15	a.m.	<b>NEW YORK</b>
<b>FLORIDA</b>				Buffalo-Niagara Falls
Orlando	WGTO	7:30	a.m.	WHL 1270 12:00 noon
Tampa	WFLA 970	7:30	p.m.	Mineola (Sat.) WTHE 1520 9:00 a.m.
<b>GEORGIA</b>				Rochester WEZO 6:30 a.m.
Albany	WALG	7:30	p.m.	<b>NORTH CAROLINA</b>
<b>IDAHO</b>				Beaufort WBMA 1400 9:00 a.m.
Coeur d'Alene	KVNI 1240	9:15	a.m.	Mt. Airy (Sat.) WPAQ 11:00 a.m.
Sandpoint	KSPT 1400	10:15	a.m.	<b>OHIO</b>
<b>ILLINOIS</b>				Columbus WTVN 6:00 a.m.
Granite City	WGNU	9:00	a.m.	Dayton WAVI 10:45 p.m.
La Salle	WLPO 1220	9:45	a.m.	Zanesville WHIZ 1240 6:40 a.m.
Peoria	WPEO 1020	9:30	a.m.	<b>OKLAHOMA</b>
Rockford	WRRR 1330	6:15	a.m.	Norman KNOR 7:30 a.m.
West Frankfort	WFRX 1300	9:15	a.m.	<b>OREGON</b>
<b>INDIANA</b>				Portland KYXI 1290 9:30 a.m.
Evansville	WIKY	6:15	a.m.	<b>PENNSYLVANIA</b>
Gary-Hammond	WJOB 1230	8:30	a.m.	Allentown WHOL 1600 10:45 a.m.
Muncie	WLBC 1340	7:00	a.m.	Pittsburgh WYJZ 8:45 p.m.
<b>KANSAS</b>				Pottstown WPAZ 1370 12:45 p.m.
Goodland	KLOE 730	12:15	p.m.	<b>PUERTO RICO</b>
<b>KENTUCKY</b>				Aguadilla (Fri.) WABA 8:00 p.m.
Bowling Green	WLBG 1410	8:00	a.m.	<b>SOUTH CAROLINA</b>
Louisville	WHAS	10:30	a.m.	Hemingway WKYB
Newport	WNOP	8:00	a.m.	<b>TEXAS</b>
Winchester	WWKY 1380	10:30	a.m.	Borger KQTY 1490 8:00 a.m.
<b>MAINE</b>				Hamilton KCLW 10:00 a.m.
Caribou	WDHP 96.9 FM			Lubbock KWGO 9:00 a.m.
<b>MICHIGAN</b>				Pleasanton KBOP 1380 7:30 a.m.
Detroit	CKLW 800	7:45	a.m.	Shamrock KBYP 1580 10:15 a.m.
Grand Haven	WGHN	8:30	a.m.	<b>UTAH</b>
				Salt Lake City KWHO 9:00 a.m.

# Radio Broadcast Schedule

<b>VIRGINIA</b>			<b>LUXEMBOURG</b>		
Richmond	WGGM	7:45 a.m.	Radio Luxembourg (Wed.) 10:30 p.m.		
<b>WASHINGTON</b>			<b>MALDIVIVE ISLANDS</b>		
Clarkston	KCLK	10:45 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.		
Seattle	KMPS 1300	10:00 a.m.	<b>NEW ZEALAND</b>		
Spokane	KUDY 1280	9:30 a.m.	Auckland	1XI	10:45 p.m.
Tacoma	KMO 1360	9:45 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Yakima	KUTI 980	7:15 a.m.	Whakatane	1XX	9:00 p.m.
<b>WISCONSIN</b>			<b>NIGERIA</b>		
Milwaukee	WZUU	8:00 a.m.	Ondo State (Wed.) OSBC 2245		
Neillsville	WCCN 1370	9:15 a.m.	<b>PANAMA</b>		
<b>WYOMING</b>			Panama City HOQ 1250 10:30 a.m.		
Sheridan	KWYO 1410	12:00 noon	<b>PHILIPPINES</b>		
<b>CANADA</b>			Manila (Sat.) DWXX 9:15 p.m.		
Edmonton, Alta.	CJOI	12:45 p.m.	<b>SOUTH AFRICA</b>		
Lethbridge, Alta.	CJOC	7:00 a.m.	Joubert Park	SWAZI Music Radio	
Vancouver, B.C.	CJJC	7:15 a.m.	(Wed.)	11:30 a.m.	
Winnipeg, Man.	CKJS	9:00 a.m.	<b>VIRGIN ISLANDS</b>		
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	St. Croix	WSTX 970	9:00 a.m.
Dear Lake, Nfld.	CFDL-FM		<b>SPANISH RADIO BROADCASTS</b>		
Port au Choix, Nfld.	CFNW 10:30	a.m.	<b>ARIZONA</b>		
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	Nogales	XEHF	9:00 a.m.
St. Andrews, Nfld.	CFCV-FM		<b>CALIFORNIA</b>		
St. Anthony, Nfld.	CFNN-FM		Fresno	KXEX 1550	10:45 a.m.
Stephenville, Nfld.	CFSX		Los Angeles	XEGM	7:45 a.m.
Oshawa, Ont.	CKLB 1350	9:45 a.m.	San Jose	KAZA 1290	8:45 a.m.
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	<b>FLORIDA</b>		
Montreal, P.Q.	CFMB	5:15 p.m.	Coral Gables	WRHC	8:45 a.m.
Prince Albert, Sask.	CKBI 900	9:15 a.m.	<b>ILLINOIS</b>		
Regina, Sask.	CKRM	7:45 a.m.	Chicago (Sat.)	WOJO	6:45 p.m.
Yorkton, Sask.	CJGX 940	10:00 a.m.	<b>TEXAS</b>		
<b>AUSTRALIA</b>			Lubbock	KWGO	8:30 a.m.
Geelong	3GL	10:00 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Wangaratta	3NE	8:15 p.m.	<b>MEXICO</b>		
<b>BRITISH WEST INDIES</b>			Mazatlan	XEACE	9:00 a.m.
Grand Cayman	Radio Cayman		Nogales	XEHF	9:00 a.m.
		11:15 a.m.	<b>PORTUGAL</b>		
<b>CEYLON</b>			Oporto	Radio Miramar	
Radio Sri Lanka (Sat.)		9:45 p.m.	782 k.c.		10:15 p.m.
<b>ISLE OF MAN - GREAT BRITAIN</b>			<b>URUGUAY</b>		
Manx Radio		2030	Montevideo	Radio El Espectador	
			810 k.c.	(Sat.)	1:30 p.m.

## RADIO TOPICS FOR MAY

7—The Wages of Sin	21—A Worldwide Religion
14—Your Adversary the Devil	28—The Beginning of God's Creation

# The BIBLE ANSWERS

<b>ALABAMA</b>		<b>INDIANA</b>	
Florence	CATV 3	Anderson	Cablevision Corp.
Mobile	KATV	Fort Wayne	WFFT
Selma	WSLA	South Bend	WSBT
Tuscaloosa	WCFT	Terre Haute	WTHI WTWO
<b>ALASKA</b>		<b>IOWA</b>	
Anchorage	KIMO KTVA	Des Moines	CATV
Fairbanks	KFAR	Fort Dodge	WVFD
<b>ARKANSAS</b>		Sioux City	KCAU
El Dorado	KTVE	<b>KANSAS</b>	
Jonesboro	KAIT	Ensign	KGLD
Little Rock	KARK CATV	Great Bend	KCKT
<b>HAWAII</b>		Oberlin	KOMC
Hilo	KPUA	Overland Park	CATV
<b>IDAHO</b>		<b>KENTUCKY</b>	
Lewiston	KLEW	Madisonville	CATV
<b>CALIFORNIA</b>		Somerset	CATV
El Centro	KECC	West Liberty	CATV
Fresno	KAIL KMJ-TV	<b>LOUISIANA</b>	
Lompoc	CATV	Alexandria	CATV
Los Angeles	KHOF	Baton Rouge	WRBT
KTUV 5:45 a.m.	Channel 11	Natchitoches	CATV
Modesto	KLOC KTRB	New Orleans	WWL
Sacramento	KXTV	Shreveport	KTAL
San Jose (Sun.)	KNTV 7:00 a.m.	W. Monroe	KLAA
	CATV 8:00 p.m.	<b>MAINE</b>	
<b>COLORADO</b>		Bangor	WEMT
Sterling	KTVS-TV	Portland	WMTW
<b>FLORIDA</b>		Presque Isle	WAGM
Ft. Myers	WBBH	<b>MARYLAND</b>	
CATV 7:00 p.m.		Hagerstown	WHAG
Key West	CATV Mon.-Fri.	Salisbury	WBOC
Miami	WKID	<b>MASSACHUSETTS</b>	
Naples	CATV	Needham-Boston	WCVB 7:30 a.m.
Orlando-Daytona Beach	WDBO	<b>MICHIGAN</b>	
St. Petersburg	WLCY	Detroit	WGFR
<b>GEORGIA</b>		<b>MINNESOTA</b>	
Atlanta	WATL	Bemidji	CATV
Augusta	WRDW CATV	Duluth	KBJR
Savannah	WJCL WTOC	<b>MISSISSIPPI</b>	
West Point	CATV	Columbus	WCBI
<b>ILLINOIS</b>		Greenwood	WABG
Moline	WQAD	Hattiesburg	CATV
Peoria	WRAU		

# Television Schedule

<b>MISSOURI</b>		<b>SOUTH CAROLINA</b>	
Independence	CATV	Anderson	WAIM-TV Channel 40
St. Joseph	CATV	Ashville	WANC
Springfield	KMTC	Columbia	WRLK
<b>MONTANA</b>		Mt. Pleasant	WCIV-TV
Billings	KULR	N. Charleston	CATV
<b>NEBRASKA</b>		<b>SOUTH DAKOTA</b>	
Lincoln	CATV	Rapid City	KOTA
<b>NEVADA</b>		<b>TENNESSEE</b>	
Las Vegas	KLAS	Chattanooga	WTVC
<b>NEW JERSEY</b>		Kingsport	CATV
Pt. Pleasant (Mon.)	CATV 8:30 p.m.	<b>TEXAS</b>	
<b>NEW YORK</b>		Amarillo	CATV
Binghamton	WICZ	Austin	KLRN
Horsehead (Wed.)	CATV 6:00 p.m.	Beaumont	KFDM
Levittown	CATV	Dallas	WFAA
New York	Tele-Mine	Mission	CATV
N. Syracuse	CATV	Temple	KNCT KOEN
Rochester	WHEC	<b>UTAH</b>	
Watertown	CATV	Salt Lake City	KUTV KSL
<b>NORTH CAROLINA</b>		<b>VIRGINIA</b>	
Greenville-Washington	WCTI	Roanoke	WDBJ
Hickory	WHKY	<b>WASHINGTON</b>	
New Bern	WCTI-A	Tacoma	KTVW CATV
<b>OHIO</b>		<b>WASHINGTON DC</b> WHFV	
Cincinnati	WCPO-TV Channel 9	<b>WEST VIRGINIA</b>	
Lancaster (Tues.)	CATV	Bridgeport	WBTW
Zanesville	WHIZ	Charleston	WCHS
<b>OKLAHOMA</b>		Logan	WVCC-TV
Ardmore	KXII	Morgantown	CATV
Duncan	KATV	Oak Hill	WOAY-TV Channel 4
Tulsa	KTUL CATV	Parkersburg	WTAP
<b>PENNSYLVANIA</b>		<b>WISCONSIN</b>	
Allentown	Service Electric Cable	Beloit	CATV
Altoona	WPOC	Eau Claire	WEAV Channel 13
Dunmore N.E.PA.	CATV	Janesville	CATV
Ephrata (Wed.)	KATV 6:00 p.m.	Rhineland	WAE0
Indiana	CATV	<b>CANADA</b>	
Johnstown	CATV	Sault Ste. Marie, Ont.	CATV
Palmerton	Blue Ridge CATV	Toronto, Ont.	CATV
Philadelphia	WPVI	<b>WEST INDIES</b>	
Pittsburgh	WTAE	St. Kitts	ZIZ-TV Channel 5

# The BIBLE ANSWERS

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## MODERN CABLE NETWORK SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

Lake Elsinore, CA	New Ulm, MN
Oxnard, CA	Joplin, MO
Salinas, CA	Buffalo, NY
Seaside, CA	Central Islip, NY
Walnut Creek, CA	Greenlawn, NY
Ft. Myers, FL	Horsehead, NY
Ft. Walton Beach, FL	Johnstown, NY
Melbourne, FL	New York, NY
Naples, FL	Columbus, OH
Savannah, GA	Lancaster, OH
Moline, IL	Marietta, OH
Peoria, IL	Middletown, OH
Romeoville, IL	Woodward, OK
Anderson, IN	Eugene, OR
Bloomington, IN	Farrell, PA
Kokomo, IN	Grove City, PA
Lawrenceburg, IN	Indiana, PA
New Haven, IN	Shamokin, PA
South Bend, IN	Knoxville, TN
Des Moines, IA	Greenville, TX
Spencer, IA	Hampton, VA
Overland Park, KS	Tacoma, WA
Augusta, ME	Huntington, WV
Cambridge, MD	Kenova, WV
Leominster, MA	Logan, WV
Revere, MA	Milton, WV
Westfield, MA	Pt. Pleasant, WV
Mankato, MN	Madison, WI

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**The grass withereth, the flower fadeth: but the word of our God shall stand forever.—Isaiah 40:8**

(Continued from page 31)

thing was true, but the time appointed was long; and he understood the thing and had understanding of the vision." In these visions shown to Daniel he saw little prospect of real deliverance and prosperity for his people. Because of his great interest in them, this caused him to mourn. In this case he mourned for three full weeks.

Then another angel was sent to him and gave him a symbolic preview of important events leading up to what is described in chapters 11:40 and 12:4 as the "time of the end." For details we again refer the reader to Volume III of "Studies in the Scriptures." Howbeit, the prophecy of chapter 11 does bring us to the beginning of the "time of the end."

Then chapter 12 opens with the statement, "At that time shall Michael stand up, the great Prince which standeth for the children of thy people." Here, at last, was something for which Daniel was looking, that is, someone who would stand up for his people. And he was assured that "at that time thy people shall be delivered." Even so, the standing up of Michael was first to result in a "time of trouble, such as never was since there was a nation."

Here we are on more familiar ground, for Jesus quotes this prophecy and applies it to the time of his second presence. (Matt. 24:21, 22) "Michael," then, is Christ, and it is within the "time of the end" that he returns to establish his kingdom, deliver God's people, and raise the dead; for verse 2 adds that at this time "many of them that sleep in the dust of the earth shall awake."

But while Daniel was given a measure of understanding concerning some of the visions shown to him, with this one he was to "shut up the words, and seal the book, even to the time of the end." When the time of the end came, he was informed, it would be marked by much running to and fro and a great increase of knowledge.—vs. 4

Without doubt we are now living in the time when this prophecy is being fulfilled. We are witnessing the "increase

of knowledge" and the "running to and fro." And we are right in the midst of the greatest time of trouble that the world has even seen, so great that Jesus said unless it was shortened no flesh would survive. It is just this that is now feared by world leaders and others.

But as for Daniel, the beloved of God, he said: "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (vs. 8) But again he was put off—"Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (vs. 9) But, thank God, Daniel will one day understand. The Lord further said to him, "Go thy way till the end be: for thou shalt rest [in death], and stand in thy lot at the end of the days."—vs. 13

Daniel's lot "at the end of the days" will be among the other Ancient Worthies, whom the Lord will make "princes in all the earth." (Ps. 45:16) He is one of those who will receive the "better resurrection" mentioned by Paul. (Heb. 11:35) What a marvelous prince he will be to assist in administering the affairs of the kingdom of God!

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**"A WORLDWIDE  
RELIGION"**

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**'FRANK and ERNEST'**

**WHIZ—1240—6:40 a.m.  
SUNDAY, MAY 21**

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# Christian Life and Doctrine

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## Keeping the Heart

**“Keep thy heart with all diligence, for out of it are the issues of life.”—Proverbs 4:23**

IN THE Bible the heart is used to illustrate our motives, intentions, or desires. This is suggested in Hebrews 8:10, which reads: “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and **write them in their hearts**: and I will be to them a God, and they shall be to me a people.”

In the kingdom the world will first learn God’s laws; these will be imprinted in their minds. Then the laws will motivate them in all things. This results from having the laws written in their hearts.

That law of God which must eventually be the motivating force for all intelligent beings was described by Jesus when one of the Pharisees approached him, asking, “Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with **all** thy heart, with **all** thy soul, and with **all** thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.”—Matt. 22:36-39

The new creation must have these laws crystallized in their minds during this age. To the world this crystallization will come under very different conditions. In the kingdom Satan will be bound and will not be able to exert his evil influence. Even those brought back from death will be prevented from acting on evil impulse, which was a part of their fallen condition, because the prophecy states: “They shall not hurt

nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:9

Even Jesus had to have complete love fixed in his character. The love he had for the Father had to be maintained under adverse conditions. Hence we read in Hebrews 5:8, “Though he were a Son, yet learned he obedience by the things which he suffered.” Of course our Lord was always obedient in his prehuman existence as the Logos. When it is stated he **learned** obedience, the thought is that he maintained this complete love for God and man under difficult conditions of suffering and the temptings of Satan. Thus his character was so fixed with proper motives and desires that he would never go contrary to God, as did Satan. Hence God could make him a divine being, possessing immortal life, the same as the Father himself.

The Apostle Paul emphasized this need for us to have love as the motivating force in our lives. His superb description of love in action, in I Corinthians, chapter 13, is prefaced with illustrations that are powerful.

He writes, “Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal.” (I Cor. 13:1) In other words, eloquence in proclaiming the grand promises of God means nothing unless it is motivated by this supreme love for God.

In verse 2, the apostle indicates that the reason we receive our God-given knowledge of him is to enable us to maintain this good heart condition, that is, a desire to be prompted by the highest law of love. “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing.”

In verse 3 it is emphasized that sacrifice of our possessions, and even of life itself, is profitless if our motive is not correct. “And though I bestow all my goods to feed the poor, and

though I give my body to be burned, and have not charity [love], it profiteth me nothing.”

There have been instances where brethren have incorrectly assumed from the 13th chapter of I Corinthians that knowledge, faith, and sacrifice are not of much importance—we need only love. We must carefully note that this is not what the Apostle Paul is writing. From other scriptures we know that “without faith it is impossible to please God.” The apostle writes that although we “understand all mysteries and all knowledge . . . and have not charity [love],” it profiteth us nothing. This does not mean knowledge is not necessary, because we read of Jesus, “By his knowledge shall my righteous Servant justify many.”—Isa. 53:11

The point the apostle is stressing is that our faith, knowledge, and sacrifice are all provided so that, in obedience thereto in the experiences provided by the Father, we can develop this supreme love for God.

There are illustrations in the Bible which emphasize that **what** is done is not the important thing, but rather **why** it is done. The **why** represents the motive which prompts the action. In Proverbs 21:4 we read, “An high look, and a proud heart, and the plowing of the wicked, is sin.” We are not certain just what is meant by this text, but on the surface it suggests that a worthwhile work of farming can be sinful if the object and fruits expected are to be used to further sinful purposes.

Our Lord emphasized that those of his disciples who had great surpluses should give some to the poor before following him in his work. It is evident that in his day there was much abject poverty, and those who needed help could not depend on charitable organizations but, instead, only on the generosity of those who had more possessions. This fact is brought out in the account of his encounter with the rich young ruler, recorded in Matthew 19:16-22. The rich young ruler, who desired to be a disciple, was finally told by Jesus,

“Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”—  
Matt. 19:21

With this principle in mind, it is interesting to read of an incident in our Lord’s life recorded in John 12:1-6. Mary had anointed our Lord’s feet with a pound of spikenard, “very costly.” It is reported Judas Iscariot said this perfume should have been sold for three hundred pence and the money given to the poor. It is obvious this was in harmony with a principle previously stated by Jesus.

But **why** did Judas make this suggestion? Surely the idea in itself was not wrong, although Jesus indicated in this instance there were other factors involved. But the point is, what Judas suggested, although not wrong in itself, was evil because of **why** he made such suggestion. We read in verse 6: “This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”

How strongly this account points up the importance of motive, or desire! Each day we must try to assess the motives for our actions, attempting always to bring them into complete harmony with the great law of love.

The Scriptures, by parable, suggest that all who are called and who consecrate begin their course with the proper motive of love. In the 8th chapter of Luke the Lord gave us the Parable of the Sower. He stated that the seed of the sower fell upon four different conditions of soil. (1) Some fell by the wayside, (2) some fell on a rock, (3) some fell among thorns, and (4) some fell on good ground. In his explanation of the parable he says in verse 15, “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”

How can it be said that all had a good and honest heart at the time of consecration and acceptance? As we review our experience at that point it becomes clear. We were first

drawn to the Lord by his providences—“No man can come to me, except the Father which hath sent me draw him” (John 6:44) The final part of our drawing was God’s revealing himself through his wonderful plan of the ages. Through it we beheld his wonderful love and compassion—it transfixed our souls. This is suggested in II Peter 1:3, where it states we are drawn “through the knowledge of him that hath called us by [margin] glory and virtue.”

When we consecrate we say, in a sense, “We love thee, Lord, with all our heart, soul, and mind.” (Matt. 22:37) From that point on we must maintain that desire and motive in the presence of all the experiences the Lord directs our way. Hence we read in Romans 8:28, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” If we keep our “hearts,” or motive, or desire, in all the experiences, then, like Jesus, we can be said to have **learned** obedience by the things which we suffer.

The Heavenly Father often brings to our attention the importance of the heart with those who serve him. A wonderful illustration of this is seen in the experience of Samuel when he was sent to anoint King Saul’s successor. Samuel had been deeply saddened by Saul’s disobedience to God. We read in I Samuel 16:1: “And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.”

Samuel did not inform Jesse of the real object of his mission but indicated a desire to sacrifice to the Lord with the father and his sons. The first son he met was Eliab, who evidently was a young man of unusual countenance and stature. Samuel’s private reaction was, “Surely the Lord’s anointed is before him.”

Then came the profound statement of God: “Look not on his countenance, or on the height of his stature; because I

have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but **the Lord looketh on the heart.**”—I Sam. 16:7

The pronouncement of God is heartwarming to us—it reaffirms that when we began our walk, God looked and saw that our heart was good. O that we may maintain this attitude until he says, “Enough!” This experience recorded of Samuel should caution us to be most careful as we view those with whom we walk. It is possible that we may be tempted to judge a brother by outward circumstances and, in error, conclude his heart is not right.

Of course there can be instances where we know a particular act or course is wrong, but we should never, never judge the ultimate motive or desire of a fellow pilgrim. This judgment is only in the province of God. To illustrate: A sailing vessel may set out, bound for a distant port. Winds of varying directions may for a time blow the vessel off a straight route, but in all instances the captain could still have the firm intention of reaching the intended destination. So, too, as we walk, various tests and trials may come which, for a while, affect our walk; but all these may be tests which, when overcome, will crystallize our original desire and motive.

There are instances, too, when we are tempted to judge the reason why a certain act was taken by a brother or sister. It is quite possible that we can entirely misunderstand the motive which prompted such an act. Such confusion in judgment is illustrated in God’s Word.

A long time ago a priest of God was seated by a post in the temple of God. While there he saw a daughter of Israel come in who mumbled incessantly and in distress. He assumed she was drunk with wine. Finally the priest thought it his duty to speak to the errant woman, and his words were, “How long wilt thou be drunken? Put away thy wine from thee.”

It was Eli, the priest, who spoke, and he had grossly misjudged a situation. The woman he saw was Hannah,

barren of children, and in anguish she was praying for a child. In response to him she said: "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Wonderful Hannah was later to have her prayer answered and become the mother of Samuel.

The point for us in this incident is that one can terribly misread an action of another which on the surface seems to us so obvious. It should make us resolve to be cautious in forming opinions of our brethren and to attempt to put the best possible construction on what we see others do.

In our subject text we are instructed to "keep" or guard **our** heart with all diligence. We are not to attempt to "police" others. But we should do everything possible to see that our own motives and intentions are in full harmony with God's Word. What are some of the things we must guard against? One of the dangerous foes is **bitterness**.

We read in Hebrews 12:15: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This brings out that bitterness, if not put down, can then blight others, "and thereby many be defiled."

Bitterness is a form of pride. This can arise because we may feel thwarted in something we would like to do. It can come because prejudices, based on human imperfection, are allowed to rise. We can dislike and become bitter toward those who we believe do not properly esteem us. God has given us an antidote to counteract such heart poison.

Divine wisdom is given by our Lord in Matthew 5:43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. **But I say unto you**, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

It is possible that a fellow pilgrim can do something toward us which is unkind and borders on persecution. Still, we must **not** become bitter. Ofttimes the offenses we believe are made against us are imagined. But, whether they are real or imagined, we must not let bitterness poison our hearts.

“Pray for those which despitefully use you, and persecute you.” How? In a most personal way. When we are in the throes of such a trial, we must go daily (or more often) to the throne of grace, pouring out our desire to the Lord to help us not to become bitter. As we talk to him in prayer—using the name or names of those involved—asking ways to help and love them, that very prayer and desire begins its beneficial work. It is a divine antidote for the poison of bitterness and will cause the sweetening effect of love to come and calm and caress a troubled heart. Just imagine arising from one’s knees after such a prayer and coming face to face with the one who had troubled you. There could be no hate, and the attitude obviously would have changed.

Another heart poison is envy. We read in Matthew 6:23, “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” What does it mean to have an “evil eye”? We believe an answer is given in the parable about the laborers in the vineyard.

In Matthew 20:1-15 the parable recounts how a householder went out early in the morning to hire laborers. He agreed for the pay of a penny a day. However, other laborers were hired at the third, sixth, and eleventh hours, and each was promised suitable pay. When those first hired realized that the last had received the same pay as themselves they were upset and strongly voiced their dissatisfaction. But the owner of the vineyard took issue with those who were bitterly complaining. He said, “Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” (Matt. 20:15) This suggests the **evil eye** is a condition of envy.

Envy is a form of pride born of resentment in seeing others favored in a way we believe is above us. The true antidote for the spirit of envy is to maintain an attitude of being grateful for our blessings. We are in danger of being envious of others because of their wealth, position in the church, knowledge of the truth, possessions, as well as a host of other things.

What a favored lot is that of each "child of God"! If we were to count our blessings each day, our heart would be constantly singing. We, little people, taken from the billions of earth, have been invited to be God's family now and in the eternity to come. What we possess now, of wealth or position, matters little if our hearts are in harmony with God's will. We must continually remind ourselves that our present lot in life and the experiences received are according to his divine wisdom and power. If we "keep our hearts" we shall be with him, the Lord, and all the saints, in eternity.

Another poison we must guard against is pride. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (I Pet. 5:5) The apostle's phrase of being "clothed with humility" carries the thought of "tying humility about you as a garment." Evidently this was a recall by Peter of the occasion when Jesus, to demonstrate humility, girded himself with a towel and washed the disciples' feet. —John 13:4-15

It appears that the apostle never forgot the example given by Jesus. Why was Jesus humble? Because he was aware that every perfect talent he possessed was from his Father. When the rich young ruler approached Jesus and said, "Good Master," Jesus answered, saying, "Why callest thou me good? There is none good but one, that is, God." (Matt. 19:17) In other words, he was showing that his perfection of countenance and body, his superb perfection of intellect, his wisdom of words and actions, came from the Father as a gift. He had no right to be personally proud. So with us. Any talent we possess, of speech, knowledge,

wisdom, opportunity, is from God and should be used to serve the Lord and his people.

When we started with our good and honest hearts, the Lord knew we must be exercised by many experiences. Without question, we have all had tests which caused bitterness, envy, and pride to surface in our hearts. But the Lord wants us to watch and be aware of such unlovely things when they arise. Then, seeing such, we can, by prayer and new resolve, apply the scriptural wisdom, or antidote, to the poisons and return to quiet peace in him. Each test and victory, whether immediate or with struggle, causes the crystallization of character that is needed.

Finally, the new mind, motivated by the law of love and fixed therein through test, can be clothed with the divine nature and for eternity be a part of the wonderful family of God.



## **Christian Life and Doctrine**

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### **Is There a Personal Devil?**

“NOW the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die.”—Gen. 3:1-3

“Ye are of your father the Devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—John 8:44

“Resist the Devil, and he will flee from you.”—James 4:7

Today there is an upsurge in occult interest, accompanied by tremendous curiosity concerning satanic influence and exorcism. While many have never taken the Devil seriously, either claiming that he does not exist or that he is bound and powerless, possibly more than at any time in recent history in churches and public gathering places people are showing interest in what is termed Satanology. Satan is being preached from the pulpits, and some ministers are engaged in what they term “deliverance ministry”; that is, the casting out of demons from possessed humans. Many claim that to deny Satan’s existence or power is pleasing to the Devil, for thus resistance to him is lowered.

While the controversy rages around whether or not there is a personal, existing Devil, it may be well to ask, “What does the Bible say about the Devil, fallen angels, and witchcraft?” The Bible has much to say. The Devil is not a myth, nor merely a word to describe the evil that exists in our world. The Devil is a real being, but of a higher nature than the human. The Prophet Isaiah, chapter 14, verses 12-14, says, concerning Satan, “How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High.” And in these few words we are introduced to Satan and told of his ambition to rule, even to usurp the power of the Creator.

The traditional idea of creedal theology that Satan has horns and a tail and carries a pitchfork is, of course, part of the situation described by Robert Burns, “The fear of hell, a hangman’s whip to hold the wretch in order.” Even so, Satan has always used fear and superstition to accomplish his

purpose. The doctrine of "eternal torment in a burning fire" was devised for the purpose of making the loving God of the Bible appear to be a monster unworthy of worship or adoration. This is a well-known example of satanic delusion.

Ephesians 6:11,12 tells us that Satan has companions, often described as "fallen angels," and here described as "the rulers of the darkness of this world" and "spiritual wickedness in heavenly [margin] places." It is this group of "the Devil and his angels" who make spiritism more than an idle superstition. It is real. And the only known power to expel spirit possession, according to the Bible, is the power of the Gospel of Jesus Christ, manifested through the Holy Spirit of God. Certainly, the record of demon banishment in Christ's ministry while on earth is the most profound in history upon this subject.

However, the influence of Satan is not only the easily recognizable expressions of hate as manifested in the subjects of obsession. His influence is often concealed by false claims of righteousness and truth. He is a hidden enemy who sows error for truth and presents darkness as light.

A good policy and a wise one is to recognize the existence of Satan and all his evil assistants, and then with definite decision have nothing to do with them. The devoted child of God can be victorious in his fight against "the wiles of the Devil," not in his own strength, but through prayer and by the power of God.

"Submit yourselves therefore to God. Resist the Devil, and he will flee from you."—James 4:7

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The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. . . . And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.—Psalm 9:7,8,10,11

# Your Questions

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## From East and West

**Who are those who come from the "east and the west" and sit down "with Abraham, and Isaac, and Jacob," in the kingdom of heaven; and who are "the children of the kingdom" who "shall be cast into outer darkness," with "weeping and gnashing of teeth"?**

THESE statements by Jesus are recorded in Matthew 8:11, 12. In the context we read of a number of miracles performed by Jesus and of a "centurion" who came to him, asking that his servant be healed. This man was evidently not an Israelite but, as Jesus observed, manifested a great deal of faith in the Master's ability to heal his servant. Jesus said, "I have not found so great faith, no, not in Israel."

Then follows Jesus' statement that in the kingdom people would come from the east and the west (Luke 13:29 adds "the north and the south") and would sit down with Abraham, Isaac, and Jacob. Luke 13:28 adds, "and all the prophets." The Scriptures reveal that these ancient servants of God will be the human representatives of

the kingdom of Christ, the "princes in all the earth." (Ps. 45:16) And here Jesus is saying that just as the people of his day came to him for help, including some Gentiles who learned of his healing powers, so in the kingdom there would be a worldwide recognition of these visible representatives of the kingdom and the people from every quarter of the earth would look to them for help.

In Luke 13:28, 29, where Jesus makes essentially the same statement, instead of saying that the "children of the kingdom" would be cast out, he said, "You yourselves" will be "thrust out." Evidently the reference is to the same class, that is, to those who rejected Jesus at his first advent. As members of the Jewish nation, these were "children of the kingdom," because all the kingdom promises and opportunities were originally offered to this nation. But, as Jesus said on another occasion, the kingdom was to be taken from them and given to a nation "bringing forth the fruits thereof."—Matt. 21:43

These original "children of the kingdom," particularly the

scribes and Pharisees who in Jesus' day sat in Moses' seat, will, in the resurrection, discover that the Ancient Worthies are the recognized and divinely blessed leaders and teachers of the people and that they themselves have lost this honored position. Their "weeping" and "gnashing of teeth" does not indicate that they will be in a place of torment. These expressions merely denote deep disappointment and chagrin.

### To "Life" or "Judgment"

**Please explain the resurrections to "life" and "damnation" mentioned by Jesus in John 5:28,29. Does this text prove that we will live forever either in heaven or in hell?**

THE passage cited in the question reads: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [Jesus'] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The true meaning of this scripture has been obscured by the word "damnation," which is an incorrect translation of the Greek word **krisis**.

This same Greek word appears in verse 24 and is translated

"condemnation." In verse 27 **krisis** is correctly translated "judgment." In this verse Jesus explains that the Heavenly Father had given him authority to execute judgment, that is, **krisis**.

In verse 24 Jesus explains that one who now hears his word and believes and obeys the One who sent him "hath everlasting life, and shall not come into condemnation [**krisis**, judgment]; but is passed from death unto life." Believers now receive life by faith but will receive it actually in the resurrection. It is these who will "come forth" from death to a "resurrection of life." And, as Jesus explained, they will not come into judgment, their trial, or "judgment" being past.

But those who do not now believe will, when awakened from the sleep of death, come into judgment, just as Jesus indicates in verse 24. These are the ones who "do evil." They fail to believe and therefore do not receive the imputed righteousness of Christ, apart from which there is none righteous, for "all have sinned and come short of the glory of God."—Rom. 3:10,23; 5:12

However, their coming forth from death unto "judgment" does not imply that they will be eternally condemned, or

damned, as the King James Version indicates. The word **krisis** includes the idea of a test. It has the same meaning as our English word "crisis." The unbelieving world, when awakened from death, will face a crisis, which, if properly met by turning to the Lord in belief and obedience, will result in eternal human life. Those who do not meet this crisis successfully will be cut off in death.—Acts 3:23

In John 12:47, 48 Jesus elaborates further on this theme, saying, "If any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." In verses 49 and 50 Jesus further explains that the "word" or "commandment" which he had received from the Father, that "word" which will judge believers in the "last day"—the time of resurrection—"is life everlasting." Believers receive life by faith now, and actually in the resurrection. Unbelievers who obey the word when awakened from death will then obtain "everlasting life."

So we see that Jesus is not talking about heaven and "hell,"

but about life. Other texts reveal that the life received in the resurrection by faithful believers of this age will be "immortality," the divine nature. Mankind who, in the earthly resurrection pass through their "crisis" successfully, will receive everlasting human life in a global paradise.

### **The "Second Death"**

**Revelation 20:14 reads, "Death and hell were cast into the lake of fire. This is the second death." What is the "second" death?**

THE text says, of course, that the "lake of fire" is the "second death," fire being used as a symbol of destruction. It is the second death because it will be the second time that the death penalty will be imposed, the first time being in the Garden of Eden when our first parents were sentenced to destruction—"Dust thou art, and unto dust shalt thou return"—because they transgressed divine law.

Death, destruction, is ever and always the penalty for sin. Everyone and everything out of harmony with God must eventually be destroyed. Jesus, by his death, provided redemption and release from the first death penalty, and all of the

adamic race will be given a full opportunity to benefit from this manifestation of divine love on their behalf. The Scriptures reveal that those who do not accept Christ and obey the laws of his kingdom will "be destroyed from among the people." (Acts 3:23) For these, of course, it will be the second time the death penalty will have fallen upon them.

But our text declares that "death and hell" will also go into the second death. Verse 10 of the same chapter reveals that the "beast and the false prophet," as well as Satan himself, are to be destroyed in the "lake of fire," which is the "second" death. The "beast and the false prophet" are symbolic descriptions of evil institutions which are to be destroyed with the full establishment of Christ's kingdom. These had not been destroyed before. Nor had Satan previously been destroyed. And death and hell likewise have not previously been destroyed.

We conclude, therefore, that the second death does not necessarily imply a second destruction, but more particularly the second time God interferes in human experiences to destroy that which is contrary to his will, which includes all the evils that contribute to unhappi-

ness. We are assured that eventually the Lord's will is to be done on the earth as it is in heaven, and this calls for the destruction of all evil—of willfully evil men and women, as well as evil institutions which have deceived and oppressed the people. Ultimately Satan, the instigator of all evil, will himself be destroyed in the second death.

### **John The Baptist**

**Concerning John the Baptist, Jesus said, "He that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Does this mean that John will be lost?**

NO. THE expression, "kingdom of heaven," as here used by Jesus, denotes the spiritual ruling phase of Christ's kingdom. Jesus will be the great King, and with him will be his footstep followers of the Gospel Age. (Rev. 20:4) Jesus said, "The law and the prophets were until John: since then the kingdom of God is preached." (Luke 16:16) As one of the prophets, John will be restored to life at the beginning of the kingdom reign to serve as a human representative of the kingdom—one of the "princes in all the earth"—and will have the opportunity of living forever. □

# Encouraging Letters

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## **Her Dawn Helps Others**

Dear Dawn: I am so pleased with The Dawn! I can't wait until I receive the next one. I give it to a friend, and she reads it, and then gives it to her friend, so it does a lot for others. I am 84 years old. Now I would like to receive "Songs in the Night" and enclose cost. Yours.—OH

## **Saw Much Truth**

To the Bible Family: I enjoyed your program Sunday. One usually doesn't see much truth presented on TV shows. I saw much in yours, such as the condition of the soul. Please send me "Three Keys to the Bible." If information on the Christian sabbath isn't included, please send me any literature you have on that too. Thank you.—AR

## **Wants to Answer Skeptics**

Dear Sirs: Would you kindly send me two copies of "Science and Creation." I would like one for myself, so that I can better answer those who tell me that my belief in Jesus and the Bible is outdated. My daughter, raised in England, who went to Sunday school with her brother and sister, and who believed in

Jesus and in God, and has always been such a good girl, has been shown the "errors" in her beliefs by her husband—a teacher of electronics—who has done a really good job on her during the twenty years they have been married. Whenever I see her, I detect a look of hunger in her eyes when the subject of my religion comes up. I would like her to have one of your booklets, which I will take with me next time I go to see her, and leave it with her. I would greatly appreciate your prayers on her behalf and mine. That "still, small voice" within her may be touched by your booklet. Keep up your good work! I can't get out any more to meetings, and I wish sometimes that I could see you all again, and once more soak up your words like a sponge. So your appearance on TV is very special to me. Thanking you once more, I am, Yours faithfully.—MA

## **A Beloved Brother**

Dear Brethren in Christ: I am rejoicing in the Lord, and in the glorious Gospel of Christ. I have been receiving The Dawn almost from the beginning of its publication and appreciate all the articles. I especially enjoy

reading the Encouraging Letters, and while each letter is so different as to how each one first came to hear of our message of truth, they are all alike in one respect: they all recognize and appreciate the glorious truth when they hear it, and I rejoice with them in their new-found faith. I enclose herewith a money order, to be put into the Book Fund to supply free literature for all who write in requesting more truth information. There are now three members of our ecclesia who are physically unable to attend the annual General Convention, but we do still serve locally in our ecclesia regularly. We ask an interest in your prayers on our behalf. With much Christian love, Your brother by His grace.—FL

### **Keep Programs Coming**

Gentlemen: I am inquiring about your book, "The Bible Answers." I was watching your program, and I was very touched. Please send me this book. Thank you very much! Please keep your programs coming, because I am sure that many others would like to watch them, as I do.—OH

### **It Means So Much**

Dear "Frank and Ernest": Would you kindly send us the

booklet on "Our Lord's Return." One time we sent you a check, and you sent us "The Divine Plan of the Ages." We so much appreciated it. We had recently lost our daughter, and the second coming of Christ means so much to us to help keep us able to go on. Again, thank you!—CA

### **Reading Matter Helpful**

Dear Friends: Thank you for the very interesting and more truthful reading matter received today. You stick to facts, which adds to knowledge. I find it interesting and helpful to my Bible understanding. Enclosed is my check for a year's subscription to The Dawn magazine and for a copy of your booklet "Three Keys to the Bible." Sincerely.—CA

### **How True Our Answers!**

"The Bible Answers" Program: I heard you this morning, and oh, I enjoyed it so much, and believed every word of it! I love the Lord so much. I have been a Christian nearly all of my life, and to me it is the most important thing in my life. I have some friends to whom I want to be able to show your beliefs. They have a different view of heaven and hell. How true your words and answers were, and oh, how everyone

needs the Lord in these times! It seems as though Satan is everywhere—there is so much wickedness in the world—and I thank the Lord for ministers like you. I ask an interest in your prayers, and I hope to receive the booklet you offered this morning. May God bless you all.—KS

#### **From a Young Listener**

Dear Bible Family: Please send me the booklet you talked about today on TV. The book's name is "Three Keys." I really enjoyed the story you had today. It was one of the best Bible Stories I have ever seen. My dad feels the same way. With much love, and thank you. Yours truly.—AR

#### **Tries to Make Notes**

Dear Sirs: I deeply enjoy your programs and try never to miss a single one of them. Sitting by the TV, I try to make notes of certain quotations and where to find them in the Bible. However, many are missed, because listening to your expressed meaning holds so much interest for me that by the time you have finished I have already forgotten the book, chapter, and verse where found! I would appreciate a copy of "The Kingdom Book," which program I heard recently, also any others you would like to send me. And knowing that it takes help to put on these

programs, I would like to have some little part in this great cause, and will do what my means allow in order to help in some way. May God bless you in this so much needed cause. Sincerely.—OH

#### **Thanks God**

Dawn Publications: Please send me the book "The Divine Plan of the Ages," for which my check is enclosed. I have been in several Bible classes, but your three books that I already have explain the Bible so much better. I thank God for your good work, and may he bless you, one and all. Sincerely.—KY

#### **Minister Prays for Our Ministry**

Greetings in the name of Jesus! I am an ordained minister of the Gospel, with the mission of reaching those often not reached by the institutional church: those in nursing homes, hospitals, confined to their homes, prisoners, those in mental institutions, etc. I just want you to know how much I enjoy your broadcast on WHFT-TV, Channel 45, in Miami, and that I am praying for your ministry. Please send me a copy of your booklet entitled "God and Reason." Many thanks, and God's richest blessings. In Jesus' name.—FL

## **The Real Truth of the Bible**

To the Dawn Bible Students: I listen to your program every time I can. It comes on very late on Thursday night—2:45 a.m., which is pretty late for me to stay up. However, it is worth it to do so. I surely do enjoy every minute of the program. I surely hope you stay on TV, teaching the good news, and telling the real truth of the Bible. You have taught me a lot about the Bible, and I hope to learn more. Enclosed is a small check, for which send me "The Divine Plan of the Ages." God bless you all! A sister in Christ.—OH

## **To Comfort Aching Hearts**

Dear Sirs: Please send me two free booklets of "Hope." I have two friends to whom I wish to

give these booklets to comfort their aching hearts. Reading the Bible surely has comforted my aching heart since my dear wife, whom I loved so much, passed away last year. Whenever I get depressed I pick up the booklet "Hope" and read it to get lifted up again. Thanks a lot! Yours truly.—OH

## **For Nursing Home Residents**

Dear Sirs: Enclosed find payment, for which please send the booklets marked off on the enclosed list. I have read a couple of your booklets and was very much impressed. They are wonderful in my work with nursing home residents. We need to spread the Gospel in an understanding way. God bless you. Sincerely.—OK

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## **BRITISH SPEAKERS' APPOINTMENTS**

	<b>F. BINNS</b>	
Yeovil		Aug. 19-22
	<b>T. R. LANG</b>	
Yeovil		Aug. 18-22
	<b>E. T. NADAL</b>	
Dublin		May 24-31
Dewsbury		June 17
Latchford		July 1
Newport		22
Yeovil		Aug. 18-22
	<b>R. E. ROBINSON</b>	
Latchford		May 6
Reigate		June 11
Dewsbury		July 22
Yeovil		Aug. 19-22

**YEOVIL HOMEGATHERING, Aug. 18-22**—Limited accommodations; please apply early to Mrs. T. Stracy. "Patmos" 3, Hillgrove Ave., Yeovil, Somerset. BA20 2LP.

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

**RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan**—for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.



## 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**

THERE are a number of our readers who are new and have never had the opportunity of attending a Bible Students General Convention. To these friends we take this opportunity to extend a cordial invitation to meet with us in convention.

The physical setting of the convention is beautiful. It is on the campus of Albion College in Albion, Michigan. The meetings are held in the spacious air-conditioned chapel which is pictured above.

The meals this year will be catered by the college staff and served in the college dining hall, on either of two floors, for fast and efficient service.

The dormitory rooms in which the convention delegates are housed are large, comfortable, and some of them are air-

conditioned. Special consideration is given to those who have particular requirements.

But the real reason that we go to convention is to receive spiritual refreshment. The convention committee will meet in Detroit on the 14th of April to make up the program. We are certain that it will be as good as, or even better than, past conventions. There will, of course, be many discourses delivered by capable brethren. Their topics will be of their own choosing and, in general, will be on subjects they feel will be informative and helpful to us spiritually.

One of the highlights of the program will be the theme discourse. The particular theme text selected is meant to express what the convention committee feels is a timely and spiritually uplifting topic. The theme discourse expresses the thoughts of the committee and usually sets the tone for the entire convention. The text for the convention this year is quoted at the beginning of this invitation.

Other points of interest in the program are: the assigned doctrinal talks, wherein qualified brethren review important Christian doctrines with the objective of stirring up our own pure minds; the baptismal discourse, which for many is the real highlight of the convention because it presents an opportunity of reviewing and renewing our own consecration, bringing us closer to the Lord.

If it is your desire to know more about our Heavenly Father and his unbounded love for us and all his creation, as revealed in the great divine plan of the ages, then we urge you to start making your plans today to attend the Bible Students General Convention at Albion College in Albion, Michigan, July 29 to August 3, 1978.

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TEENAGERS planning to attend the General Convention are requested to write in as early as possible for class notebooks. Be sure to give your name, address, and age. Send your request to: Miss Ginger Bruce, 1236 N.E. Tillamook, #C, Portland, OR 97212.

# Speakers' Appointments

<b>S. ALLEN</b>		<b>K. NAIL</b>	
Philadelphia, PA	May 7	Bad Hersfeld, Germany	May 13-15
<b>C. BOUGHTON</b>		Mulhouse, France	21
Denver, CO	May 24	Dublin, Ireland	25
Asilomar, CA	26-29	Londonderry, Ireland	28
Fresno, CA	30	Dewsbury, England	29
Sacramento, CA	31	Latchford, England	30
<b>I. FOSS</b>		Scarborough, England	31
Portland, OR	May 14	Bridlington, England	31
Seattle, WA	17	Ilford, England	June 2
Vancouver, B.C.	20, 21	Gidea Park, England	3
Asilomar, CA	26-29	Aldersbrook, England	4
<b>G. JEUCK</b>		Yeovil, England	5
Hartford, CT	May 7	Newport, England	6
Pottstown, PA	14	<b>J. PANUCCI</b>	
<b>A. KRUMPOLT</b>		New Haven, CT	May 14
Virginia Beach, VA	April 16	<b>G. PASSIOS</b>	
Orlando, FL	23	Allentown, PA	May 21
Miami, FL	24	<b>L. POST</b>	
St. Petersburg, FL	26, 30	New London, CT	May 21
Louisville, AL	May 1	<b>J. TATE</b>	
Washington, D.C.	3	York, PA	May 7
		<b>F. WASSMANN</b>	
		Pottstown, PA	May 14

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## 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 Crozier Sargent, Seattle, WA—January 18. Age, 93  
 Brother John Swiontkowski, Harrisburg, PA—March 8. Age, 82  
 Sister C. Preston, The Dalles, OR, Ecclesia—March 20. Age, 98  
 Brother Lyman B. Snow, East Lansing, MI (Boston Ecclesia)—  
 April 3. Age, 95  
 Brother Richard Britton, Boise, ID, Ecclesia—April 6. Age, 62  
 Brother George W. Jeffrey, Downey, CA (Los Angeles Ecclesia)—  
 April 7. Age, 86

# Conventions

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**HARTFORD, CT, May 7**—The Center School, 50 Chapman St., East Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082

**MINNEAPOLIS, MN, May 7**—2601 Fillmore St., N.E. Mrs. Charles R. Newham, 1722 Fifth St., N.E., Minneapolis, MN 55413 (612) 789-3944

**POTTSTOWN, PA, May 14**—Orioles Home Association, 62 High St. Mrs. Ruth Miller, 884 N. Warren St., Pottstown, PA 19464

**WEST NEWTON, PA, May 14**—Sewickley Grange Hall, Rt. 136 East. Mr. Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

**VANCOUVER, B.C., May 20,21**—YWCA, 580 Burrard St. at Dunsmuir. Mr. Frank Rushton, 4880 Highlawn Dr., North Burnaby, B.C. V5C 3T1

**ROCHESTER, NY, May 21**—100 Gibbs St. Mrs. David Koszka, 61 Parkdale Terrace, Rochester, NY 14615

**CINCINNATI, OH, May 21**—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

**SAN FRANCISCO, CA, May 26-29**—Asilomar Conv. Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy, Oakland, CA 94605

**CHICAGO, IL, May 27-29**—Elk Grove High School, Arlington Hts. Rd. & Elk Grove Blvd., Elk Grove Village. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

**DETROIT, MI, May 28**—Redford YWCA, 25940 Grand River. Mr. Raymond Rawson, 19050 Addison Ave., Southfield, MI 48075

**JACKSON, MI, June 3, 4**—Jackson Community College. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

**ALLENTOWN, PA, New York-Allentown Joint Conv., June 3, 4**—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

**WATERBURY, CT, June 11**—Memorial School, 73 Kelly Rd., Middlebury. Martha Dvorak, secretary, Associated Bible Students, P.O. Box 1494, Waterbury, CT 06721

**WINNIPEG, Man., June 24, 25**—Lithuanian Club, 240 Manitoba Ave. Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk, Man. R1A 2A8 (204) 482-7260

**NEW BRUNSWICK, NJ, July 1, 2**—Douglass College, Hickman Hall, George St. at Rt. 18, Mrs. Robert Gray, 81 Braeton Way, Freehold, NJ 07728. (201) 431-5221

**ALBION, MI, July 29-Aug. 3**—General Convention.

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We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.—I John 5:20