

The Dawn

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By Inspiration of God

“I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts.”—Psalm 119:99, 100

THE Apostle Paul wrote that the wisdom of this world is foolishness with God. (I Cor. 3:19) One of the ways in which this is exemplified is through the Word of God, that wonderful Book of books which we call the Bible. Throughout hundreds of years of the ancient past, the Lord used many different men to write the various parts of the Bible, and its contents as a whole give eloquent testimony that these men were inspired by God, for they expressed wisdom along historical and scientific lines far in advance of the times in which they were living. Moreover, their prophecies of future events are the only ones recorded which have consistently proven true and continue to be fulfilled along the exact lines foretold.

During those long centuries when the various books of the Bible were being written by God's "holy prophets," various views on astronomy were being expressed and written. The modern telescope, piercing as it does into the far reaches and hitherto unknown depths of the universe, has proved all the ancient astronomers to be completely in error, but not so the Bible.

Anaximenes taught that the world was the shape of a flat disc floating in air. Leucippus taught that it was like a drum. Pindar said that it stood on pillars, while others claimed that it sat upon the head of Atlas. Then there were those who taught that the earth stood on the head of a huge elephant

and that earthquakes were the result of the elephant moving. Plato, Aristotle, and Pythagoras tried to prove that the earth was a living, sentient being. Volcanoes, they insisted, were the earth vomiting.

The telescope, spectroscope, and around-the-world travel by sea, land, and air have exposed the fallacy of all these crude notions of the past. The Bible, however, written during that same general period of time, when human understanding of the earth and of the universe was so limited, is found to be in harmony with the latest scientific truths.

Thousands of years before Columbus conceived the idea—which in his time was rank heresy—that the earth is round and does not sit upon pillars or any other physical foundation, the prophet Job wrote concerning God that he “hangeth the earth upon nothing,” and Isaiah wrote that God “sitteth upon the circle of the earth.” (Job. 26:7; Isa. 40:22) Expressions of this sort could have no meaning except as applied to a planet which is round and held in place by gravitational power, as we now know to be true.

Geologically Correct

The first chapter of Genesis presents, ever so briefly, the story of creation. But despite the brevity of this record, it is being recognized more and more by the learned of today as scientific, and geologically correct. How this contrasts with all other ancient writings which pretend to describe the work of creation! Concerning the accuracy of the Genesis account of creation we quote from a tract published by Dean C. Dutton, Ph.D., of the Oklahoma State University:

“In the first chapter of Genesis we have the story of creation, which Yale’s greatest geologist says ‘is in perfect harmony with geology,’ and of which Harvard’s greatest geologist says, ‘The order of creation as given in Genesis is faultless.’ Princeton’s great geologist says, ‘The more the leaves of the book of earth are turned, the more they show that the Old Book, the Bible, is true.’”

Historically Correct

As the archeologists continue to sink their spades ever deeper into the sands and subsoil of ancient Babylonia, Mesopotamia, Egypt, and other lands adjacent to Palestine, one after another of the Bible's historical records is proved to be true. There was a time when modern higher critics insisted that most of the places and people mentioned in the Old Testament were mythical, that such places and people never did really exist.

But these modern unbelievers have been silenced. For example, instead of Ur of the Chaldeans, the home of faithful Abraham, being merely a legendary place, ruins of that ancient city have now been unearthed.

Not so many years ago the story of Joseph and the seven years of famine in Egypt, for which, by divine providence, he wisely prepared the people, was considered by the worldly-wise as a myth. Recently, it is claimed, archeologists have discovered tablets and monuments upon which this Bible story is recorded in great detail.

In the tract by Dean C. Dutton from which we have quoted, he informs us that to date 5,000 places spoken of in the Bible have been definitely located by explorers and archeologists. Should not this fact alone help to increase our faith in the inspiration of the Bible!

The story of Jonah and the whale, and the subsequent conversion of the Ninevites resulting from Jonah's preaching, has long been held incredible by modern unbelievers. It was claimed, for example, that a whale does not have a throat large enough to swallow a man. It should be noted, however, that in Jonah 1:17 the explanation is given that "the Lord had prepared a great fish to swallow up Jonah." This would indicate that it was not an ordinary whale.

It is now known that there are some sea monsters that could easily swallow a man. And certainly it was just as easy for the Lord to keep Jonah alive in the stomach of this "great fish" as it was to preserve the three Hebrews in the fiery furnace.

But even more difficult than this for many to believe is the seemingly incredible story that the wicked, godless, carefree people of Nineveh believed Jonah's preaching. Why should all those worldly, irreverent, haughty Assyrians believe the utterances of a strange itinerant Jewish preacher? The sinful world has never believed any of the other prophets of God, from Noah on down—they have only scoffed at their repeated warnings of impending doom.

Imagine these Ninevites believing, from the greatest of them even to the least of them, with the king himself leading his wicked subjects in humble prayers to God, simply because a roaming, bedraggled stranger stood on the street corner and said, in effect, "Repent, or else you are doomed! Yet that is what the story plainly implies.

However, after decades of scoffing at this Jonah story, scientists are now having to admit that it is all quite reasonable and probable. At the ancient site of Nineveh the excavators have found enough evidence to give us a fair picture of the Ninevites of Jonah's day. They have found that the Assyrians at that time, with all their wickedness, were very superstitious. They worshiped God in a formal way and habitually pictured him under the guise of a great sea monster.

The Assyrian conception of deity was a being all-powerful, if not all-loving, and they represented him by the most powerful creature they knew—a monster of the mighty deep. Limestone reliefs of that period portray the kings of Nineveh clothed with "divine power"—and this they symbolized by a regal cloak made from the skin of a great fish, which reached from the monarch's head down to his ankles.

This throws new light on the effects of Jonah's preaching. Evidently the Ninevites believed him because they heard that he had come out of the mouth of a great fish. They had been accustomed to representing God as a powerful sea monster, and here was a prophet whom the mighty God had sent to

them from the very jaws of the great deep, with a special message for them.

They dared not turn a deaf ear to such a prophet. They even trembled as he reminded them of their sins and warned them of impending destruction. Thus we see that a narrative which, apart from an understanding of all the factors involved, might be difficult to believe, when seen in its true light is recognized as a perfectly natural occurrence, and historically correct.

Prophetically Reliable

The prophecies of the Bible are also remarkably accurate in their forecasts of future events. Both ancient and modern history give us undeniable proof of the credibility and authenticity of the Bible by definitely recording numerous instances of its prophecies which have been fulfilled. No one, for example, can now point to a single city, kingdom, or dynasty that has ever survived a divine pronouncement of doom thereupon by any ancient biblical prophet.

When Jesus was on earth he upbraided certain unworthy cities of his day, saying, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . And thou, Capernaum, which art exalted to heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Matt. 11:21-23

These Galilean cities around Lake Gennesaret which Jesus thus condemned had been very highly favored, even by nature. According to a well-informed writer, "there were no such trees and no such gardens anywhere in Palestine as in the land of Gennesaret." Oranges, figs, and grapes grew there in great abundance. Its waters were pure and refreshing; its air was balmy and sweet. There seemed no reason on earth why such prosperous cities as these mentioned by Jesus should ever pass away. His prophecy must have sounded to the inhabitants of that day like very idle words.

But where are Capernaum, Bethsaida, and Chorazin today? Two of them are marked by desolate heaps of ruins, while the third has disappeared so completely that now not even its exact former site can be definitely determined. On the other hand, the neighboring city of Tiberias, on which no woe was pronounced by Jesus, was not destroyed. It is now the most prominent city of the historic shores of Gennesaret's celebrated blue lake—the Sea of Galilee.

Again, take the ancient city of Samaria, which was built by one of Israel's kings soon after the rebellion of the ten tribes. Its king, Omri, did more to provoke the Lord to anger than had all his predecessors. (I Kings 16:25) Then came his son, Ahab, who, in vicious propensities, surpassed even the odious Omri. Under his rule, and that of his wicked wife, Jezebel, religious freedom was taken away from the Israelites, and they were compelled to worship false gods.

The people soon sank to a very low ebb of morality. So great was the infamy of the inhabitants that divine judgment was pronounced upon Samaria by the Prophet Micah, as follows: "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."—Micah 1:6

Where is Samaria today? A history of Syria and Palestine says: "Samaria is but a heap of stones. Her foundations discovered, her streets plowed up, she is now covered with cornfields and olive gardens. Samaria has been destroyed; her rubbish has been thrown into the valley, and her foundation stones lie scattered about on the face of the hill."

Jesus foretold the destruction of Jerusalem, and particularly of its temple, saying that there would not be one stone left upon another. (Luke 21:5,6) This was literally fulfilled, even against the wishes of Titus himself. The one thing this Roman conqueror wished especially to save was the temple with its splendid stones, its rich furnishings, and its gold. History records that he gave positive orders that the

temple be spared. But the prophetic decree was against him. The temple was destroyed and its stones scattered about, even as the Master had foretold.

And just as Jesus and the prophets foretold the destruction of Jerusalem and the scattering of the Israelites among the nations, the prophecies also foretold the regathering of this ancient people and their ultimate repossession of the land which had been given to their fathers.

These prophecies are being fulfilled in a very remarkable manner. Israel has already experienced a rebirth as a nation. Under the guiding hands of the returning exiles, the Land of Promise is rapidly being transformed into a paradise. None except those who had confidence in the prophecies of the Bible would, seventy-five years ago, have thought this possible.

World Developments Foretold

The fulfillment of prophecy in world developments of our times reminds us of our text, in which the psalmist states, "I have more understanding than all my teachers: for Thy testimonies are my meditation." Beginning in the nineteenth century, the wise men of the world—those whom the people looked up to as their guides—under the influence of the unproved theory of human evolution, began to teach that the world was getting steadily better, that civilization was rapidly advancing, and that universal peace and prosperity were in sight for all.

This was contrary to the instructions of God's Word, so those who had confidence in the prophecies really had more understanding of world events and their outcome than did these wise men of the world. One plainly stated prophecy of Daniel would have corrected this false notion of the worldly-wise, had they been willing to believe it. But they were not. Daniel foretold that there would be a "time of trouble such as never was since there was a nation." (Dan. 12:1) The worldly-wise said that it was unthinkable that in this day of

scientific development and general increase of knowledge there should come a time of trouble among the nations which would surpass anything which had ever taken place in the past.

Jesus quoted this prophecy of Daniel and applied it to the time of his return and the end of the age. (Matt. 24:21, 22) In a description of what would be involved in this foretold trouble, Jesus said that there would be "distress of nations, with perplexity," and that the hearts of the people would fail them for fear as they looked ahead to the things coming upon the earth. (Luke 21:24, 25) How accurately these and similar prophecies of the Bible have been, and continue to be, fulfilled in the experiences of a crumbling and dying world!

Rise and Fall of Empires

The Bible not only foretold the present period of international distress and chaos that would come upon an unexpectant world but also gave a preview of four great empires that would succeed each other during a period of more than twenty-five hundred years, beginning with ancient Babylon. This prophecy is found in the 2nd chapter of the Book of Daniel.

This forecast of the rise and fall of empires is contained in the prophet's interpretation of King Nebuchadnezzar's dream in which he saw a humanlike image with head of gold, breast and arms of silver, thighs of brass, and legs of iron. The feet of this image were of iron and clay mixed. In his dream, the king saw a stone cut out of the mountain without hands, which smote the image on its feet. Then the image fell; it was ground to powder, and the wind blew away the fragments like chaff from a summer threshing floor. The stone which smote the image then grew until it became a great mountain which filled the whole earth.

In Daniel's interpretation of this dream, he identified Nebuchadnezzar, the head of the Babylonian Empire, as being represented by the head of gold. The prophet pointed

out that following Babylon there would be a succession of three other empires, or "kingdoms," as he called them. These are easily identified in history as Medo-Persia, Greece, and Rome.

The accuracy of the prophecy is shown in the interpretation of what was illustrated by the feet of the image; namely, a gradual weakening of the Roman Empire, and its ultimate division as represented in the various states of Europe, as they existed just prior to the first World War. This was shown, as Daniel explained, by the admixture of clay with the iron, and by the toes of the image.

When Daniel told Nebuchadnezzar that he was represented by the head of gold on that image, he said to the king, "The God of heaven hath given thee a kingdom." (Dan. 2:37, 38) This was an important part of the prophecy; that is, it foretold a succession of Gentile governments which would rule by divine permission and authority.

This concept of government came on down through the centuries and still prevailed in the hereditary ruling houses of Europe as they governed that old Roman world prior to 1914. But "in the days of these kings" that claim has already been destroyed, and the governments which held the people under control by virtue of it have passed off the scene.

This, then, is the prophetic explanation of what we have seen occur in the world since 1914. It is true that we have seen a world crumbling. But others see that also and are ever striving to prevent the inevitable. They hope against hope that the evidence of a doomed civilization which they see all around them means something else. Wishfully, they still think there may be a chance to save the world.

But because we have the guidance of the prophecies, we understand why the world is falling apart. We "understand more than the ancients," not because we are more brilliant than the wise of this world, but because we have confidence in the Word of God and its wonderful promises and prophecies.

Yet to Come

As we have seen, the evidence from every standpoint is that the Bible is the inspired Word of God. At a time when the world's best philosophers and scientists held the crudest of notions as to the shape of the earth and other facts concerning it, the writers of the Bible were inspired to give utterance to thoughts which are fully in harmony with what scientists now know to be the truth. We have observed, briefly, that the Bible's account of creation is geologically correct.

We have called attention to a few of the prophecies which have had remarkable fulfillments and some that are being fulfilled at the present time. We have seen that the Bible's preview of present world conditions foretells the setting up of the Lord's kingdom. All this evidence of the divine inspiration of the Bible should give us full confidence in its testimony concerning events yet to come.

And because "this present evil world" is coming to an end, we can be certain that God's new world, the laws of which will be administered by the authority and power of Christ's kingdom, is very near. During the thousand years of that kingdom all the wonderful promises of God pertaining to the salvation and blessing of the human race will be fulfilled.

God promised that "all the families of the earth" were to be blessed, and they will be blessed. They will be given an opportunity to accept the grace of God through Christ, obey the laws of the kingdom, and live forever.—Gen. 12:3; 22:18; Gal. 3:8, 16, 27-29

This promised blessing of all people calls for the resurrection of the dead, and God has promised to raise the dead. (John 5:28, 29; Acts 24:15) These promises will also be fulfilled. Yes, ultimately all mankind will rejoice in giving testimony that there has not failed one word of all God's good promises.

It is because we know even now that this is to be the final outcome of God's loving design toward his human creation

(Continued on page 55)

Bible Study

LESSON FOR FEBRUARY 6

Power over Sickness and Death

MEMORY SELECTION: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."—Luke 7:22

SELECTED SCRIPTURE: Luke 7:11-23

MANY of the Old Testament prophecies concerning Messiah portrayed him as a man of power acting in behalf of God, one who would liberate and heal the nation of Israel and eventually the world of mankind. (Isa. 42:1-8; 61:1-3) There were also the prophecies which foretold that Messiah would be a "stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."—Isa. 8:14

The seeming discrepancy resulted from a failure of the Jews to discern the nature of his first advent. Isaiah 53 is a prophecy concerning the Messiah which explains that he must first suffer and then come into his glory. We learn from the Scriptures that his suffering, and even-

tually his death, were brought about by his fulfilling his commission to preach the Gospel.

In Mark 1:14,15 we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."

Jesus was given the power to establish the authority of his ministry by performing miracles. These were prophesied of him, and those Jews who were familiar with the prophecies and the enlightened teachings of Jesus should have recognized him as the promised Messiah. But because the leaders refused

to accept him, Jesus became a stone of stumbling and a rock of offense.

The miracles that Jesus performed in the course of his ministry were designed also to illustrate the wonderful works that would be accomplished in the kingdom.

In John, the 5th chapter, is recorded the account of Jesus healing the man who had been bedridden for thirty years; and, because the act occurred on the Sabbath, the Jews were angry and sought to kill Jesus. In verses 19-21 Jesus states, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Then, speaking of the future kingdom work of the resurrection, Jesus states, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, [the foot-step followers of Jesus during the Gospel Age] unto the resurrection of life; and they

that have done evil, unto the resurrection of damnation [judgment—the thousand-year coming 'day' of judgment of Christ's kingdom]."—vss. 28, 29

Then Jesus confirmed that his works were to identify him as the Messiah: "For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."—vs. 36

It was because of the evidence of his works that Jesus did not directly answer the emissaries of John who questioned if Jesus was the Messiah or if they should expect another. But rather, he sent them back with an account of the miracles which they had witnessed. (Luke 7:22) To John, who was a man of faith, this was sufficient to identify Jesus as the Messiah.

While these powers to perform miracles were essential to our Lord's ministry at his first advent, they were only a picture of the greater works to be accomplished by Christ, together with his glorified church, during his second advent, in the kingdom. Jesus stated in John 14:12, "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."—Ps. 98:9; Isa. 11:1-5; 26:9; 33:6; Rev. 21:4

Jesus Forgives Sin

MEMORY SELECTION: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

SELECTED SCRIPTURE: Luke 7:36-50

IN I JOHN 2:1,2, the apostle states, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The arrangement for the forgiveness of sin was planned and designed by the Heavenly Father. We as Bible students recognize that all of our character weaknesses, the sins that we commit, even the physical ailments, disease, and imperfections of our bodies have as their roots and beginnings the Adamic condemnation.

This being so, we recognize that the ultimate correction of these things involves the ransom price and its application according to the Heavenly Father's design. As indicated in the text quoted (I John 2:1,2), the first use of the merit provided by Jesus was that he became the Advocate of his foot-

step followers. He became the Advocate, or Intercessor, on behalf of the church when he appeared in the presence of God for us.—Heb. 9:24

The apostle then continues in I John 2:2, "And he is the propitiation for our sins. . . ." Jesus demonstrated the fact that he has interceded for us by applying the merit of the ransom price on our behalf. A propitiation is an atoning sacrifice. The language used points back to the typical atonement day sacrifice conducted on the day of atonement under the Law Covenant. (Lev. 16) There were two principal sacrifices offered by the high priest on that day—a bullock that was offered for the priest himself and for his house, and a goat (the Lord's goat) that was subsequently offered for the people.—Lev. 16:11,15

The Apostle Paul, in showing that the atonement day sacrifices were typical, or a picture, of the reality, states in Hebrews

9:11,12, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

And so the ransom price was applied first for the "us" class, that is, John and the other apostles, as well as the footstep followers of Jesus down through the Gospel Age. The application of the ransom cleansed them from all sin in God's sight and gave them justification for the purpose of being able to offer their lives as an acceptable sacrifice.—Rom. 8:1; 12:1

It is important to realize that it took all of the merit of the ransom price to make atonement for the sins for the church of the Gospel Age. The ransom price was not applied on behalf of others, and blessings have not come to anyone else. However, the merit of Christ's death is destined for all of mankind, but in due time, according to the time features and arrangements of God's plan.

When the last members of the church have been tried, tested, and exalted to their reward, and

others who were called and justified but who did not attain to the high calling have been dealt with, then the merit of the ransom price will be available to be applied on behalf of the world of mankind. This application of the ransom price will mean that the curse of Adamic condemnation will be lifted from fallen men. It will be then, through the functioning of the kingdom, that sin and the effects of sin will be eradicated.

During his ministry Jesus fulfilled the prophecies concerning himself. He preached the gospel to the poor, the sick were healed, and the dead were brought back to life. (Isa. 42:7; 35:3-6; Matt. 11:1-6) If the Jews had been observant they would have recognized Jesus as their Messiah, the long-promised Deliverer. The miracles performed were meant also to illustrate the still greater works that would be to their benefit and blessing in the kingdom.

In Matthew, the 9th chapter, is an account of a miracle that illustrates the point of the lesson. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house."—vss. 6, 7 □

Jesus Transforms Life

MEMORY SELECTION: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10

SELECTED SCRIPTURE: Luke 19:1-10; Mark 8:34-36

TO REALLY appreciate the work that Jesus does in transforming life, we must understand that there are two salvations—an earthly and a heavenly. The salvation of the world of mankind will be a restoration of that which was lost here on the earth. We might well ask, "What was lost?"

The Bible states that when God created Adam in the Garden of Eden, he was perfect. He had dominion, and communion with God. The Apostle Paul in quoting from the 8th Psalm states, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him."—Heb. 2:6-8

But the next part of verse 8 reads, "But now we see not yet

all things put under him." Here the Apostle Paul is referring to the fact that Adam willfully transgressed God's law, and because of this he lost his dominion and was condemned to death. The Scriptures also teach that because of Adam's transgression all of his offspring inherited Adam's loss of dominion, perfection, and life. In Romans 5:18 we read, "Therefore as by the offence of one judgment came upon all men to condemnation." But we find that mankind is to be recovered from this condition as we continue our reading in Hebrews 2:9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

This means that, because Jesus took Adam's place in death, in God's due time condemnation will be lifted from the human race. And all men, even those who are in their

graves, will be given an opportunity to regain the perfection, life, and communion with God that was lost in the Garden of Eden. This great work will be accomplished by Christ and his church during the kingdom reign.—1 Cor. 15:12-28; Acts 3:19 through 4:2; Rev. 21:1-5; Zeph. 3:9; Isa. 26:9; 33:6; 35:8-10

In Mark 8:34-36 Jesus defines the terms by which it is possible for one to attain to the heavenly calling. Verses 34 and 35 read, "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

The thought of denying one's self involves the primary condition under which the one approaching God can be accepted. In Matthew 22:37-40 Jesus said, "Thou shalt love the Lord thy God with all thy heart, and 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." This means that to be acceptable to God the one approaching him

must put God first in his heart. It means that no longer will he seek to satisfy the flesh and serve selfish interests. It means that no longer will he exert any will of his own. The Bible speaks of this figuratively as being beheaded. (Rev. 20:4)

The thought of the cross is related to death. When the individual is justified and enlightened by the Holy Spirit, he learns that the Heavenly Father's will for him is to lay his life down as Jesus laid his down. Jesus asked his disciples, James and John, "Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" (Mark 10:38) The real baptism of Jesus was the laying down of his life daily in serving the Heavenly Father and the Gospel. This activity brought trials and persecution which tested his loyalty and developed him as a new creature.—Heb. 5:8,9; 12:3; I Pet. 2:19-25

The Apostle Paul, in Romans the 6th chapter, indicates that those seeking a heavenly salvation must follow the example of Jesus. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—vs. 4 □

Religion Can Be Vital

MEMORY SELECTION: "Where the Spirit of the Lord is, there is liberty."—II Corinthians 3:17

SELECTED SCRIPTURE: Mark 2:23 through 3:6

TO THE thoroughly consecrated Christian his religious belief is more than important; it is his life. In the verse following our memory selection we read, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—vs. 18

The apostle is here comparing the Christian's relationship to God with that which was the arrangement under the Law Covenant, which, of course, affected only the Jews. When Moses was instructed by God to go up onto Mount Sinai, he was hidden from the children of Israel by the thick black clouds that covered the mountain. And while he was there with the Lord forty days and forty nights receiving instructions concerning the Law Covenant, the skin

of his face shone so much that the children of Israel could not look upon him when he came down. Therefore Moses put a veil over his face when he spoke to the people. But when he went back unto the Lord he removed the veil. The Apostle Paul makes the point that if the glory of the Law Covenant, which was done away with, made the face of Moses shine, how much more glorious is that arrangement which remains and of which we are a part.—II Cor. 3:7-16

The Jews were really blinded by the glory of the Law Covenant reflected in the face of Moses, and the veil that he put over his face prevented them from seeing the glory fade. (vs. 13) "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old

testament; which veil is done away in Christ.”—vs. 14

The Apostle Paul then says that “we all, with open face,” that is, with our face uncovered, are in the presence of the Lord, and that through the power of the Holy Spirit we can behold the glory of the Lord as looking into a mirror. The mirror that we, through the power of the Holy Spirit, are permitted to look into is God’s Word.

In I Corinthians 2:9, 10, 13, the Apostle Paul explains, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.”

As the beholder looks into the mirror of God’s Word, he sees the glorious character of the Father and the Son revealed. The Prophet Jeremiah, as the mouthpiece of God, said, “Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in

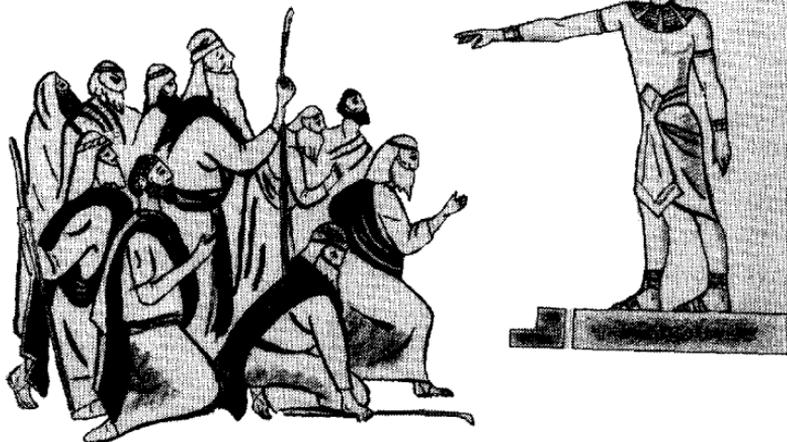
the earth: for in these things I delight, saith the Lord.”—Jer. 9:24

And then, continuing with verse 18 of the 3rd chapter of II Corinthians, the apostle says that we are changed into the same image from glory to glory even as by the Spirit of the Lord. This, of course, does not mean that our physical bodies are changed, but it does mean that we are motivated to change our characters to conform as nearly as possible to the pattern or image set before us. This is spoken of as a matter of growth—from glory to glory.

The Apostle Paul gives us a practical lesson of how this growth in character can take place. In Romans 12:2 he states, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” And then he continues in the rest of the chapter to give concrete examples of how our worldly minds can be transformed to see and understand things from God’s standpoint. To a truly consecrated Christian this change will be reflected in his life pattern, and his relationship with the Heavenly Father becomes the most important thing in his life. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART V
GENESIS, CHAPTERS 37 THROUGH 50



Joseph and His Brethren

THE Patriarch Jacob had twelve sons—Reuben was the oldest, and Benjamin the youngest. The others were Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, and Joseph. When, toward the close of his life, Jacob pronounced his parental blessing upon these twelve, God's promise of a coming "seed," the One who would be the Messiah and channel of blessing to all the families of the earth, was narrowed down to the descendants of Judah.—Gen. 49:9, 10

Of all these sons of Jacob (whose name was changed to Israel) the Bible deals more particularly with Joseph, the firstborn of Rachel, the wife for whom Jacob served his father-in-law fourteen years. (Gen. 29:20,30) This ancient human interest story begins with the explanation that "Israel loved Joseph more than all his children, because he was the

son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.”—Gen. 37:3,4

“Jealousy is cruel as the grave,” the Scriptures declare. (Song of Sol. 8:6) This became clearly demonstrated in the attitude of Joseph’s brothers toward him. Their jealousy and hate were increased when Joseph related a dream. “Behold,” he said, “we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.” Joseph’s brethren saw in this dream a suggestion that Joseph expected one day to be ruler over them.—Gen. 37:5-8

Joseph “dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.” His brothers envied him even more after hearing this dream, and his father “rebuked” him for relating it, asking, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?”—ch. 37:9-11

Although Jacob rebuked Joseph for relating these dreams, the record is that “he observed the saying”—as did Mary, who pondered in her heart the marvelous things which occurred when Jesus was born. (Luke 2:19,51) Jacob seemed to sense that God was dealing with Joseph in some special manner and that he was to be a man of destiny, even as he later proved to be.

Some time after Joseph related his dreams, his brothers departed from home, going to Shechem to seek pasture for their flocks. Joseph, being quite young, remained at home with his father. They had given no outward evidence of desire to injure Joseph because of their hatred for him; so Jacob, wishing to know how his sons were getting along, asked his beloved Joseph to go to Shechem and bring back a report.

Joseph was quite willing to render this service to his father, saying, "Here am I."—vss. 12-14

Arriving in Shechem, Joseph learned that his brothers had moved on to Dothan; so he continued his journey and finally found them there. This afforded them the opportunity, for which they had apparently been waiting, to manifest their hatred toward Joseph. The account says that "when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh."—vss. 15-19

Their first plan was to murder Joseph and cast him into a pit and then report to their father that his beloved boy had been slain by a wild beast. They said, "We shall see what will become of his dreams." But Reuben, the oldest brother, while hating Joseph, could not bring himself to participate in the plot to murder him, so suggested that, instead, they cast the lad into a pit and there let him die. Reuben planned that, unknown to his brethren, he would return to the pit and rescue Joseph and secretly return him to his father.

The brothers agreed, and Joseph was cast into a pit. But instead of abandoning him there, Judah suggested that they sell him to a band of Ishmaelites who were passing nearby on their way to Egypt. They reasoned that thus the object of their hate would be out of sight and out of their way, and yet they would not be guilty of murder. All agreed to this plan except Reuben, who was not with the others when they sold Joseph. When he returned to the pit to rescue Joseph and discovered that he was not there, he "rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?"—vss. 23-30

Jacob's Deep Sorrow

One crime often leads to another. Having disposed of their brother Joseph, it was necessary to offer some plausible explanation of his disappearance to their father, Jacob. So they killed "a kid of the goats" and dipped Joseph's coat in

its blood to make it appear that he had been killed by a wild beast; and, returning home, they presented this "evidence" to Jacob, who at once reached the conclusion that his beloved boy was dead. He said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."—vss. 31-33

Jacob's entire family endeavored to comfort him, "but he refused to be comforted; and he said, "For I will go down into the grave unto my son mourning." (vs. 35) It is interesting to note that the Hebrew word here translated "grave" is **sheol**. It is the first time it appears in the Bible, and is the only Hebrew word which, throughout the Old Testament, is translated "hell." It appears sixty-five times, and is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. It is simply the condition of death into which both the righteous and the unrighteous go when they die, there to await the resurrection. It is not a place of eternal torture.

Joseph in Egypt

Ishmaelites and Midianites are mentioned in connection with the selling of Joseph by his brethren, and his being taken into Egypt. The Ishmaelites were descendants of Abraham, through his bondmaid, Hagar, and the Midianites his descendants through his wife, Keturah, whom he married after the death of Sarah. Evidently, the group to which Joseph was sold was mixed, hence the reference to them sometimes as Ishmaelites and sometimes as Midianites.

Arriving in Egypt, the Ishmaelites sold Joseph to Potiphar, "an officer of Pharaoh, captain of the guard, an Egyptian." "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." (ch. 39:1,2) "The Lord was with Joseph." This is the explanation of the marvelous series of events which took place in his life, and the manner in which they finally led up to his being reunited with his father and brothers.

Joseph knew that the Lord was with him, and his faith in this fact helped him to endure trial and to remain humble in prosperity. No matter how severely he was tested, his faith in the overruling providences of God remained firm; and regardless of how much honor was bestowed upon him, he gave all the credit to the Lord. Doubtless he often thought about the dreams which, when he related them to his brothers, caused them to hate him and to sell him as a slave. He probably wondered just how they were to be fulfilled, yet the fact that God had given them to him was an assurance that all his experiences were being overruled by divine providence. So, regardless of surrounding circumstances, he made the best of them, ever looking to God for guidance and help.

The hand of God in Joseph's experiences was so apparent that even Potiphar, his Egyptian master, noticed it—"His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." (vs. 3) This, together with Joseph's integrity and wisdom, gave his master confidence in him, "and he made him overseer over his house, and all that he had he put into his hand." (vs. 4) Not only did the Lord bless Joseph personally, but for his sake he blessed the Egyptian household over which he had been made overseer—"The blessing of the Lord was upon all that he had in the house, and in the field; . . . and he knew not ought he had, save the bread which he did eat."—vss. 5, 6

Joseph Betrayed

But Joseph's favorable position did not continue. Because he was a "goodly person, and well favored," Potiphar's wife became enamored of him; and when he refused her advances she reported to her husband that his trusted servant had mocked her and that when she had lifted up her voice in a cry of alarm, he had fled, leaving his garment with her. Potiphar accepted this story and, without investigation, ordered that Joseph be put into prison.—vss. 7-20

“But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.” The Lord had permitted Joseph to be imprisoned, yet the statement is that “the Lord was with Joseph.” (vs. 21) The Lord’s people in that ancient time, even as now, found it necessary to walk by faith. It is not so difficult to believe that the Lord is with us when all the circumstances of life are to our liking; but when things go wrong, when calamity strikes, when friends forsake us, when we are persecuted for righteousness’ sake, it requires a living faith in the wisdom and love of God to believe that he is still with us.

So it was with Joseph. The fact that he was misrepresented and put into prison did not mean that the Lord was not still with him. Joseph, though enduring hardness as a prisoner, did not despair but maintained his faith in the God of his fathers. Yes, the Lord was with Joseph. Few of the personalities of the Bible have this assurance recorded concerning them as frequently as we find it said of Joseph. Because the Lord was with him, even in prison “the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, and that which he did, the Lord made it to prosper.”—vss. 22, 23

Thus the Lord was preparing for greater events in Joseph’s life. Shortly after he had been given this trustworthy position in the prison, Pharaoh, the king of Egypt, became offended by his chief butler and chief baker, and they were put into prison and came under the jurisdiction of Joseph. In due course both these men had dreams which disturbed them, and when visited afterward by Joseph, he noticed that “they were sad.”—Gen. 40:1-6

He inquired concerning the cause of their sadness, and they told him of their dreams. Joseph, by God’s help, correctly interpreted these dreams to mean that within three days the butler would be restored to his former position of honor in

Pharaoh's house and that at the close of three days the baker would be taken from prison and hanged.—Gen. 40:7-23

When interpreting the butler's dream, Joseph asked that when he was reinstated as Pharaoh's chief butler, he speak a kind word for him, suggesting that he be released from prison. The butler's release from prison occurred on Pharaoh's birthday, and in the excitement of the occasion he forgot about Joseph and failed to mention him to the king. So Joseph languished in prison for two more years, which was a further test of his faith in and devotion to God.

But at the end of two years God's providences again began to operate on behalf of Joseph. Pharaoh had two dreams. In these dreams "he stood by the river, and, behold there came up out of the river seven well-favored kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill-favored and leanfleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke."—ch. 41:1-4

Then Pharaoh fell asleep and dreamed "the second time: and, behold, seven ears of corn came up upon one stock, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."—vss. 5-7

These dreams greatly disturbed Pharaoh, especially since none of the wise men of Egypt could interpret them for him. The chief butler, because of his close personal association with Pharaoh, would know of these circumstances, and by them he was reminded of Joseph. He was chagrined to realize that he had forgotten to speak to Pharaoh concerning Joseph, but even this the Lord had overruled; for now had come a most favorable opportunity to do so.

The chief butler remembered Joseph's ability to interpret dreams, and he told Pharaoh about him. The king of Egypt

sent for Joseph at once—"They brought him hastily out of the dungeon," the record states, "and he shaved himself, and changed his raiment, and came in unto Pharaoh." Asked by Pharaoh to interpret his dreams, Joseph, with humility said, "It is not in me: God shall give Pharaoh an answer of peace."—vss. 9-16

Pharaoh then related his dreams to Joseph, to whom God gave the interpretation. Joseph explained that both dreams in reality represented the same thing—"The seven good kine are seven years, and the seven good ears are seven years." He also explained that the seven ill-favored and lean kine were seven years, and "the seven empty ears blasted with the east wind shall be seven years of famine."—vss. 25-27

Joseph then explained further that what God had revealed through Pharaoh's dreams was that there were to be seven years of plenty in Egypt, followed by seven years of drought and famine. That the Lord gave two dreams meaning the same thing, Joseph explained, was "because the thing is established by God, and God will shortly bring it to pass." Joseph then advised Pharaoh to select a wise administrator over the affairs of Egypt, that the best advantage might be taken of the seven years of plenty in preparation for the seven years of famine to follow.—vss. 28-36

Joseph Exalted

Pharaoh was greatly impressed and also realized the wisdom of Joseph's recommendation; and he said to Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."—vss. 39, 40

Surely the Lord was again with Joseph, not altogether for his own sake but, as it later developed, for the salvation of his people, the natural descendants of Abraham, Isaac, and his father, Jacob. He proved to be a wise food administrator, and

although given extra dictatorial powers, he did not abuse them, nor did he use his high position to undermine the confidence of the Egyptians in their Pharaoh. A dictatorship can be a great blessing if the dictator is wise, unselfish, and humble, and Joseph possessed all these qualities.

Under his leadership, which began when he was thirty years of age, the Egyptians stored enormous quantities of food during the foretold seven years of plenty. Then began the seven years of famine, which was felt not only throughout Egypt but in neighboring countries as well, reaching even to Canaan, where Joseph's father, brothers, and their families resided. It is this that presents the climax and indicates the reason for such a strange and dramatic series of circumstances in the life of the boy who had been sold into slavery in Egypt.

Joseph's Brethren Go to Egypt

While years had passed since Joseph had been sold into Egypt by his brothers, his father Jacob was still living. The whole family, however, was feeling the effect of the famine; and Jacob, having heard that there was corn in Egypt, said to his sons, "Get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt."—ch. 42:1-3

Jacob's youngest son, Benjamin, was not allowed to go with the others, "lest," as the father explained, "peradventure mischief befall him." Benjamin was very dear to his father, not only as his youngest son, but also because of the fact that his beloved Rachel, the mother, died in giving birth to him. With Joseph, his other son by Rachel, supposed dead, Benjamin would be the last living tie the father had to link him with the beloved mother.

So the ten brothers proceeded to Egypt. Arriving there and making known their mission, it was necessary that they appear before Joseph, since only upon his word could corn be sold to anyone. He recognized his brethren, but they did not

recognize him. He accused them of being spies, which they hotly denied, explaining that they were all the sons of one man, and that they had two other brothers, one of whom "was not," and that the other remained at home with their father.—ch. 42:3-13

Joseph, of course, knew that his brethren were not spies, but he decided on a course to discover whether or not they had had a change of heart since the time, because of their jealousy, they first thought to kill him, and then sold him as a slave into Egypt. So he insisted that they were spies. He proposed that in order for them to prove otherwise he would hold nine of them prisoners while the other returned to Canaan and brought their brother Benjamin down to Egypt for him to see, to prove the truthfulness of their story.

Then he locked them up for three days, after which he changed his ruling, deciding to keep only one of his brothers, while the nine returned to Canaan with food. Simeon was the one chosen to remain a prisoner in Egypt until Benjamin was brought from Canaan. Confronted with these hardships, the brothers were reminded of the wrong they had done to Joseph, and their consciences pricked them. They discussed the matter among themselves, not realizing that the great ruler before whom they were appearing could understand their language, which undoubtedly was Hebrew. It was perhaps this evidence of their repentance which caused Joseph to relent and allow all but Simeon to return to Canaan.—vss. 15-24

He not only allowed the nine to return to Canaan, but commanded that their sacks be filled with corn. They paid for it, but later, as one of them opened his sack to get provender for his ass, he discovered that his money was there also. They were all afraid, supposing that they would be accused of theft.

Upon their arrival home they explained to their father, Jacob, what had occurred, and why Simeon was not with them, but he refused to allow them to take Benjamin into

Egypt. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."—vs. 38

Here again the word grave is a translation of the Hebrew word **sheol**, the only word in the Old Testament which is translated hell. It is evident that Jacob expected to go to sheol when he died, which indicates clearly that sheol, the Old Testament hell, is not a place of torment but, as the Scriptures everywhere teach, the condition of death, from which there is to be a resurrection.

Famine Continues

While Jacob was positive that Benjamin must not be taken to Egypt, as the famine continued and the family's food supply dwindled, something had to be done; so he directed that his other sons make another trip to Egypt for food. Then Judah reaffirmed the situation, insisting that Egypt's ruler really meant what he said about their brother Benjamin, and that it would be useless to return to Egypt for food unless they complied with his conditions.

Finally, after Judah promised faithfully to be personally responsible for Benjamin, Jacob relented. He instructed his sons to go to Egypt, with the thought of presenting as favorable an impression upon the ruler as possible. He said to them, "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man."—ch. 43:11-13

While suggesting that his sons take every precaution and do all they could to win favor with Egypt's ruler, he knew that only the Lord could really protect them and Benjamin; so he said, "God Almighty give you mercy before the man, that he

may send away your other brother, and Benjamin.” (vs. 14) The brethren did as directed by their father, and in due time they arrived in Egypt and were presented to Joseph, whom they still did not know.

Joseph instructed the ruler of his house to make ready, for he would have these Hebrews dine with him that day. Naturally they at once became suspicious. Having themselves practiced treachery upon their brother Joseph, they feared what might befall them. While Joseph was out, they approached the steward of his house and offered as full an explanation as possible concerning the money they had found in their sacks and told him that they had brought this money back with them, and more besides. Then the steward said, “Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.”—vss. 15-23

What more could he say to assure the men that the ruler had no evil intentions toward them! To use a modern expression, he had talked to them in their own language, speaking of their God, and the God of their father. We might gather from this that Joseph did not fail to witness to his servants concerning Jehovah, the true God. Certainly he had never hesitated to credit God for his ability to interpret dreams, and all who knew of Joseph’s past realized that he was a Hebrew, and that the God he worshiped was the God of the Hebrews, therefore the God of Jacob and of his sons who had come to Egypt the second time to buy corn.

Finally Joseph returned home, and it was time for dinner. Seeing Benjamin again, he could not refrain from weeping for joy but concealed himself in his “chamber” while doing so, for it was not yet time to reveal himself to his brethren. He inquired after their father—if he was alive, and well. They assured him that he was, for which Joseph was glad.—vss. 24-31

Finally they sat down to eat. Joseph sat alone, for it was an abomination for Egyptians to eat with the Hebrews, and he

(Continued on page 38)

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

FEBRUARY SPECIAL: On Sunday, February 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO 7:45 a.m.
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:00 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

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

ILLINOIS

Chicago WEFM 7:30 a.m.
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

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

MICHIGAN

Detroit CKLW 800 6:45 a.m.

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

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

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

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon
Mineola (Sat.) WTHT
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:30 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KRGO 8:00 a.m.

Radio Broadcast Schedule

VIRGINIA			CEYLON		
Richmond	WIKI	7:45 a.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
WASHINGTON			MALDIVE ISLANDS		
Bellingham	KPUG 1170	9:15 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
Clarkston	KCLK	10:45 a.m.	NEW ZEALAND		
Seattle	KAYO 1150	7:15 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Spokane	KUDY 1280	9:30 a.m.	NIGERIA		
Tacoma	KMO 1360	9:45 a.m.	Ibadan (Wed.)	WNBS	10:45 p.m.
Yakima	KUTI 980	7:15 a.m.	PANAMA		
WISCONSIN			Panama City	HOQ 1250	10:30 a.m.
Milwaukee	WEMP	8:45 a.m.	SOUTH AFRICA		
Neillsville	WCCN 1370	9:15 a.m.	Joubert Park	SWAZI Music Radio	9:00 a.m.
WYOMING			VIRGIN ISLANDS		
Sheridan	KWYO 1410	12:00 noon	St. Croix	WSTX 970	9:00 p.m.
CANADA			SPANISH RADIO BROADCASTS		
Edmonton, Alta.	CJOI	12:45 p.m.	ARIZONA		
Vancouver, B.C.	CJJC	7:15 a.m.	Tucson	KXEW 1600	8:30 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.	CALIFORNIA		
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	Fresno	KXEX 1550	10:45 a.m.
Deer Lake, Nfld.	CFDL-FM		Los Angeles	XEGM	7:45 a.m.
Port au Choix, Nfld.	CFNW	10:30 a.m.	FLORIDA		
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	Coral Gables	WRHC	8:45 a.m.
St. Andrews, Nfld.	CFCV-FM		ILLINOIS		
St. Anthony, Nfld.	CFNN-FM		Chicago (Sat.)	WOJO	12:45 p.m.
Stephenville, Nfld.	CFSX		TEXAS		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	San Antonio	KUKA 1250	8:45 a.m.
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	MEXICO		
Montreal, P.Q.	CFMB	5:15 p.m.	Mazatlan	XEACE	9:00 a.m.
Prince Albert, Sask.	CKBI 900	9:15 a.m.	PORTUGAL		
Regina, Sask.	CKRM	7:45 a.m.	Oporto	Radio Miramar	
Yorkton, Sask.	CJGX 940	10:00 a.m.	782 k.c.		10:15 p.m.
AUSTRALIA			URUGUAY		
Geelong	3GL	10:00 a.m.	Montevideo	Radio El Espectador	
Tamworth (Tues.)	2TM	10:10 p.m.	810 k.c.	Sat.,	1:30 p.m.

RADIO TOPICS FOR FEBRUARY

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|-------------------------------|--------------------------------------|
| 6—"The Times of the Gentiles" | 20—"Judgment Day Favors for Sinners" |
| 13—"Thy Kingdom Come" | 27—"The Days of Creation" |

wanted his brothers to believe, as yet, that he was an Egyptian. They marveled, though, that in being seated according to the directions of Joseph, it should be in accordance with their ages. How did these Egyptians know their ages? And why was Benjamin given five times as much as the others? They no doubt pondered these things in their hearts; nevertheless "they drank, and were merry" with Joseph.—vss. 32-34

When the time came for the brothers to start on their homeward journey, Joseph commanded his steward to fill their sacks with corn, and again to put the money they had paid for the corn, "every man's . . . in his sack's mouth." Besides, the steward was directed to put Joseph's special silver cup in the mouth of Benjamin's sack. The next morning they started for Canaan, and for home, happy in the thought, no doubt, of the joy they would soon bring to their aged father.

But a new trial was in store for them. Joseph directed his steward to overtake them and accuse them of the theft of the silver cup. They were certain, of course, that they had not stolen the cup and readily consented that if it should be found in any of their sacks, the one to whom the sack belonged should become the servant of the ruler and not return to Canaan.

The cup, of course, was found in Benjamin's sack. Then they "rent their clothes, and laded every man his ass, and returned to the city." (ch. 44:13) It was a dark time for them, for now it seemed certain that Benjamin would be retained in Egypt, and they would have to return to Canaan and break the sad news to their father.

But Judah did not give up. Having promised his father that he would be personally responsible for the safe return of Benjamin, he pleaded with Joseph for his release. He explained all the circumstances to Joseph, and appealed to his sense of kindness and mercy by emphasizing that if

Benjamin were retained in Egypt it would probably break the father's heart. He said, "When I come to thy servant my father, and the lad be not with us; seeing his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave [sheol, the Bible hell]."—vss. 30,31

Then, explaining to Joseph that he had personally made himself responsible for Benjamin's safety, Judah offered to remain in Egypt as a prisoner in his place—"Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren; for how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."—vss. 33,34

Joseph could stand no more. He was convinced now that his brethren had experienced a change of heart since they had sold him as a slave. He ordered all except his brothers to leave his presence. Then he said to them, "I am Joseph; doth my father yet live?"—ch. 45:1-3

The record says that Joseph's brethren were troubled in his presence. The marginal translation says "terrified," and well they might be—from their standpoint, that is; for here the one whom they so grievously injured and supposed dead was before them as a powerful ruler in Egypt, and they were at his mercy.

From Joseph's standpoint, however, there was no need to fear, because he had already forgiven them. He asked them to come near to him, and he repeated, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (vss. 4,5) In the 7th and 8th verses, Joseph again stated that it was God who had sent him into Egypt, the purpose being to "preserve you a posterity in the earth, and to save your lives by a great deliverance."

Here is the reason the story of Joseph and his brethren is recorded in the sacred Word of God. It is to show the marvelous manner in which the Lord preserved the natural seed of Abraham. It is an outstanding example of how the Lord is able to cause the wrath of men to praise him and how he is able also to protect his people against any and all vicious attacks which might be made against them by their enemies.

Nothing in the New Testament indicates that the experiences of Joseph were intended to be typical, such as, for example, Paul states concerning Isaac: "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) Some interesting comparisons, however, may be made. Fired into hatred by their religious leaders, the Jewish nation put Jesus to death, even as Joseph's brethren endeavored to dispose of him.

From prison, Joseph was exalted to rulership, occupying the position of life-giver to his brethren, to the Egyptians and surrounding nations. So Jesus, cast off by his brethren, and cast into the great prison house of death, was called forth and exalted to the right hand of God and will be Life-giver to the whole world of mankind during the thousand years of his kingdom.

Perhaps the most important lesson to be learned from the experiences of Joseph is the manner in which he received them. His faith in God never wavered. He never complained. And while he had every reason to be resentful of his brothers and, when the opportunity came, to punish them severely, he did not permit his heart to become bitter toward them but was ready to forgive and to bless.

His was a noble character, with a nobility based upon his faith in God. He knew that God's hand was overruling in his experiences; so he had no reason to resent whatever God permitted, nor to be bitter against those who mistreated him. It is important for all the Lord's people thus to accept what they cannot change, and to realize that if the Lord wanted it otherwise he is abundantly able to accomplish his purposes.

Jacob Moves to Egypt

After revealing himself to his brethren, Joseph's next step was to send for his father and the remainder of the family. He explained to his brothers that there were to be five more years of famine, and that this move into Egypt was a necessity if their lives were to be saved. Pharaoh concurred in this, and the land of Goshen was set aside for the newcomers.—ch. 45:6-16

Lavish arrangements were made for the return to Canaan for their father and their families. Changes of raiment were provided for the ten, and for Benjamin, five changes of raiment. He also was given three hundred pieces of silver. Twenty asses were sent to the father, "laden with corn and bread and meat." Joseph said to his brothers, "See that ye fall not out by the way." Benjamin had been favored above the others, and Joseph did not want them to become jealous over him. He knew their weakness.

Jacob was overjoyed when he was finally convinced that his beloved son Joseph was still alive and was a ruler in Egypt. He accepted Joseph's invitation, and in due course the entire family arrived in Goshen. The list of those who went to Egypt is given in chapter 46 of Genesis, the total, including the two sons born to Joseph in Egypt, was seventy. They were given a royal welcome, both by Joseph and by Pharaoh. There they "grew and multiplied exceedingly."—ch. 47:27

By now Jacob was very old. He called Joseph and obtained a promise from him that when he died his body would be taken back to Canaan for burial. Before his death he pronounced a blessing upon Joseph's two sons, Ephraim and Manasseh; and upon his deathbed he blessed all twelve of his own sons. It was here that the messianic promise of a coming ruler was limited to the tribe of Judah.—Gen. 49:9,10

"When Jacob had made an end of commanding [blessing] his sons, he gathered up his feet into his bed, and yielded up the ghost [his breath], and was gathered unto his people." (Gen. 49:33) In harmony with his request he was taken to

Canaan for burial. There he was laid away in the cave of Machpelah, in the field which Abraham bought as a burial place for his wife Sarah. Jacob's funeral procession was probably one of the greatest of all time, consisting of "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house. . . . And there went up with him both chariots and horsemen: and it was a very great company."—ch. 50:7-9

After Jacob died, Joseph's brethren became apprehensive of what his attitude toward them might now be; so they interviewed him to find out. He assured them that they had no cause for fear, explaining again that God had overruled all the circumstances of his life for his own good and for theirs. "Now therefore fear ye not," he said, "I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—vs. 21

Joseph assured his brothers also that God would surely visit them and restore them to the land which he had promised to Abraham. Being assured of this, he gave instructions that when he died his body should be embalmed, and when the exodus did occur, it should be taken with them. Commenting on this Paul wrote, "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."—Heb. 11:22

Joseph was one hundred and ten years old when he died, having served as a ruler in Egypt for eighty years. His dreams in which he saw, in symbol, his father and his brothers bowing down to him had been marvelously fulfilled. But he did not take advantage of the circumstances to punish them. He did not even remind them of his dreams. In exaltation, he remained humble and kind and was a blessing to his brethren and of the Egyptians. What a noble example for the Lord's people now to follow!



The Answer of a Good Conscience Toward God

IN MARK the 10th chapter, starting with verse 17, we have the account of our Lord's encounter with the rich young man. He apparently was a sincere individual endeavoring to follow the precepts of the Law; and yet in spite of all his efforts, he was painfully aware of the fact that he had not attained to the reward that perfect obedience to the Law would give, namely, life. And so the question, "Good Master, what shall I do that I may inherit eternal life?"—vs. 17

The answer that Jesus gave to the young man's question is recorded in verse 21, "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." The account goes on to say that the young man was sad and went away grieved, for he had great possessions. The thought of divesting himself of his worldly possessions was too much. Perhaps he realized additionally that the disposition of his wealth would also mean the loss of his worldly friends, his status and influence, and the cessation of a generally privileged life from the world's standpoint.

And then there was the additional thought of following in the footsteps of Jesus. This obviously involved a life of dedicated service, sacrifice, and suffering.

While these terms appeared severe to the rich young man, they are the same terms that are offered to everyone whom the Lord calls to the high calling during the Gospel Age. If the

one called responds and the consecration that ensues is accepted, the terms are made effective. It is true that we are not asked to dispose of our possessions physically, but the spirit of divestment must be a reality. We must realize that these possessions are no longer ours, that our position relative to them is that of a steward for the Lord. Of course this involves a great change in priorities in the arrangement of our lives. Whereas previously we were involved primarily in providing for self and selfish interests, from this point on the consecrated are chiefly interested in serving the Lord and his interests.

The Heavenly Father requires that nothing will come before him in our hearts. The Scripture states, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30) This means that our natural affection for family, friends, and other attachments is relegated to a second place in our hearts.

Following in the footsteps of Jesus is a meaningful expression to the consecrated Christian, for it implies a life of suffering and self-denial in serving the Lord, the truth, and the brethren. When James and John came to Jesus to ask for a special place in the kingdom, Jesus asked, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38) Jesus was not speaking of the symbol of water baptism, but of the real baptism—that of being immersed into Christ's death. Romans 6:3-5 reads, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Being buried with him by baptism into death means that we have agreed to lay our lives down in the manner that Jesus laid his down. Jesus was figuratively beheaded as far as his

own will was concerned. He spent his strength, his mind, his all, in serving the Heavenly Father, the truth, the brethren, and the kingdom interests. Part of this service was his commission to preach the Gospel, and it was his faithfulness in this that brought on most of his trials and was eventually responsible for his death. We have the same commission to promulgate the Gospel, with the same promise of trials, for the darkness hateth the light. Being faithful in walking in this narrow way as Jesus walked will accomplish our baptism into his death.

Why are the consecrated footstep followers of the Lord so motivated to take such steps? We believe that it results from our overflowing feeling of gratitude and thanksgiving for all that the Heavenly Father has done for us.

When the Lord first begins to deal with us, he permits us to see and understand some facet of truth that makes an impression on our mind; and as we are led further into his Word we are overwhelmed with the Lord's goodness, love, and mercy. The Apostle Paul, in II Corinthians 5:14,15, expresses the thought thus: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The word "constraineth" means compels. A more detailed explanation of this text would seem to be that when we see and understand the fact that Jesus gave his life as a willing sacrifice—not only for us but also to take Adam's place in death—in order that not only Adam but the whole human race might have life, we are compelled from a sense of gratitude to give our ransomed life in service to the magnificent One who died for us.

We realize, of course, that from God's standpoint the whole world is dead, the blood of Christ not having been applied yet on their behalf. But the apostle states that "they which live" are so motivated that henceforth they desire to live unto him

which died for them. It is only the consecrated and spirit-begotten of the Gospel Age who can be said to possess life, for they have been begotten to a new life, with the hope of attaining the divine nature. The Apostle Peter says that this compelling sense of gratitude is "the answer of a good conscience toward God."—I Pet. 3:21

The activities of the Christian, which follow as the result of the answer of his good conscience toward God, are likened by the Apostle Peter unto baptism. He states, "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." (vss. 20,21) The apostle was not referring to water baptism, which is but a symbol of the real baptism into death. The comparison being made is that just as Noah and his family were saved from the waters of the Flood by entering into the ark (a type of Christ), so the footstep followers of Jesus are saved from their covenant with death by being baptized into Christ. (Rom. 6:3-5) The symbol of water immersion illustrates beautifully the Christian's baptism into Christ. As the immerser lowers the candidate backwards into the water, it pictures the candidate's complete surrender of himself, his will, his talents, his aims, ambitions, and desires, to the Heavenly Father. Figuratively, the candidate at this point is at the complete mercy of the immerser. But then, as he is raised up out of the water, it pictures his new life, new hopes, aims, ambitions, and desires. The new direction of his life is to become a living sacrifice, surrendering daily all of his efforts, talents, strength, and means to the Heavenly Father and his cause. By taking this step the Christian is following in the footsteps of Jesus and is counted by God as being a partner in Christ's sacrifice and sufferings. Not that the sacrifice or sufferings of the footstep followers of Jesus were needed, nor that they contributed any merit to the efficacious sacrifice of Jesus, but by God's grace they are counted as having a share.

The Apostle Paul, in Romans 12:1, states, "I beseech you therefore, brethren, by the mercies of God, that ye present [yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In this text the apostle is admonishing consecrated brethren to consummate the covenant of sacrifice that has previously been made. To do thus, they must yield their bodies to be sacrificed. This means that without consideration of self, the strength, time, and talents of the Christian must be used up in the Lord's service as the opportunity affords, or as he is directed. This involves such activities as preaching the Gospel in the many ways that this is possible, ministering to the brethren, visiting the sick, etc. It is a living sacrifice because from God's standpoint the Christian has had the benefit of the blood of Christ applied on his behalf. This means that adamic condemnation has been lifted from him and that he is reckoned as having a perfect life to offer in sacrifice, even as Jesus had a perfect life to offer. The sacrifice is holy and acceptable only because of the application of the blood of Christ. The final thought of the text—that such a sacrifice is a "reasonable service"—is a conclusion resulting from the answer of a good conscience toward God.

The day-to-day experiences of the Christian as he endeavors to walk in the footsteps of Jesus are a most necessary part of his preparation to be a part of the royal family. These day-to-day experiences were also necessary for Jesus. The Apostle Paul, in Hebrews 5:8,9, says, "Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the Author of eternal salvation unto all them that obey him."

What does it mean that Jesus learned obedience? We know that from the standpoint of Jesus' being a perfect man he was always obedient to the Heavenly Father. It was only from the standpoint of his changed status after being spirit-begotten at his baptism in the River Jordan that he had to be tested, tried, and proven. According to Strong's Concordance the

word "obedience" simply means submission. The word "suffer" means to endure, or experience. The proper thought of the text then is that Jesus learned to be submissive by the experiences that he was permitted to have. These experiences came to him under very difficult and trying circumstances, and, of course, his final test of obedience resulted in his death on the cross. The thought of Jesus' being made perfect is that his experiences consummated his character and made it possible for God to resurrect him from death and exalt him to the divine nature.

The purpose of our Lord's suffering is affirmed by the Apostle Paul in Hebrews 2:10, "For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain [Jesus] of their salvation perfect through sufferings." The sufferings of Christ did not atone for sins but were an instrument used by the Heavenly Father to perfect Christ as a new creature.—Lev. 17:11; Heb. 9:22

In Colossians 1:24 we read of the Apostle Paul saying of himself, "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Here the Apostle Paul must have had in mind the many difficult experiences that he suffered at the hands of the Jews and others as he endeavored to serve and encourage the brethren. His thought is that he rejoiced in the privilege of being a partaker of Christ's sufferings, realizing that they were brought about in the course of his ministry to the church; therefore it was accounted to him for righteousness.

Like the Apostle Paul, the footstep followers of Jesus must be partakers of Christ's sufferings if they are to share with him the glories of the kingdom. Romans 8:16, 17 reads, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him** [together, Diaglott], that we may be also glorified together."

It is only through suffering that the church is enabled to perfect the new mind—to learn to be submissive under difficult and trying circumstances—and to develop the fruits and graces of the Spirit.

The Apostle Peter, in I Peter 4:12, 13, states that the foot-step followers of Jesus should not be surprised and wonder when they have fiery trials, but that they should expect them and welcome them as the means whereby they might attain to the divine nature. Again, in I Peter 2:19-21 we read, “For this is thankworthy, **if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.**”

We realize, of course, that if we were to attempt to accomplish all of these things in our own strength we would surely fail. In Mark 10:26, 27, the disciples in contemplating some of these things questioned Jesus, “And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.”

And so we, like the Apostle Paul, must endeavor to rely completely on the power of God. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling.”—II Tim. 1:7-9

In Mark 10:28 Peter asks our Lord a question that has been in the mind of every consecrated child of the Lord at some time during his Christian experience. “Then Peter began to say unto him, Lo, we have left all, and have followed thee.”

And the Lord answered, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life." (Mark 10:29,30) The Matthew account of this incident adds this wonderful promise, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28

And so, brethren, may we from a full and overflowing heart express our gratitude by giving our answer of a good conscience toward God.

NOTICE

The Report of the 1976 Bible Students General Convention is still available. Write for your free copy while there is still a supply.

The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Please state whether you have a cassette or reel-to-reel recorder.

1977 MEMORIAL SUPPER DATE

The Memorial date is Friday, April 1, after 8:00 p.m.

Ransom Points to Be Remembered

WHENEVER the word ransom is used in the Scriptures it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

Ransoming signifies the application of the ransom-price.

Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that his sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Our Lord laid down his life; he died on our behalf; he gave our ransom-price into the Father's hands when he offered himself without spot to God. But the putting of that meritorious sacrifice into God's hands and the application of that merit to mankind are two different matters.

The laying down of the ransom-price was finished at Calvary, but the application of it was not even begun for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty days he was with the disciples, appearing occasionally for their instruction. Then he ascended up on high, there "to appear in the presence of God for us," and promptly on the fiftieth day, Pentecost, the outpouring of the Holy Spirit upon God's believing and consecrated servants and handmaidens began.

Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice, had applied his blood as our ransom-price. Pentecost was therefore a proof that the church

had been ransomed—that the antitypical sprinkling of his blood by our great High Priest on the mercy seat or propitiatory “for us” had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his “members”—“living sacrifices, holy and acceptable unto God.” (Rom. 12:1) This in the type was represented by the killing of “the Lord’s goat”—“the goat of the sin-offering that is for the people.”—Lev. 16:15

The ransom-price all went for the atonement of our sins when the great High Priest appeared “for us.” That ransom-price bought us (I Cor. 6:20), but was applied for no others, and blessings came upon no others. It is “for all” (I Tim. 2:6), but has not yet been so applied.

It took all of that merit or ransom-price to make atonement for our sins, because it was so applied. It would have required all of it for even one man’s release. It is because the penalty or sentence of death passed “upon all men to condemnation,” through one man’s offense or sin, that the one man’s death can be applied for more than one man’s release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

So, then, the High Priest, having applied the entire ransom-price “for us,” “on our behalf” (Heb. 9:24), for the blemishes or condemnation of those now accepted as his members and his house—the household of faith—it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only “for us,” “for our sins.”

What then is the hope of the world?

Ah, it has not been forgotten in the divine purpose, and in due time it will be ransomed—“the precious blood,” the ransom-price, will be applied on the mercy seat for the sins of all the people! Then the Holy Spirit will be poured out upon all flesh.

What! Will the church pay the world's ransom-price?

Not so! It is the divine arrangement that in all things he (Jesus) should have the preeminence. Jesus' merit, as we have seen, is now fully in use—accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the Holy Spirit's begetting us to a new nature only because of our consecration vow to the Lord that we would lay down our lives, sacrificing all those earthly interests and rights as he did—walking in his steps, being baptized into his death, drinking of his cup of ignominy—partaking with our Head of “the blood of the New Covenant,” by which as a legacy or testament the ransom-price as a blessing shall in due time be bequeathed to natural Israel—with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution—Abraham's earthly seed—as the sands of the sea for multitude.

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to justice “on our behalf,” “for us,” as was acknowledged at Pentecost and since, by the Holy Spirit upon the Lord's servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our Lord's sacrifice must all be surrendered back to justice before the great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions.

“Ye shall all die like men,” or as men, writes the Lord through the prophet. (Ps. 82:7) There are three classes developed under God's original covenant with Abraham—the grace or Sarah Covenant: (I) The “little flock” of under-priests—members of the body of the High Priest. These suffer with him, sharing “his death,” “his cup,” “baptized into his death.” (II) The “great company,” who consecrated unto death and were begotten of the Spirit, but

who "through fear of death were all their lifetime subject to bondage." These must die, but not as parts of Christ's body, not as parts of his sacrifice. They must suffer "the destruction of the flesh, that the spirit (new creature) may be saved in the day of the Lord Jesus." (III) Those who wilfully turn from and repudiate their consecration to sacrifice must die the second death. These are described by St. Paul as treating despitefully the one who paid their ransom-price and accepted them as his members, sanctifying them apart as his joint-sacrificers and joint-sharers of his glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blest.

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord—as evidenced by their receiving the Holy Spirit as his servants and handmaidens—all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, before the one ransom-price can be back into the hands of justice to the credit of the High Priest, that he may therewith appear in the presence of God to make an atonement with his ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave himself a ransom-price for all, will have presented that price "for all." Thus "he is the propitiation (expiator—Strong's Lexicon) for our sins (the church's sins), and not for ours only, but also for the sins of the whole world." (I John 2:2) The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both are to be effected.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matthew 24:14

that we can live above the turmoil and chaos by which we are surrounded. More than that, while standing on this "sea of glass" we can, and should, bear testimony to those around us that in the Word of God alone will they find the answer to their questions pertaining to world problems and the destiny of men and nations.

Knowing the meaning of what is transpiring, and having confidence in God's promises pertaining to the outcome, let us rejoice in the privilege of telling the world these blessed tidings. Let us be among those who proclaim "good tidings of good" and publish salvation. Let us continue together to lift up the voice of truth, that glorious truth of the divine plan, revealed to us in the "sure word of prophecy."—Isa. 52:7; II Pet. 1:19



What the Scriptures Teach

THE Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that all being sinners, the race was unable to help itself, and none could by any means redeem his brother or give to God a ransom for him (Ps. 49:7, 15); that God in compassion and love had made provision for this; that accordingly, the Son of God became a man and gave man's ransom price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God. □

“Think It Not Strange”

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”—I Peter 4:12, 13

PERHAPS few have learned to value the discipline of the Lord as did the faithful apostle who wrote these words. While he, as well as others, realised that “no chastisement for the present seemeth joyous, but grievous,” yet knowing the ministry of such discipline and recognising it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

We are not to worry about the trials which may be ahead but to remember the apostle’s words when they do come: “Think it not strange.” They come to prove us, to strengthen our character, and to cause the principles of truth and righteousness to take deep root in our hearts.

They come like fiery darts from our great enemy, Satan,

whose wrath against the children of light is permitted to manifest itself in various ways. But his darts cannot injure those who securely buckle on the divinely provided armour of truth and righteousness. “Wherefore,” says the apostle, “take unto you the whole armour of God, . . . above all, taking the shield of faith, wherewith ye shall be able to quench **all** the fiery darts [not merely some of them] of the wicked.”—Eph. 6:13-16

Testings Come

The Apostle Paul, speaking concerning the church of the Gospel Age, says, “All that will live godly in Christ Jesus shall suffer persecution.” (II Tim. 3:12) God always allows his people to have these experiences and to suffer for rightdoing. In

the present time he is calling out a saintly company. This company will be the royal priesthood of the future, to bless all the world during Messiah's reign. And the Bible explains to us that these need trials to prove and test their characters.

God wishes to see how loyal we are to the principles of righteousness. There are some who would endure a certain amount and then withdraw. Others will endure more. The Lord declares that he is seeking those who will give up everything in order to prove faithful to their covenant with him. This faithfulness means entire loyalty to God, to his laws, which are the laws of righteousness.

Fiery Trials

These trials test the church and do a purifying work in their midst. It is an experience that must be endured by each one individually. Not only will the church as a whole have opposition against them, but each individual will be personally exposed to the fiery trials.

It is a different kind of trial from that which comes to any other body of people. The explanation of this difference can be briefly quoted in these words: "Inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4:13

When we know that each member of the body of Christ must be tried, we can rejoice when some of this fire touches us. We can say, "I am having a share in the sufferings of Christ; I am glad that in God's providence I have a share in these trials; for without them, how could I know that I am one of the body members?"

Primary Source of Trouble

So we all rejoice, knowing that these fiery trials are permitted by the Lord. Not that the Lord is the cause of them, for usually it is the Adversary. But we have put ourselves into the Lord's hands, and he has promised to supervise all that concerns us. Therefore, whatever comes to us, we may be sure it is of the Father's purpose, or permission, for our good. If, therefore, we recognise that this is something that the Lord's providence has arranged for us, it is all right, even though frequently we have to go to the throne of grace for help in time of need.

God has revealed to us that he purposes to greatly exalt The Christ (Jesus, the Head, and the church, his body) to great glory, honour, and immortality. (Rom. 2:7) Therefore we are looking forward to the time when this body of Christ shall be completed and we shall share in the glory of our Head.

Persecutions Today More Refined

Concerning the devilish disposition manifested toward our Lord, resulting in all his sufferings, we cannot think that mankind under any ordinary conditions could ever have had so malicious a spirit as that manifested against him. Evidently the Devil had to do with this, as also with all the wicked persecutions of the saints—the cutting out of tongues, the racking of their poor bodies, and the shooting out of bitter words against them.

Today, we are more used to this latter form of persecution. For the world now—the average man—would not permit the things done in the Dark Ages. But the wicked feelings are there—the animosity, the bitterness. As the Apostle James says, “The tongue is a fire, a world of iniquity: . . . and setteth on fire the course of nature.” (James 3:6) And so, in our day, the tongue and the pen are often used as weapons of evil.

We are to remember, however, that nothing can happen to us unless the Father permits it. If we did not get the trials from certain ones, we would get them from somewhere else, in order to burn up our dross and strengthen the elements of our

character which need development. We are to take all these experiences patiently, knowing that they are working out for us “a far more exceeding and eternal weight of glory.”—II Cor. 4:17

We are to look away from these difficulties and recognise the grand purpose of God. We are to reflect that this is the way in which God is chiseling and polishing us to make us ready for the grand temple of glory. And when we think of this, we can look with fortitude and patience on these fiery trials, fully recognising that we shall get rich blessings from them.

Glory in Tribulation

Thus we learn, as people of God, to “glory.” We may glory in all the things he has done for us, and in us. The things in which we would naturally be least likely to glory are our tribulations and persecutions. But we can glory also in these. We can rejoice in them—not that we enjoy the tribulations, the persecutions—but we realise that these are working out for us characters pleasing to God. The Lord will see to it that we get enough, and not too much, tribulation.

It is for us to recognise that in all these trials the Lord makes them work for our good. We can

therefore rejoice in any persecution, especially if we are in no way blameworthy. "If any man suffer as a Christian, let him not be ashamed [feel disgraced]; but let him glorify God on this behalf."—I Pet. 4:16

Faithful Ambassadors

God has committed unto us the Word (message, good tidings) of reconciliation (at-onement); and we, each one, are to shine as lights in the world, holding forth this Word of life. Concerning the true Gospel, the world is a dark place. Sin and error abound. Is it any wonder, then, that as we continue to be faithful ambassadors for Christ, following closely in his footsteps, we have the privilege and honour of suffering "with him" for righteousness' sake?

It is still true that whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will soon know something of the sufferings of Christ and can say truly, "The reproaches of them that reproached thee are fallen upon me."

About us, the powers of darkness and evil tend to deceive and discourage. These adverse influences, if not resisted, would lead us to lukewarmness—a weariness in well-doing. They provide "bushels"

under which the saints are tempted to hide the light of truth so graciously entrusted to them by God.

Directly or indirectly, Satan introduces bitter aggression, painful injustice, against the faithful followers of Jesus, to beat their courage down. They, like their Master, are reviled (abused in language), but they "revile not" in return. And Jesus, through the Revelator, has said, "to him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Suffer with him now, and we reign with him in the kingdom.

Blessings from Persecution

Should we say that we will not be reconciled to any certain experience? No! we have committed all to the Lord, and it is for us to bow in full submission, knowing by faith, and from the assurance of God's Word, that all things are working together for our good.

No matter what the trouble may be, it will bring patience, if we are rightly exercised. Some of the Lord's people may have patience well developed and thus not need so many of these experiences. But whatever we truly need, we should desire.

It is recorded of a certain brother that he took account of his disposition and decided that

he was most lacking in patience. Then he prayed very earnestly to the Lord to give him more patience. He kept on praying; and the more he prayed, the more difficulties he seemed to have, the greater trials of patience. Then it occurred to him that this was the answer to his prayer, for that was the way to get patience. And when he began to see the matter aright, it encouraged him and made a great change. He saw that the Lord was answering his prayer by granting him the very experiences he needed to develop in his character this grace of the Spirit.

Infirmities of Our Flesh

How blessed it is to know that when our hearts are loyal and true, our Father does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merit of our Redeemer, our failures are not imputed to us but are freely forgiven.

Because God thus ignores the infirmities of our flesh and fully receives us and communes with us as his dear children, we should so regard one another. We should consider not and charge not against one another the infirmities of the flesh, which all humbly confess, and

which they, like us, are earnestly endeavouring to overcome, by the grace of God, to the best of their ability.

The case is different, however, when the infirmities of the flesh are cultivated, indulged in, without proper effort to correct them, and are justified; then they will continue. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves" and take decisive measures to correct our faults, the Lord himself will judge and chasten us.—I Cor. 11:31, 32

Every faithful child of God remembers that "he knows, and loves, and cares," and that his ministering angels are ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. He loves us too well to permit any needless sorrow or suffering.

The Reward of Patient Waiting

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him." (Ps. 37:5, 7) We must not be disappointed and allow our faith to falter when the test of

patient endurance is applied, while the outward peace and quietness which we crave tarry long.

Outward peace and calm are not always the conditions best suited to our needs as "new creatures"; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice."

Our loving, tender God is wise and strong. His promises have never failed those who have put their trust in him. We may feel that our efforts to be good and to do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realise our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realise that his strength is made perfect in our weakness.

Fellowship with God

It is when continued trust in the Lord and his many responsive providences in our lives have ripened into precious

personal acquaintance and intimacy that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognised answers of peace, when the divine love and care have been clearly seen in the guidance of our way, that we can recognise the abiding presence with us of the Father and the Son.

Then, however dark may be our way, however severe may be the storm that rages about us, the thought of divine protection is ever with us, so that, as the children of the Lord, we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken. We know our Heavenly Father's hand is ever at the helm, that his love and care are sure and unfailing.

The present mission of the church is to develop in herself every grace, to be God's witness to the world, and to prepare to be the kings and priests in the Millennial Age; then in glory, associated with our beloved sympathetic High Priest and King, to establish God's glorious kingdom in the earth. The fiery trials this side of the veil, in which we are to rejoice, fit us for eternity in the heavenly kingdom.

General Convention Bulletin

THE General Convention Committee has started many "wheels" in motion in preparation for the General Convention. Some of the seemingly endless amount of detail includes the ordering of name-card holders, the printing of the name cards, the printing of the meal tickets, and the making of preliminary arrangements for a screen, projector, and film for the public meeting.

The various committee chairmen have been appointed and they, of course, are making arrangements for needed assistance in carrying out their responsibilities. The members of the Sunday School Committee, though located over a wide area, are making plans to coordinate their efforts in order to duplicate the very fine program of last year.

All of these efforts are related to the physical and material aspects of the convention. The Committee, however, is keenly aware of the real reason for the convention, which is, of course, to provide rich spiritual food for the Lord's people. To be most profitable there should be a balance between exhortation and doctrine. The Committee is making plans to see that this balance is attained by special arrangements on the program.

We urge you to begin making your plans now to partake with us of the rich spiritual feast that the Lord will provide at the Bible Students General Convention, Albion College, Albion, Michigan, July 30 through August 4, 1977.

Speakers' Appointments

G. JEUCK		St. Joseph, MO	11
Philadelphia, PA	Feb. 13	Kansas City, MO	13
A. KRUMPOLT		Oklahoma City, OK	15
Sayville, NY	Feb. 6	Weatherford, TX	18
J. PANUCCI		Dallas, TX	20
New Haven, CT	Feb. 13	Shreveport, LA	21
E. K. PENROSE		Houston, TX	22
West Frankfort, IL	Feb. 2	Lake Charles, LA	23
Gary Area, IN	3	New Orleans, LA	24
La Salle, IL	4	Pass Christian, MS	25
St. Louis, MO	6	Louisville, AL	27
Clinton, IA	7	Columbus, GA	28
Rockford, IL	9	R. RUTH	
		Berwick, PA	Feb. 13

BRITISH SPEAKER'S APPOINTMENTS

Subscriptions and Literature—70,		E. T. NADAL	
Station Rd., Gidea Park, Romford,	Latchford		Feb. 12
Essex RM2 6DA	Hull		Mar. 5
Cassettes on loan—15, Southwood	Dewsbury		19
Gardens, Gants Hill, Ilford, Essex	Newport		26
IG2 6YF			

Weekly Prayer Meeting Texts

FEBRUARY 3—"My son, attend to My words; incline thine ear unto My sayings. For they are life unto those that find them, and health to all their flesh."—Proverbs 4:20,22 (Z. '96-180 Hymn 49)

FEBRUARY 10—"Be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 4:12 (Z. '95-251 Hymn 267)

FEBRUARY 17—"Take My yoke upon you, . . . for My yoke is easy,

and My burden is light."—Matthew 11:29,30 (Z. '00-137 Hymn 284)

FEBRUARY 24—"For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Romans 8:3,4 (Z. '02-248 Hymn 190)

Conventions

BUFFALO, NY, Jan. 30—Unity Temple, 1940 Niagara St. Mr. Stanley Borowiec, S. 4798 Bayview Rd., Hamburg, NY 10475

MINNEAPOLIS, MN, Feb. 8—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

FULLERTON, CA, Feb. 12,13—YWCA, 1411 N. Broadway, Santa Ana. Mrs. Henry Tiemeyer, 622 S. Claudina St., Anaheim, CA 92805

SACRAMENTO, CA, Feb. 19,20—Univ. of Calif. Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave. 95820

CHICAGO, IL, Feb. 27—Elmhurst Masonic Temple, York Rd. and Arthur St., Elmhurst. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

DETROIT, MI, Feb. 27—Redford YWCA, 25940 Grand River. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

ST. PETERSBURG, FL, March 5-7—Jerry's Ramada Inn Convention

Hall, 54th Ave. and I-275. Mr. Lloyd Hagensick 518 - 81 Ave. N., 33702. Make reservations two weeks in advance if possible.

COVINA, CA, March 6—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

NEWORLEANS-PASS CHRISTIAN, MS, March 12,13—Ramada Inn, Interstate 10, Slidell, LA. Mrs. Ward Buel, 214 Magnolia Dr., Pass Christian, MS 39751

ALBUQUERQUE, NM, March 25-27—Hotel Plaza, 125 Second St., N.W. Mrs. Chauncey Cole, 3524 Twelfth St., N.W. 87107

FRESNO, CA, March 26,27—Pre-memorial Conv. Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. F. W. Becker, 1030 E. Hedges Ave. 93728

DETROIT, MI, March 26,27—Pre-memorial Conv. Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

Obituaries

The following brethren have recently finished their Christian course:

Brother Albert Stec, Polish Class, Chicago, IL—November 25. Age, 89
Sister Charlotte Cole, Buena Park, CA—December. Age, 92
Brother Sigmund Kele, Bridgeport, CT—December. Age, 84
Sister Margaret Ellis, Melbourne, KY—December 9. Age, 74
Sister Lucy Cipperley, Cleveland, OH—December 16. Age 81
Brother Stanley Selva, St. Paul, MN—December 23. Age, 85
Sister Lisa Gustafson, Hasbrouck Heights, NJ—December 31.
Age, 86

This is a new service of The Dawn, and we would appreciate information concerning any of the brethren to be included in such a list.