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Highlights of Dawn

The Bible Versus Tradition, Conclusion

The Beginning of God's Creation

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

—Revelation 3:14

IN JOHN 3:16, Jesus is referred to as God's "only begotten Son." In our text he is described as "the beginning of the creation of God." Concerning Jesus, the Apostle Paul wrote, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him." (Col. 1:16) In Ephesians 3:9 we read that God used Jesus Christ to create all things, and John 1:3 reads, "All things were made by him; and without him was not anything made that was made."

The united testimony of these texts of Scripture reveal clearly that there was a time in the dim and incomprehensible past when the Jehovah of the Old Testament, the Heavenly Father of the New, was alone, and that his first and only direct creative act was the bringing into existence of the one referred to in the Bible as his beloved Son. After this, as the Scriptures reveal, Jehovah used his Son as his active agent in all the remaining works of creation, and "without him was not anything made that was made."

The Scriptures reveal that from the very beginning the beloved Son of God was always in very close relationship with his Father and Creator. In Genesis 1:26 this is emphasized. God is speaking, and he says, "Let us make man in our image." The use of the pronouns "us" and "our" indicates that in making this

statement God applied it to himself and his Son, who worked with him in connection with the creation of man.

In John 1:1-3 Jesus is referred to as the Word of God. In the Greek text it is *Logos*, which literally means spokesman, or mouthpiece. In ancient times kings would speak to their people while concealed behind a lattice, addressing their remarks quietly to a mouthpiece who stood in front of the lattice, and who relayed them to the audience. This spokesman was called a *logos*. Thus Jesus is the Logos of the Creator, acting as well as speaking for him.

Poor Translation

The meaning of the information set forth in John 1:1-3 is obscured by a faulty translation, particularly in verse one. In our **Common Version** translation it reads that "the Word (the *Logos*) was God." This incorrect translation has helped to support the tradition that the Heavenly Father and his beloved Son are one and the same person. However, a more correct translation of the Greek would read, "The Word was *a* God; the same was in the beginning with *the* God."

In the New Testament the Greek word translated 'God' is *theos*, but it does not always apply to the Creator. In II Corinthians 4:4, *theos* is applied to the Devil, who is described as the "god of this world." *Theos* simply means a deity, a mighty one, the identity of the being to whom it is applied having to be determined by the context in which it is used. The Logos was *a* mighty deity, but not *the* Deity, not the great and Almighty God over all. He was *a* god, but not *the* God, as the Greek in this instance indicates—the definite article 'the' being used. In the Greek language there is no definite article such as 'a', hence when the definite article is used in the Greek, it means some special or particular person, place, or thing. When it is just *a* god, *theos* is not preceded by the definite article, *the*.

Just as the Logos was with *the* God in the beginning, and served under him as the creator of all things, so he gladly came to

earth on the mission of redeeming and saving the sin-cursed and fallen human race from death. He was "made flesh," the Scriptures inform us. (John 1:14) John adds, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The use of the word glory in this text does not mean that Jesus was divine while on earth. Paul explains that there is a terrestrial, or earthly glory. This was the glory that was given to Adam when he was created perfect, and Jesus was the exact counterpart of Adam.—Ps. 8:4,5; I Cor. 15:40

A Corresponding Price

It was necessary that Jesus be made flesh, else he could not have been the Redeemer of fallen man. It was his "flesh," his perfect humanity, which he gave for the "life of the world." (John 6:51) In I Timothy 2:3-6 the Apostle Paul refers to this as a "ran-

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som," or corresponding price. The only life which could correspond with the perfect life of father Adam, was a perfect human life. It was this perfect human life which Jesus voluntarily laid down in sacrifice—that sacrifice being consummated on Calvary's cross.

Contrary to human traditions which have come down to us from the Dark Ages, Jesus never claimed that he was the Heavenly Father. Nor did he claim to be equal with the Father. On the contrary he said, "My Father is greater than I." (John 14:28) How could this possibly be true if Jesus and the Father were one and the same person?

A mistranslation of Philippians 2:5-8 has been used to bolster the false tradition that Jesus was equal with the Father. **The King James Version** states in this passage that Jesus "thought it not robbery to be equal with God." Nearly every other translation gives the opposite thought. **The Emphatic Diaglott** says that Jesus "did not meditate a usurpation to be like God." We will quote the entire passage in order to see how much this corrected translation is in keeping with the spirit of Paul's admonition:

"Let this disposition be in you, which was also in Christ Jesus: who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

Thus Paul admonishes the Christian to follow Jesus' example of humility who, despite the fact that before he came to earth he had been a mighty god—the Logos—he did not aspire to be equal with Jehovah, the Creator; but, instead, in his desire to do his Father's will, gladly submitted to the humiliation of becoming a man to suffer and to die for the human race. As a man, Jesus continued to exhibit this same spirit of humility. He said, "I can of mine own self do nothing." (John 5:30) And again, "I have not spoken of myself; but the Father which sent me, he gave me a

commandment, what I should say, and what I should speak.”—John 12:49

Oneness of Father and Son

Jesus declared to the Jews, “I and my Father are one.” (John 10:30) This statement has been misused in an attempt to prove that Jesus and the Heavenly Father were one and the same person. But all will concede, we believe, that there are forms of oneness other than that of personality. As a matter of fact, Jesus proved this to be true when later, in praying to his Heavenly Father on behalf of his disciples, he said, “That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us.”—John 17:21

It is obvious that Jesus did not ask his Heavenly Father to make his disciples one with him in person, yet he did pray for the same kind of oneness as existed between himself and the Heavenly Father. The thought clearly is a oneness of purpose, a oneness in this respect so complete that the Heavenly Father’s will was Jesus’ supreme rule of life. Jesus delighted to do his Father’s will, and he prayed that his followers might likewise be sanctified, or set apart by the Word of truth, likewise to know and do the divine will.

Knowing and doing the divine will is basic to being a Christian acceptable to God. No one will ever gain everlasting life, either in heaven or on earth, who even in the slightest degree is in opposition to the Heavenly Father’s will. It is in keeping with this that Jesus taught his disciples to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10

The true disciples of Christ, even now, and despite the imperfections of their flesh, seek to have the will of God done in their hearts and lives. It will require the thousand years of Christ’s mediatorial reign on earth to establish the will of God in the hearts of all mankind. However, when that gigantic task is accomplished, the Son himself will continue to be subject to the Fa-

ther. Paul explains it in this way: "He [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [Jehovah] hath put all things under his [Jesus'] feet. But when he saith all things are put under him [Jesus], it is manifest that he [Jehovah] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him [Jehovah] that put all things under him, that God [Jehovah] may be all in all."—I Cor. 15:25-28

In the face of a plain statement of Scripture like this, who can justifiably argue that the Creator and his beloved Son are one and the same person? How could a person be subject to himself? On the other hand, this clearcut statement by the Apostle Paul reveals further the perfect oneness of purpose which exists between the Father and the Son—a oneness which will extend even beyond Christ's thousand-year reign, beyond which, and for all eternity, he will continue to be subject to the Father.

In God's Image

Jesus said to Philip, "He that hath seen me hath seen the Father." (John 14:9) This is another text which is used by the supporters of tradition, in an effort to prove that Jesus and the Father were one in person. However, we know that this is not what Jesus meant, for Jehovah said to Moses, "There shall no man see me, and live." (Exod. 33:20) Besides, the Apostle John wrote, "The Law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:17,18

Thus John explains what Jesus meant when he said, "He that hath seen me hath seen the Father." Jesus, like the perfect Adam, was in the image of God, and his perfect and glorious personality reflected the characteristics of God. Besides, in a very special sense, he represented God in the earth. He spoke the

words God gave him to speak. His miracles were performed by the power of God, and as a manifestation of the love of God. He taught his disciples the will of God.

So completely were these things true of Jesus that had the Heavenly Father been personally present with the disciples, they would have heard nothing different, seen no greater miracles, and witnessed no greater manifestation of patience, kindness, and mercy than that which was displayed by Jesus, the beloved Son of God. Thus it was true that those who saw Jesus in the sense of knowing the virtues of his perfect character, and of being influenced by his teachings, had been brought into contact with the Father in as full a sense as it will ever be possible for any member of the fallen human race.

When we accept the clear teachings of the Bible that Jesus is the beloved Son of God, and not God himself, we are no longer faced with 'mysteries'. For example, Jesus frequently prayed to his Heavenly Father. If he and the Father were one in person, this would mean that he prayed to himself. While hanging on the cross, Jesus said to his Father, "Into thy hands I commend my spirit [my life.]" (Luke 23:46) He believed that his Heavenly Father would raise him from the dead. On the Day of Pentecost Peter testified that God did raise Jesus from the dead. (Acts 2:31,32) But how untrue and bewildering all this would be if Jesus and the Father were one and the same person! It would mean that Jesus did not actually die at all. Nor did God raise his Son from the dead, if the Father and the Son were the same person.

How thankful we should be that there is no necessity for trying to understand such 'mysteries' as these, knowing that Jesus was the beloved Son of God who humbled himself, and became obedient unto death. He was actually made flesh. He did not assume a human form. He gave his humanity in death to redeem the world of mankind from death. He did not feign death. Everything about Jesus was genuine and sincere.

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Jesus Exalted

On the night before he was crucified, Jesus prayed to his Father, saying, "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) It was an irreplaceable and marvelous relationship that Jesus had with his Father as the Logos in his prehuman existence, and he asked the Father to restore this close association to him when he had finished his mission on earth as the world's Redeemer.

However, when Jesus was raised from the dead he was exalted, just as he had been promised by his Father, far above the glory of nature and office which he enjoyed before humbling himself to become a man. The Apostle Paul wrote, "God . . . hath highly exalted him [Jesus], and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

The Apostle Paul speaks of the resurrected Jesus as the "last Adam," explaining that he was "made a quickening" or life-giving spirit, or spirit being. (I Cor. 15:45) Actually, Jesus was exalted to the divine nature, and made "the express image" of the Father.—Heb. 1:3

It is because of this highly exalted position of office and nature that he gives life to those for whom he gave his human life. He will give everlasting life to all the willing and obedient. It is for this reason that he is referred to by the Prophet Isaiah as the "everlasting Father."—Isa. 9:6

It is in keeping with this that Jesus said, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."—John 5: 21-23

Not only does the Heavenly Father want us to honor his beloved Son, but, as the Apostle Paul wrote, he has commanded the angels to worship him. (Heb. 1:6,7) Just as the Prophet Isaiah wrote, Jesus, in his highly exalted position is now "the mighty God," to be worshiped by angels and men. But he is not the Almighty Jehovah; and, as we have seen, at the close of his thousand-year reign on the earth, he will himself continue to be subject to the Father.

Isaiah further prophesied concerning Jesus that he would be a Wonderful Counselor, and the Prince of Peace. (Isa. 9:6) These titles relate to aspects of the work to be accomplished during the thousand years of Christ's reign on the earth. As Counselor, and through the various agencies of the kingdom, the people will be instructed in the ways of truth and righteousness. As the Prince of Peace he will establish peace between God and men, the outgrowth of which will be peace in all human relationships.

It was because God so loved the world that he sent his Son to be the Redeemer and Restorer of the people. Jesus was motivated by the same love and was willing to suffer and die that the people might live. Shall we not continue to give glory to God and to Jesus, and rejoice that they have revealed themselves to us through his Word?

Working Together for Good

ROMANS 8:28

All things are working together,
And together they work for our good.
But sometimes, amid'st severe trials,
The meaning is not understood.

Not seeing the end from beginning,
The lesson intended, is lost.
We chafe in the school of experience,
And forget that we counted the cost.

When discouragement almost o'erwhelms us,
And we fail to see clearly the road,
Let us trust in the LORD's precious promise—
"ALL THINGS WORK TOGETHER FOR GOOD."

—A. M. R.

Weekly Prayer Meeting Texts

September 1—"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15 (Z. '03-206 Hymn 8)

September 8—"Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4:4 (Z. '99-70 Hymn 150)

September 15—"Come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you."—II Corinthians 6:17 (Z. '99-203 Hymn 52)

September 22—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever." — Psalm 23:6 (Z. '033-413 Hymn 196)

September 29—"Every one that is proud in heart is an abomination to the LORD."—(Z. '03-329 Hymn 47)

International Bible Study Lessons

LESSON FOR SEPTEMBER 4

When Suffering Comes

KEY VERSE: *"The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."*—Job 1:21

SELECTED SCRIPTURE: Job 1:1-3, 8-11, 20,21; Job 2:4-6, 9,10

JOB'S faithfulness as a servant of God is revealed by the severe trial God permitted to come upon him. His attitude in this ordeal, the lessons he learned, and his final deliverance from it, help to illustrate the reason for the divine permission of evil upon all mankind and the ultimate restoration of the human race to favor with God and to health and life.

Job's trial was brought about by the evil conniving of Satan, and thus we are reminded that he is the mastermind who set in motion the principle of evil. This fact comes to our attention in the Genesis account of creation. From the operation of the principle of evil comes all the suffering which has blighted the happiness of mankind throughout all the ages.

In the above scripture reading from the Book of Job we are told of a meeting of the "sons of God," and that Satan appeared also among them. "The LORD said unto

Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1:7) According to the Scriptures, Satan cannot be relied upon to tell the truth; but in this instance he did, as confirmed by Peter's words, when he said (I Pet. 5:8) the Adversary goeth about "as a roaring lion . . . seeking whom he may devour."

The LORD asked Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (vs 8) Satan's reply to this question was, "Doth Job fear God for nought?" This was a cleverly devised attack on the integrity of Job. Satan enlarged upon it, adding, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and

his substance [margin, cattle] is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—vss. 10,11

This accusation suggested Job was serving God for selfish reasons, not because he loved God and desired to live up to the divine principles of righteousness. This was a viewpoint with which Satan was well acquainted, for nearly all false religions stress the advantages gained by their devotees. Many of them offer temporal advantages—such as health, wealth, social standing, and so forth.

It is true that those who serve God faithfully are rewarded, but their chief motive for loyalty to God should be their love for him and for his righteousness. God knew that this was true in the case of Job; so he permitted Satan to bring calamity upon him that his integrity might be demonstrated. The LORD said to Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."—Job 1:12

Satan worked quickly. Through an invasion by the Sabaeans and the Chaldeans, by fire and by storm, Job's oxen, asses, sheep, cattle, and camels were either stolen or destroyed, and his sons and daughters were killed while at a family

gathering.

But these calamities did not destroy Job's faith, nor embitter him against God. His reply to it all was, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

Foiled in his attempt to shatter Job's loyalty to God by depriving him of his possessions, even his sons and daughters, Satan again appeared in the presence of God, and said, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2:5) Satan was given permission to afflict Job's person, although he was forbidden to take his life.—vs. 6

Job was then afflicted with boils from the crown of his head to the soles of his feet. At this point his wife turned against him saying, "Dost thou still retain thine integrity? Curse God, and die." This must have seemed to Job to be the final blow, yet he did not follow his wife's advice. Instead, he replied to his wife, saying, "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:9,10

Helping People Who Hurt

KEY VERSE: *"To him that is afflicted pity should be showed from his friend, but he forsaketh the fear of the Almighty."*—Job 6:14

SELECTED SCRIPTURE: Job 4:1, 7,8; Job 8:1,5-7; Job 11:1, 4-6; Job 13:1-5

JOB had three friends who endeavored to comfort him when they heard of all the evil which had come upon him. These were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naanathite.—Job 2:11

When these comforters first appeared in the presence of Job, they apparently were stunned by his condition, while Job himself was weighed down with pain and sorrow. So they all kept silent for seven days. It was a long vigil, but finally Job broke the silence. He did not curse God, but rued the day that he had been born, and expressed his belief that it would have been better for him had he died when he was a baby, or even if he had been "as infants which never saw light."—Job 3:16

In expressing these thoughts Job explained that had he died in infancy he would have "lain still," "been quiet," "slept," and "been at rest." (vs. 13) Since, as God later

testified, Job spoke the truth, we can rely on this explanation of the state of infants in death as being correct. They are not in heaven, nor are any of them predestined to an eternity of torture. Moreover, Job explains that as an infant in death he would have slept with "kings and counselors of the earth," "with princes that had gold," with the "wicked," and with the "small" and the "great."—vss. 14-19

In this third chapter of the book we have Job's opening speech to those who came to comfort him, but who turned out to be accusers. What he said was the outpouring of a heart saddened by a series of calamities which would have completely crushed most, and which had, indeed, caused his wife to believe that he was cursed of God. But the reply of his comforters was no help. Eliphaz answered, "Behold, thou hast instructed many, and thou hast strengthened

the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled."—Job 4:3-5

This was simply telling Job he did not have sufficient strength of character to apply to himself the instructions he had so often given to others. It reveals, however, that Job had been esteemed as a religious instructor and counselor. It probably was true, as so many in like experiences have found, that it was more difficult to bear up under trial than it was to counsel others to do so. It was cruel, nevertheless, to bring this so emphatically to Job's attention. But even worse was the implied accusation which followed: "Who ever perished, being innocent? Or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—Job 4:7-9

This was equal to saying that if Job were innocent of special and willful wrongdoing he would not have been afflicted. In brief, the view insisted upon by these 'comforters' was that God always re-

wards righteousness and loyalty with material prosperity and health, and also that the only ones in the world who suffer are the unrighteous, the sinners—those who defame God and disobey his precept.

This was then, and is now, contrary to the facts. During the reign of sin and death, while Satan is permitted to be the "god of this world," the wicked have often flourished, while the righteous have suffered. Long centuries later, the Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

Job expressed the same thought in his reply. He said, "The tabernacles of robbers prosper, and they that provoke God are secure." (Job 12:6) After listening long to his would-be friends, and realizing that basically their reasoning was wrong, Job can be excused for being somewhat sarcastic when he said, "No doubt but ye are the people, and wisdom shall die with you."—vss. 1,2

Although Job was crushed by his hard experiences, and did not understand why the LORD permitted them to come upon him, yet in faith he said, "Though he slay me, yet will I trust in him."

Asking God Why

KEY VERSE: "Wherefore hidest thou thy face and holdest me for thine enemy?"—Job 13:24

SELECTED SCRIPTURE: Job 29:1-6; Job 30:19-26

THE most severe part of Job's experience was his lack of knowledge as to why God was permitting him to be weighed down with such a heavy burden of tribulation, and this aspect of his trouble was worsened by his friends. The world does not understand God's reasons for the permission of evil. The philosophies of men, like the comfort of Job's friends, are inadequate and inaccurate.

But through it all, Job's one concern was to see God's meaning in his experiences. He said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me."—Job 23:3-5

Job had not lost his confidence in God. He believed that if he could find his Maker, and explain his situation to him, he would receive a satisfying answer. But in his intense suffering and great sorrow he sensed that he had lost

contact with his God. Prayer had lost its meaning.

Would not this also be true with us had we not been given so many assurances that we can always, and with boldness and confidence, approach the throne of heavenly grace and be heard and comforted? How wonderfully we are favored by the knowledge that even our unwilling imperfections do not stand between us and our Heavenly Father—that we can always, through the name of Jesus, enter into his presence in prayer and be heard. But Job was not thus blessed, yet through his faith he maintained his integrity. He did not condemn God!

But Job did try to "find" God, to learn from him the meaning of his great trial. He said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take: when he hath tried me, I shall come

forth as gold." (Job 23:8-10) What a wonderful affirmation of confidence in God! Job could not find God in his experiences, but he was sure that God knew all about him. To paraphrase, Job said, "I do not know what God is doing, but he knows the way I take. He is hidden from me, but I am not hidden from him."

And Job was also confident that God was merely testing his fidelity, his faithfulness. He compared this testing to the refining of gold—"When he hath tried me, I shall come forth as gold." This also is one of the reasons the LORD now permits his people to pass through fiery trials. Peter wrote of the faithful: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:5-7

Surely we can all enter into the feelings of Job as, in his mind, he reached out in every direction to find the LORD. We can imagine Job asking himself various questions.

Could this or that, or something else, be the meaning of what the LORD is allowing to happen to me? But all of his reasoning and considering of ideas did not furnish a satisfying answer. The only definite conclusion he reached was that God was testing him, and realizing this he was determined that he would pass the test, that he would "come forth as gold."

Today the LORD's people have an advantage over Job in that God has revealed the meaning of suffering in the Christian life, and it remains only for us to exercise faith in the loving care of our Heavenly Father in order to enjoy peace and tranquillity of mind even while passing through severe trials.

Today we also know that as followers of the Master, some of the difficulties we experience are due to the fact that we are his followers; that we suffer for righteousness' sake, filling up that which is behind of the afflictions of Christ. No faithful follower of the Master will ever ask why he suffers. His prayers will be for strength to help him bear his trials, and he will praise the Heavenly Father for the privilege of suffering with Christ that he thereby may prove worthy to live and reign with him.

Overcoming through Faith

KEY VERSE: *"I have heard of thee by the hearing of the ear, but now mine eye seeth thee."*—Job 42:5

SELECTED SCRIPTURE: Job 38:1-7; 40:3-5; 42:1-6, 10

GOD finally answered Job, as recorded in chapters thirty-eight through forty-one. He did not accuse Job of special sin. He knew Job was righteous at heart, even as he had told Satan. (Job. 1:8) Under great stress, and in combatting his comforters, Job may have overemphasized his righteousness, and thereby implied God was responsible for his suffering. But he did not directly accuse God of bringing his trials upon him, and had even said, "Though he slay me, yet will I trust in him."

Job's difficulty was his lack of full comprehension of the glorious characteristics of God—his wisdom, justice, love, and power. God knew this; so in his reply he set before Job in a very wonderful manner how his greatness was manifested in the works of creation.

To read and reflect upon God's answer to Job should give anyone a very exalted vision of the greatness and glory of God. Indeed, a reverent study of the chapters in

which this reply is contained should do much to convince even an unbeliever of the fact that there is a supreme and intelligent Creator.

In order to impress Job, and before he had finished his answer, God said to him, "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." (Job. 40:2) Job then understood the LORD's lesson, and he replied, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."—vss. 4, 5

The vision of himself which the LORD had shown to Job had the same effect upon him as upon Isaiah, when this prophet saw the LORD "high and lifted up." Isaiah said, "Woe is me! For I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the LORD of hosts." (Isa. 6:1, 5) A proper appreciation of the LORD, such as he gives to his

people today through the truth of his gracious plan, should cause us all to humble ourselves before him and acknowledge our unworthiness of his grace.

God continued to reveal his wisdom and power to Job as seen in his marvelous creative works. (Chapters 40, 41) And Job's appreciation of the majesty of the LORD increased. He "answered the LORD, and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:2-6

Throughout his experience, and through the marvelous vision he had been given by God, Job learned to know and appreciate his Creator as never before. Like millions of others all down through the centuries, he had heard of God. Indeed to the extent of his understanding, he had faithfully served God. But never before had he truly seen God in the sense of under-

standing the glorious attributes of his character. And to "see" the glory of God was to make him realize his own nothingness, as well as his imperfections which hindered him from rendering the perfect service due to his exalted Creator.

The record states that "the LORD blessed the latter end of Job more than his beginning." (Job 42:12) He became wealthier than ever; "He had also seven sons and three daughters." (vs. 13) And in all the land there were no women so fair as the daughters of Job. After his trial Job lived for one hundred and forty years, "and saw his sons, and his son's sons, even four generations."—vss. 15,16

How richly Job was rewarded in compensation for the evil which was permitted to come upon him! And so it will be with all mankind. The permission of evil will contribute to the everlasting blessing of all the willing and obedient.

Verse ten states that the LORD "turned the captivity of Job." The word 'captivity' is used a number of times in the Old Testament to denote the state of death. Job might well be considered an illustration of the whole, dead world of mankind, and his restoration picturing the times of restitution of all things.—Acts 3:19-21

Christian Life and Doctrine

THE SEED—PART 6

“Times of Refreshing”

PETER and John were ardent exponents of the Gospel of Christ. They experienced the same opposition from the religious rulers of that time as Jesus encountered. We read, for example, that “as they spoke unto the people, the priests, and the captain of the Temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead.”—Acts 4:1,2

This notation of the unpopularity of Jesus’ disciples, so far as the priests of that time were concerned, follows the record of a very interesting episode in which the Apostle Peter preached one of his informative sermons. It was shortly after the Pentecostal outpouring of the Holy Spirit, which had been followed by Peter’s wonderful sermon in which he affirmed that Jesus had been raised from the dead, had returned to the presence of his Heavenly Father, and had “shed forth” the divine power, the mighty demonstration of which they had all witnessed at that time. This led to the conversion of “about three thousand” Jews, who “continued steadfastly in the apostles’ doctrine and fellowship.”—Acts 2:41,42

Sometime after this, “Peter and John went up together into the Temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful to ask alms of them that entered into the Temple; who seeing Peter and John about to go into the Temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something from them.”—Acts 3:1-5

This unfortunate man did receive something from Peter, and much more than he expected. Peter said to him, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God."—Acts 3:6-9

Evidently many people were in and about the Temple when this miracle was performed, and it attracted much attention, as can be readily understood. Concerning this the account reads, "All the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—Acts 3:9-11

Peter was quick to sense the possibilities of the situation and to use it as an opportunity to present to the Jewish people important facts concerning Jesus and the divine plan of redemption and restoration centered in him. First he disabused their minds of any thought they might have had that he possessed superhuman power to heal this lame man. On this point Peter said, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"—vs. 12

The apostle explained to these Israelites that it was through the resurrected Jesus that this lame man had been made to walk. But before he got to this point he said to them, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be

granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.”—vss. 13-15

Peter did not unduly censure these Israelites for their responsibility in connection with the crucifixion of Jesus, for, as he explained, his suffering and death had been foretold and what had occurred had been in fulfillment of prophecy. The prophecies had also foretold the purpose of Jesus' death, saying that “he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”—Isa. 53:5

Thus, this and other prophecies explain that Jesus was to die as the Redeemer of the world. Jesus himself said that he was to give his flesh, his humanity, for the life of the world. (John 6:51) The promise God made to Abraham that through his seed all the families of the earth would be blessed, could be fulfilled only because redemption from sin and death would be provided. While Jesus, the promised seed of the Abrahamic Covenant was destined to be a great and powerful Ruler whose dominion would extend from sea to sea, it was first necessary that he be the Redeemer of those who were to be blessed by and through his kingdom. It was this that was accomplished at Calvary.—Ps. 72:8

Having reminded his hearers of the death and resurrection of Jesus, Peter then explained to them that it was through faith in Jesus' name that this lame man had been made to walk—“The faith which is by him hath given him this perfect soundness in the presence of you all.” (vs. 16) Thus Peter set before his amazed audience that the one whom they had rejected and crucified was responsible for the fact that this lame man was now able to walk, having been given perfect soundness. It was important that they understand this, even as it is important now for us to realize that the hope of the world centers in Christ, who is the seed of Abraham, through whom all the families of the earth are to be blessed.

God's Favor

Having established the fact that the resurrected Jesus was the source of the great blessing which had come to the lame man, Peter called upon his hearers to repent, and then explained that "times of refreshing shall come from the presence of the LORD"; and he would "send Jesus Christ, which before was preached unto you." (vss. 19,20) In the Greek text, from which our English Bibles are translated, the expression 'presence of the LORD' reads "out from the face of the LORD." It is a symbolic expression denoting the favor or blessing of the LORD.

When our first parents transgressed God's law, he withdrew his favor from them. This meant that even as a plant dies when the sunshine is withdrawn, so the human race has been dying. It does not mean, however, that God ceased to love his human creation. The statement made in Eden that the 'seed of the woman' would 'bruise the serpent's head', gave assurance that God would do something to rescue man from the dilemma into which he had been plunged by his own sin. God's later promise to Abraham that 'his seed would bless all the families of the earth' was a further amplification of this. And now Jesus had come and had died as man's Redeemer, which was a proof of God's goodwill toward mankind.

But only the few are as yet aware of God's goodwill toward humanity. This is because he has not yet made known his love to the world. However, Peter tells us that this will yet be done, for "he shall send Jesus Christ." (vs. 20) At the time Peter made this statement Jesus had returned to the heavenly courts, so his reference is to the time of his return, or what has often been properly referred to as the second advent.

Herein is revealed an important aspect of the divine plan to bless all the families of the earth through the seed of Abraham. The blessings were not due to come to the people at the first advent of Jesus. He came then to open the way for these blessings by dying as the world's Redeemer, but it is not until he returns

that the blessings made available by his death are actually dispensed to the people.

Then "times of refreshing shall come from the presence of the LORD," or out from the face of the LORD. That is, by sending Jesus Christ to be the blesser of the world, the Creator manifests his favor, his love, toward all the families of the earth whom he has promised to bless. And what refreshing blessings will then reach the people! Peter had given an illustration of them by healing the man who had been lame from his birth. Truly that man had been refreshed, so much refreshed and encouraged that he leaped for joy, shouting praises to the LORD.

In keeping with this, Peter explains further the nature of the refreshing blessings which will result from the LORD causing his face to shine upon the people, describing the period in which they will reach mankind as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (vs. 21) Restitution means restoration. The lame man was restored to health, and Peter is saying that all lame men will, in God's due time, be restored to soundness of limb. He tells us that this had been promised by all God's holy prophets.

Isaiah was one of God's holy prophets. He wrote, "Then shall the lame man leap as an hart." (Isa. 35:6) Peter's healing of the one lame man who sat at the gate of the Temple called Beautiful, was merely an assurance of the ultimate fulfillment of this prophecy on behalf of all the lame and otherwise crippled during the coming "times of restitution of all things." And not alone will those who are lame be healed. Isaiah further prophesied, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." He assures us that "the tongue of the dumb shall sing."—vss. 5,6

In the miracles performed by Jesus we have a further illustration of the wide scope of refreshing blessings which will reach the people of all nations during the times of restitution of all things. Jesus healed all manner of diseases, exemplifying what

will be done for mankind during the times of refreshing which will reach the people as a result of his return, and the establishment of his kingdom. Concerning that time the Prophet Isaiah further wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

Selfishness Removed

The most devastating of all the maladies which now afflict mankind is selfishness. This is a disease of the mind and heart which more or less distorts all human thinking, and is the cause of most of the maladjustments of human society. It is the cause of family jealousies and of neighborhood strife. It is responsible for crime and war. What lasting benefit could accrue from giving a man his physical health, only to have him use it selfishly and at the expense of the well-being of others? But selfishness, with all its blighting effects upon the human race, is to be eradicated from human hearts during the times of restitution of all things.

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Through Jeremiah, another of God's holy prophets, the LORD promised, "I will put my law in their inward parts, and write it in their hearts." (Jer. 31:31-34) This statement was made in connection with God's promise to make a New Covenant with the house of Israel, and with the house of Judah, and the Scriptures reveal that these promises to God's typical people will actually be fulfilled on behalf of all mankind—all the families of the earth.

God created man in his image, which means, among other things, that unselfishness, or love, was a very part of his being. When man disobeyed divine law he was sentenced to death, and driven out of Eden and forced to eat bread by the sweat of his face. The fight for survival soon began to engender the spirit of selfishness. Now, six thousand years later, selfishness has become the motivating principle behind practically all human endeavor. In many instances this spirit of selfishness manifests itself in cruel forms, inflicting untold suffering upon the human race.

But when the LORD again puts his law in the inward parts of the people, and writes it in their hearts, it will mean that his spirit of love will control their thoughts and actions. And how refreshing this will be in human experience! On the international level, for example, one of the results will be, as foretold by another of God's holy prophets, "They shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."—Mic. 4:1-4

How refreshing it will be when love replaces selfishness in all human thought and action, when the spirit of helpfulness welling up in every heart will meet a kindred response in every other heart, and benevolence will mark every act! In one of Jesus' revealing parables he uses sheep to picture those who during the time of his kingdom, the times of restitution of all things, will be

judged worthy of enjoying the favor and blessing of God forever. He indicates that the attitude which qualified these 'sheep' to receive divine blessings was one which induced them to think of others. In the parable Jesus said to these, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The 'sheep' asked when they had done these things, and the reply by Jesús was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:35-40

Thus does Jesus, the greatest of all the prophets, add his testimony to the forecasts presented by the holy prophets of the Old Testament assuring us that in the "times of restitution of all things" the divine image of love, as manifested in the spirit of helpfulness, will be restored to those who accept the provisions of divine grace and obey the laws of Christ's kingdom which will then be in force throughout the whole earth. The completeness of their restitution is shown in the invitation which will then be extended to the 'sheep class'—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the dominion over the earth that was given to our first parents, and which they later lost because of sin.—Gen. 1:28

Moses' Prophecy

In addition to informing us that all God's holy prophets had foretold the times of restitution of all things, and the great refreshing it would bring to the peoples of earth, Peter quoted some prophecies which they had given. One of these was a prophecy by Moses. Peter quotes it this way: "A prophet shall the LORD your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you."—Acts 3:22; Deut. 18:15,19

This is a remarkable prophecy! The Prophet referred to is Jesus and his joint-heirs—the 'seed' of Abraham; and Peter reveals that the time of its fulfillment follows the second advent of Jesus and during the times of restitution of all things. The prophecy was made to the Israelites living in Moses' day, and Moses said that the prophet would be raised up to them. This means that those Israelites of Moses' day are to be raised from the dead and given an opportunity to hear and obey this great Prophet!

Thus the blessings of restitution for the world include the resurrection of the dead. Even the enemies of the Gospel who heard this sermon by Peter recognized this fact. Some of these believed in the resurrection of the dead, and some did not; but they were all grieved that Peter should preach that the resurrection would come to the people through Jesus.—Acts 4:1,2

With the exception of the sect of the Sadducees, the Jewish people believed in the resurrection of the dead. In a speech before Felix, when condemned by certain religious leaders of Israel, the Apostle Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:14,15

The Returning Captives

It is clear from Paul's testimony that the doctrine of the resurrection is set forth by the Old Testament prophets, those referred to by Peter as God's holy prophets. However, the word resurrection is not used in the Old Testament, the resurrection being described by other words and phrases. The Prophet Isaiah wrote, "The ransomed of the LORD shall *return*, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) The 'ransomed of the LORD' are *all* mankind; all who were re-

deemed by the precious blood of Christ. Paul wrote that Jesus gave himself "a ransom for *all*, to be testified in due time."—I Tim. 2:3-6

In a prayer Moses said, "Thou [God] turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) It was in the Garden of Eden that God turned man to destruction by sentencing him to death. But God still loved his human creatures and made provision through Christ for their return from death. So Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21,22

The Old Testament likens those in death to prisoners who are held captive by the great enemy, Death. Their awakening from death is described as a releasing of prisoners. In this vein, Isaiah, in a promise to the seed—Christ and his faithful followers—wrote, "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, *Go forth*; to them that are in darkness, Show yourselves."—Isa. 49:8,9

Through the Prophet Jeremiah God promised, "I will bring again the captivity of Moab in the latter days." (Jer. 48:47) And again, "I will bring again the captivity of the children of Ammon, saith the LORD." (Jer. 49:6) And then in the 39th verse of this same chapter, the LORD assures us, "It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD." In all these promises the 'captivity' referred to is the captivity of death, and thus we are assured that such wicked people as the Moabites, the Ammonites, and the Elamites are all to be awakened from death in the "latter days."

The expression, *latter days*, simply refers to the great consummation age in the divine plan, when the seed of promise will deliver the world of mankind from sin and death. It is the same period of time described by Peter as the times of restitution of all

things. In Ezekiel 16:53 we are assured by God that the Sodomites, the Samaritans, and the Israelites are also then to be released from the captivity of death.

God's Desire

The Prophet Job also foretold the resurrection of the dead. God had permitted severe trials to come upon Job, and in a moment of discouragement he asked God to let him die. (Job 14:13) After making this request Job wondered just what it would mean to him in the event God answered his prayer and let him die. So he asked the question, "If a man die, shall he live again?" He answered this question by saying, "All the days of my appointed time will I wait, till my change [from death to life] come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands."—Job 14:14,15

How reassuring to know that God has a desire to the work of his hands! Man, in his perfection, was the direct creation of God, the work of his hands. God created him in his own image and loved him. And although man transgressed the divine law, God still had a desire for him, and in his great plan of redemption provided for his recovery from sin and death through the promised seed—a recovery which will require an awakening from the sleep of death—an awakening which will be accomplished during the times of restitution of all things. What a wonderfully refreshing experience that will be for all mankind!

The Promise to Abraham

Another Old Testament promise quoted in part by Peter as due to be fulfilled following the second advent of Christ is the one made to Abraham in which he was assured that through his seed all the families of the earth would be blessed. Certainly all the families of the earth have not as yet been blessed, and we are glad to learn from Peter that these promised blessings were due to reach the world of mankind after the return of Christ and the establishment of his worldwide government.

And how wonderfully the divine plan for the blessing of the people opens up and becomes understandable as we trace the many promises of God which are recorded throughout his Word. Abraham could not know that the seed which God promised to him, the seed that was to bless all the families of the earth, would be Jesus Christ, who would give his life as a sacrifice for sin and later return to earth to establish his kingdom of blessing. Nor could Abraham know that the blessing of all the families of the earth would mean the healing of all the diseases of mankind, so universally and so completely that none of the inhabitants of the earth anywhere would say, "I am sick."

Abraham did have faith in God's ability to do anything he purposed to do. He believed when God asked him to offer Isaac as a burnt offering that he would raise his beloved son from the dead. However, it is doubtful if Abraham understood that God's promise to bless all the families of the earth included the resurrection of all the dead.

Abraham himself was an unselfish man. When difficulties arose over pasturage for his flocks and for the flocks of his nephew, Lot, he invited Lot to choose whatever part of the land he wished, which he did; and Abraham was content with what was left. But Abraham could hardly know that the promise to bless all the families of the earth involved the eradication of selfishness from all human hearts, making an end of all strife and war.

Obedience Necessary

When Abraham proved his loyalty to God by his willingness to offer his son, Isaac, in sacrifice, the LORD said to him, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18) It will also be necessary for all who receive the promised blessing through the 'seed'—'that Prophet'—to be obedient. God's blessings will not be bestowed upon anyone who is in open, willful rebellion against him.

(Continued on Page 37)

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PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Jenkintown-Wed. WIBF-FM 103.9 2:00 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Beaufort-Fri. WVGB 1490 5:00 p.m.
Charleston WOKE 1340 7:06 p.m.

TEXAS

Pearshall KVVW 1280 9:15 a.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 7:30 a.m.
Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WNOV 85.8 7:00 a.m.

PUERTO RICO

Aguadilla-Fri. WABA 8:00 p.m.

U.S. BROADCASTS—Spanish

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
Banff CFHC-1340 11:45 a.m.
Canmore CFHC-1450 11:45 a.m.
Lethbridge CJOC-1220 7:15 a.m.
Wetaskiwin CJOI-1440 7:45 a.m.

BRITISH COLUMBIA
Castlegar CKQR-780 8:45 a.m.
Duncan CKAY-1500 9:00 a.m.
Duncan CKAY-1500 7:30 p.m.
Grand Forks CKGF-1340 9:00 a.m.
Langley CJUP-800 AM 9:30 a.m.

LABRADOR
Churchill Falls CFCL-FM 97.0 7:15 a.m.

MANITOBA
Winnipeg CKJS-810 9:00 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD-1240 9:00 a.m.

ONTARIO
Hamilton CKOC-1150 7:00 a.m.
Leamington CHYR-710 5:00 p.m.
St. Thomas CHLO-1570 10:45 a.m.

QUEBEC
Montreal CFMB-1410 5:15 p.m.

SASKATCHEWAN
Rosetown CJYM 1330 10:00 a.m.
Weyburn-Estevan CFSL-1190 8:45 a.m.

YUKON
Whitehorse CKRW-610 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Dublin Christian Broadcasting 9:00 p.m.
Radio Caroline-Tues. KHZ 982 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
Columbo-Sat. Radio Sri Lanka 7:15 p.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.

ITALY (Italian)
Europa Radio Milano 83.3-FM 11:30 a.m.
Euro Tele Calabria-Fri.
MHZ 102 5:30 p.m.
Radio Corleone Centrale
FM-88-500 FM-92 11:00 a.m.
MEXICO (Spanish)
Culiacán Ranchera XECQ 8:30 a.m.
NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa-Wed. 8:00 p.m.

PANAMA
Panama City HOQ 1250 10:30 a.m.

PERU
Lima-Sat. Radio Unión 880 AM 2:00 p.m.

PHILIPPINES
Manila-Sat. DZAM 1028 KHz 7:15 p.m.

SOUTH AFRICA
Joubert Park-Thurs. SWAZI Music
Radio 1400 & shortwave 49 & 80 9:00 p.m.

SPAIN (Spanish)
Radio Girona-Mon. 9:45 p.m.

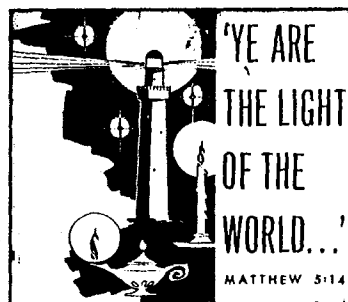
TONGA
Nuku' Alofa-Mon. 10:15 a.m.

URUGUAY (Spanish)
Montevideo Radio El Espectador 810 9:15 a.m.

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

SHORTWAVE BROADCASTS

(Beamed to Africa, Europe, U.S.)
Eastern U.S. (Sat.) WRNO 15.20 12:45 p.m.



The Bible Answers

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WE REGRET that we are unable to furnish the day and time of many of the broadcasts for the following stations. Where they are known, they have been noted:

CONNECTICUT Waterbury WCAT Channel 13-Tues. 6:00 p.m.		MISSISSIPPI Jackson WAPT
FLORIDA Miami WKID Jacksonville Channel 17		MISSOURI Springfield KOLR
GEORGIA Atlanta WATL		NEW MEXICO Roswell KSWs
ILLINOIS Champaign-WBHW Springfield		NORTH CAROLINA Hickory WHKY
IOWA Cedar Rapids KTS-13 Mt. Vernon-WMVL Cable 7:00 a.m. Lisbon (every weekday)		OHIO Dayton WHIO
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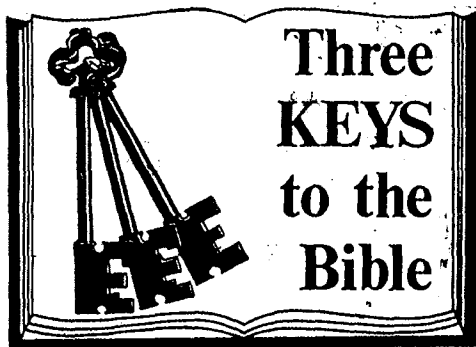
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This is emphasized by the Apostle Peter, who, in telling us about the times of restitution of all things, adds, "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23) Thus we are assured that the human race, restored to perfection of mind, heart, and body will not be subjected to the menacing efforts of any who are out of harmony with God, and who prefer greed and selfishness rather than helpfulness and love.

How aptly Peter described the future day of blessings when he said, "Times of refreshing shall come," because God will lift up his countenance upon the people! They will be refreshed by a true knowledge of him and of his plan for their eternal life and happiness. They will be refreshed with the assurance of economic security and prosperity of soul and body. They will be refreshed with health, mentally and physically—health so vibrant and vital that sickness of all kinds, even the disease of old age, will become but vague memories of the past, for "there shall be no more death," even those in the sleep of death having been restored to life.—Rev. 21:4



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Christian Life and Doctrine

This contributed article is a condensation of a recent discourse which beautifully enhances our appreciation of Psalm 19—

“Cleanse Thou Me”

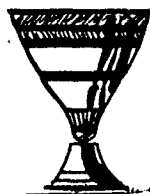
“Who can understand his error? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins.”—Psalm 19:12,13

IN SPITE of his many failings, David tried to be like God. He had a reverence and love for God whom he saw in every area of his life. He was so transported by the beauty and power of the Creator that his every breath served to reflect this reverence. This is the dominant theme of the 19th Psalm. David saw Jehovah everywhere in his life: in the infinite, in the infinitesimal, and even within himself.

God in the Cosmic Universe

During those star-studded nights above the plains of Judea, David looked into the heavens and there beheld the vast glittering band of stars making up our Milky Way. He was awed and knew there had to be boundless power, intelligence, and purpose behind it all. He was transfixed. He so identified with that power that it became his passion. Everywhere he looked he could see the stamp of the divine Creator. He exclaimed in words that welled up from within his heart: “The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. *There is* no speech nor language *where* their voice is not heard.”—Ps. 19:1-3

The italicized words *there is* and *where* are not in the original manuscript. The transla-



tors added these words supposedly to improve the meaning of the text. The marginal reference reads: "without these their voice is heard." In other words, although there is no audible sound or voice, the message is so clear that all may recognize it.

David saw the creative finger of God everywhere. In the next verses his thoughts turned to our own solar system, as though the universe was only a backdrop for our earth on which the great divine plan of the ages is being enacted. David called it a "tabernacle for the sun."

Our sun pictures the laws and the plan of God pertaining to mankind. In verse five David compared the sun of our planetary system to "a bridegroom coming out of his chamber and [who] rejoiceth as a strong man to run a race." Notice the comparisons: the sun, the bridegroom, a strong man rejoicing, a race. All these terms are descriptive of the role and work of our Lord Jesus here on earth. He is the sun of righteousness (Mal. 4:2); the bridegroom (Matt. 9:15; 25:11; John 3:29; Luke 5:34); strong (Jer.50:34; Ps. 24:8); rejoicing (Heb. 12:1,2); the race.—I Cor. 9:24



David saw the earth as the theater where God's plan for the universe is being enacted. In symbolic language he described the one who is at the center of all God's purposes. All of God's dealings with man are through his Son, whose influence and domain extends throughout the heavens. Like the sun, nothing is hid from his control or influence. Just as the literal sun is the means of sustaining physical life on earth, so the Lord Jesus is the means through which the Heavenly Father gives everlasting life to all mankind.

In verses seven through ten, David described the laws that God has within himself.

The laws which govern the material universe also govern the moral and spiritual realms as well. They are bounded by wisdom, justice, love, and power. They are infinite in their expression and work together in unison for the blessing of God's creation.

Verse seven: "The law of the LORD is perfect, converting the soul." The powers that govern are absolute. In God's terms there is no deviation whatever from his absolute and perfect law. It not only controls the very workings of nature, it governs the very thoughts of man, transforming his mind, his heart, his life.

"The testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart." When we accept the ordinances of God, there is no debating the issue. We know what we believe and, more importantly, in whom we have believed. It gives a sureness and certainty to our lives that enables us to go forth in full assurance of faith.

"The commandment of the LORD is pure, enlightening the eyes." It illuminates and gives a great insight that results in newness of life. We see the glorious character of our Father and that he has a plan which permits us to work together with him in his great work of providing a sin-offering.

David further saw the reverence of the LORD as bringing cleansing to our hearts: "He that has this hope in him purifieth himself even as he is pure." (I John 3:3) In proportion to our love for God, we will seek more diligently to conform *our* lives to be like *Christ's* life. As we love God, we will keep his commandments, "cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the LORD."—II Cor. 7:1

Reverence for the LORD will always be a requirement for life and will never cease. The entire universe is ultimately to be a glorious cathedral of worship, cleansed from sin and serving God in Spirit and in truth.

In verse ten David indicates his recognition of the value of this insight into God's laws: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the

honeycomb." He evaluated all life's experiences—checkered, difficult, triumphant—and was able to weigh them, concluding that God's laws were far more to be desired than anything the world could offer.

Likewise do we appreciate the Creator in such magnificent terms and make the same judgment! Then comes the inner satisfaction and joy of heart. We have the warmth, the love, the oneness, the intimacy of relationship which far surpasses the sweetest delicacy of this life. "Sweeter than the honeycomb." This is the life of the spirit.

God from an Inner View

At this point, David's focus changed and this change is reflected in the latter portion of the psalm. He had been looking at God from a universal, outer viewpoint. Now he begins to look at God from an inner view—even beyond the world of matter—into thought itself. He says, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Here David is saying that there is a whole portion of our beings which we cannot understand and of which we are not wholly aware. He tells us that there is a lot about ourselves that we really cannot perceive, there are whole blocks of our thinking that we may not really know about. These include unresolved problems, attitudes, and character defects that we do not actually realize, but which play an important part in determining our characters. These have an accumulative effect upon our lives. God knows all about them, even though we do not.

The conscious mind is but a small part of our mental capacities, much like an iceberg that looks enormous even though 90% of its mass is unseen, hidden beneath the water. So it is with our mind. Many of our past experiences have been apparently forgotten—hidden from our conscious awareness.

The brain is made up of two or three billion specialized nerve cells and weighs about two pounds. Every impulse, every thought, everything that has ever happened to us from the moment of our birth to our last breath is stored in our brain. All of this vast reservoir of experience is preserved, the sum total of which comprises our character, our personality, our lives.

It is the unique combination of impulses, thoughts, words, and deeds which God preserves and recreates in the resurrection. If faithful, the new creature will receive the divine organism. (I Cor. 15:35-58; I Thess. 4:13-17; II Cor. 5:1-4; I John 3:2) Likewise the identity, personalities, and characters of all the remainder of mankind who died in Adam will be preserved and given human bodies. At the time of their resurrection, during the glorious mediatorial reign of Christ, they will have the opportunity to erase the effects of sin accumulated in their lifetime. Nothing that ever happens to an individual is lost. All will be recalled—it will be part of their education in learning to determine between good and evil.

David pondered how he could better understand his errors, and pleaded for cleansing from secret, unknown, and hidden faults. There are blemishes, defects and spots in our characters of which we are not aware. Because we cannot know them, we need God's guidance to reveal them to us by his Word, so we may overcome them by the transforming process of sanctification.

How often we are bombarded with ideas or thoughts or impulses without knowing from whence they came. These mental impulses often spring from within, from the deep well of the submerged and forgotten past, which break through to our present stream of consciousness. Often Satan plays upon this storehouse and uses such thoughts to undermine and to discourage a Christian. But David knew God could keep us safe from these errors, faults and weaknesses. Although we cannot always control the suggestions introduced into our consciousness, we must not dwell upon them nor allow them to govern us. As the well-known apho-

rism says, you cannot stop birds from flying over your head, but you can most certainly keep them from building nests in your hair!

Analyzing Our Thoughts

At times we are impelled by forces we cannot even discern, much less control. Who can understand his errors and know his secret faults? We must try to get to their source and become aware of them, so we may change and construct new thought patterns. David gives us this formula: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O LORD, my strength, and my Redeemer."

We must become more observant of our own thought and behavior patterns. If we find we are having problems with others, it may not necessarily be the fault of the other persons, or even of the situations themselves. There may be irrational responses rooted in the past which are influencing or determining our present attitude.

In our relationships with each other we are to see one another as new creatures. If we react to situations with anger, or in a defensive manner, we should ask ourselves, Is this due to secret faults that are besetting me? Such weaknesses must be taken to the LORD in prayer, asking whether we are seeing the matter in its proper light, or if perhaps fleshly tendencies contribute to our problems.

To keep the new creature alive we must be alert, actively guarding and weighing our every impulse. This is the principle that David identified with the words, "The law of the LORD is perfect, the statutes of the law are right, the commandments of the law are pure, and the fear of the LORD is clean, the judgments of the LORD are true." With this as our measuring rod, a godlike, reverential life results as we seek to conform to its control. We will have an awareness of sin that we could not otherwise have. We are to love righteousness—that is *the* principle. We are also

to hate iniquity. We are to espouse righteousness, but also to eschew evil.

Do we have that kind of clear-cut definition of right and wrong as an automatically operating principle within us each moment of our lives? Have we so disciplined ourselves that regardless of the cost to the old nature and our humanity, we will serve righteousness? We are to have such an allergic reaction to sin that we will experience pain to feel it near, that at the very nearness of it we put as much distance between us and it as possible. That is sensitivity, for we do not "rejoice in iniquity, but rejoice in the truth." Whether we are successful or not in the high calling will depend on how uncompromisingly we put these principles of righteousness into practice.

Any hesitancy after a wrong is seen, only increases our susceptibility to it and to the temptation. It is at that moment of hesitancy when we begin to turn a temptation over in our minds that we begin to rationalize it. Carnality takes over, and compromise with the sin or weakness results. The instantaneous mobilizing of our spiritual powers to resist sin is our surest defense. The future—our *eternal destiny*—is determined on such seemingly small issues.

There are many close-besetting sins within and about us. We must make certain that in our warfare we are not merely grappling with their symptoms or results, but are really facing the root causes in our heart. The heart directs our thoughts, and that is why we say: "Sow a thought, reap a word; sow a word, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

Secret Faults and Presumptuous Sins

When we experience repeated testings along a particular line, we should not become discouraged. We are to look for their causes. When we allow the fleshly will to have its way, then these secret faults could progress from one level of expression to

another, until it is possible they could emerge as partially willful sins; and if unchecked, eventually even into presumptuous sins.

David continued: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." Every morning and evening we should utter this request in prayer, no matter how advanced we may be in the narrow way. Each day God gives us many experiences so that we may become more aware of what is happening within and around us. He allows trials for the very same reason a doctor gives a vaccination. In protecting a patient from a disease, a doctor may inject some germs of that disease into the body so the body builds up resistance against that germ.

God does the same with us. He tailors our experiences each and every day. Because we are unique one from another, one member of the body may go through an experience far different than another member. Even should they be similar, the circumstances will vary. God gives each of us a daily injection of trials so our spiritual life will build resistance to sin. Later we will get larger doses and greater trials so we will develop even greater protection against sin. Ultimately we are formed and fashioned in the likeness of God's dear Son, "transformed by the renewing of our minds to prove what is that good, and acceptable and perfect will of God."—Rom. 12:2

God has promised that he will not give us more than we are able to bear, but he will give us a way of escape if the burdens become too heavy. (I Cor. 10:13) His providential overruling controls and directs all our affairs. What we cannot do for ourselves, he will surely do for us. He keeps us back from overpowering circumstances so that they will not have dominion over us.

If only we could accept gladly all the burdens, sorrows, pain, as well as all the joys, as gifts from God! The label on each one says, "This thing is from me." (I Kings 12:24) There are no exceptions: *All things are working together for good.* (Rom. 8:28) Each day's package comes with the promise, "No good

thing will he withhold from them that walk uprightly" (Ps. 84:11), and, "Whom the LORD loveth he chasteneth." (Heb. 12:6) How this realization would enable us to cherish each experience—to use them joyfully as we look beyond the gift of the giver—to realize that this experience is God's will for us. With this perspective, we are cleansed from secret faults and kept back from presumptuous sins.

If we are willing to approach the demands of each day with that focus of spirit, living in expectancy and in anticipation of all God's arrangements for us, then as new creatures we will be successfully fashioned into the pattern of Christ. We need not fear, no matter what *our* limitations, faults, or failures, knowing that whenever we come short we have *Christ's* robe of righteousness, and *God's* grace ever available to the penitent heart.

As members of Christ's body, God's glory is reflected in our lives as we worship him in Spirit and in truth. But what greater glory will be revealed—far above that which David could discern in the heavens—when the glorified church will be unveiled for all creation to behold: "A crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."—Isa. 62:3

As great as all prior creations have been, the new creation will be the ultimate demonstration of the workings of God's attributes and boundless glory. Thus will be revealed God supreme, from the infinite reaches of outer space into the very thoughts of men and angels. Everywhere will be heralded the declaration, "Unto thee it was showed, that thou mightest know that the LORD, he is God; there is none else beside him!"—Deut. 4:35 ☐

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“For the Witness of Jesus”

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Matthew 5:14-16

THE Scriptures clearly teach that the followers of Jesus are commissioned by the Holy Spirit to be his representatives in the earth, his ambassadors. (II Cor. 5:18-20) Representing Christ in the earth by proclaiming the Gospel of the kingdom, of which he is the central figure, is not an incidental aspect of the Christian life, but one of its main features. It is in the pursuit of this vocation that a Christian lays down his life. When the Apostle John was shown in vision those who were to live and reign with Christ, the ones he saw were those who had been “beheaded for the witness of Jesus, and for the Word of God.”—Rev. 20:4

This is a symbolic beheading, denoting that we have given up our plans and arrangements of life, and have accepted the will of God through Christ. We have denied ourselves, and have accepted the headship of Christ in our lives; and the divine will is that we lay down our lives bearing witness to the truth concerning him as it is revealed in the Word of God. This means that being a Christian is not merely a matter of obtaining salvation through his blood, important though this is. But in addition, those who are reconciled to God through the blood of Christ are called to lay down their lives in the divine service of being the light of

the world through the faithful proclamation of the word of reconciliation.

This is one of the great truths of the divine plan which largely has been lost sight of by the nominal church. The division of the church into clergy and laity has been partly responsible for this. Under this arrangement the clergy are looked upon as being the servants of God, while the laity are those who simply go to church, where they are encouraged to lead moral and upright lives and thus be good citizens of the community. There are of course, exceptions to this, and especially in recent years. Now, indeed, quite a movement is on foot to enlist the services of lay workers in the church.

Certain groups take the view that all should let their light shine, but seem to think that light-bearing does not involve proclaiming the truths of the written Word. The idea is quite prevalent that a Christian witnesses for Christ simply by living a moral and upright life. An editorial appeared in a magazine in London, England, in which, it appears, the writer thinks that something more should be done than simply to live a good life. This writer, commenting on the aforementioned viewpoint contained in the expression, "Let our lives speak," wrote:

"It rests on an enormous presumption, . . . that our lives, and our actions, are good; that they shine as candles in a naughty world; and that when they are seen other people will say of them, 'Ah, that's really good. That must be of God. I must try to find him too'. How could we possibly have imagined that anything we are or do, wretchedly imperfect, smeared with our inhibitions, our limitations and our sin, should look good, and still less that it should speak of God himself? We must retrace ourselves. We must renounce our appalling arrogance. We must return to the realization, which among the wiser of us has been with us from the beginning, that the Light is not in our pocket, not our property, not of our nature at all, but belongs to God only, who alone is good and can do good things. We have been foxed all

this time by the ambiguity of the concept of the Light Within, into thinking that because it is within, it is something belonging to us, something that we silently take credit for and get holy kudos in the world for. It has led us into the solecism of caring for other people, while unconsciously keeping them out from the sharing of our fellowship.”—**Friend** magazine

Many Christians are exemplary people, adhering to the highest standards of righteous living. Yet the writer of the above acknowledges that this alone is not inducing people to become Christians. His implication is that in addition, we should be proclaiming our understanding of God, His Word and His Plan, and thereby induce people to become interested in fellowshiping with us. Man was created in the image of God, and while he is now fallen, some remnants of that image remain. When these remaining elements of the divine image express themselves in habits of thought and conduct the result is bound to be praiseworthy. Besides, the moral teachings of the Bible are in harmony with the various elements of the divine image with which man was originally endowed. These have influenced the righteously-inclined of all groups of people in the professed Christian world, and indeed, to some extent among the heathen. We can thank God that the righteous standards of the Word of God still do exercise such a wide influence in the world. It helps to make for the degree of law and order that still remain in a chaotic and increasingly godless society.

The Light Within

The truth which the Heavenly Father has given us to witness to mankind is a light within us—not our own light, but the knowledge of Jesus, our Redeemer and Savior; and it is this knowledge that glorifies our Heavenly Father. Paul wrote, “We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the

light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”—II Cor. 4:5-7

From this it is apparent that when Jesus said let your light shine before men, he referred to the light that would be given to us concerning him. This is our light in the sense that we make it our own by our wholehearted acceptance of it, and our complete yielding to its influence in our lives. In proclaiming this light we are not our own representatives, but Christ's, his ambassadors, holding forth the word of life received from the Lord.—Phil. 2:15,16

One of the elements of Christlikeness is self-sacrificing zeal in the proclamation of the truth concerning the divine plan. We have a beautiful example of this in the cases of Peter and John, who so faithfully proclaimed the glad tidings in the face of much opposition. We read concerning them, “When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”—Acts 4:13

Righteous Living Essential

A pious and righteous life is fundamentally essential as a background for the Christian ministry, hence the emphasis which the Scriptures place on the importance of purity in thought, word, and deed. The Apostle Paul wrote, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil. 4:8) If our thoughts are in keeping with this admonition, our conduct will be influenced along these lines.

This, in turn, will result in a life from which the message of truth can emanate to the glory of the LORD—a ministry of the

truth which the LORD can approve. Paul again wrote, "Giving no offense in anything, that the ministry be not blamed: but in all things approving [or commending] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report."—II Cor. 6:3-8

An approved ministry of the truth calls for the presence and proper application of these details outlined by Paul, but by themselves they are not the ministry. "Love . . . is kind," Paul wrote. (I Cor. 13:4) If we are unkind in our associations with others, they will pay little or no attention to anything we might endeavor to tell them about the Word of God. On the other hand, simply being kind will not explain the divine plan to them.

Paul speaks of an approved ministry being by, or in, the power of God. Any power or ability we have will avail little in the presentation of the Gospel, for it is the truth itself, and its power, that accomplishes the purpose designed by God. No inherent goodness of our own will teach people the truth. So far as our own abilities are concerned, even after we have done the best we can, we are unprofitable servants. It is only because we are covered by the robe of Christ's righteousness, and have been provided with the Gospel of Christ to proclaim, that we can be his approved ambassadors.

Faithfulness Expected

In our text Jesus reminds us that men do not light a candle and then hide it under a bushel. Thus he implies the possibility that we might not make the proper use of the truth, therefore would fail to be among those who are the light of the world. Negligence of our opportunities is undoubtedly one of the bushels

under which we could hide the light of truth. Erroneous views as to the LORD's purpose in giving us the truth also serve as ready excuses for unfaithfulness.

What the truth accomplishes in the minds and hearts of others is not our responsibility. The LORD's will for us is to proclaim the message. This is our vocation, and we are to give all diligence in the ordering of our lives along the lines of righteousness that we may be fit ambassadors of the kingdom message and then we are to lay down our lives proclaiming it.

In symbolic language Solomon indicates the possibility of seeking excuses for not sowing the precious seeds of truth. He wrote, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:4-6

Observing the winds and the clouds, as mentioned by Solomon, suggests looking for excuses not to sow and reap because conditions are not favorable. This is not the proper attitude, he explains; for, after all, we do not understand how the LORD accomplishes his purposes through the truth which we proclaim. This is the LORD's province, and our responsibility is to sow the seed in the morning and in the evening, whenever and wherever we have the opportunity, knowing that the LORD will prosper the message according to the good purposes of his own will. It is God that gives the increase.

As we observe the LORD's people throughout the world, we are impressed with their great zeal for the truth and its proclamation. The brethren of Christ, his zealous followers and ambassadors, have always been small in number, a "little flock." (Luke 12:32) This is more applicable today than it was earlier in the

harvest period, yet these few are holding forth the light to a degree that makes them as a "city set on an hill."

Through the combined efforts of this little flock the truth continues to go out over the radio, by television, by color films shown to groups, by video-tapes, by public meetings, by books, booklets, tracts, and cards; by advertisements in newspapers and magazines; by fair booths, by mailings; and by the personal testimony of thousands of the LORD's faithful witnesses. Surely the LORD is pleased with this; and as we look ahead to the remaining years of our lives, may it be with the firm resolve that we will do all we can to keep the light shining, and thus continue to be faithful ambassadors of Christ.

Faithfulness in our service as ambassadors, serving in the manner outlined in his Word for an approved ministry, is one of the ways in which we will make our calling and election sure to a place with Jesus in his kingdom, to live and reign with him a thousand years. The prospect is glorious, and we know that the LORD can and will help us to attain if we but continue faithfully to do our little part now, thus proving our love for him, for his people, and for the truth of his plan. ☐

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Encouraging Letters

Recent Letters Received from Users of the Video Cassette Service

Enlightenment— A Glorious Gift

Dear Sir: Oh, this is wonderful. This is marvelous. Thank you so much for such a wonderful and enjoyable way of learning more about God's Word according to the Scriptures. How much I want to learn about the Word! There is so much in the Bible I don't understand. Sometimes when I have read a certain part of the Bible, I only understand some of what I've read. Then when it is explained to me, I feel so good inside. Enlightenment is a glorious gift from God, and you will be helping me to understand. May God bless you ever so richly for this. I would like to order from your free loan library. I want to see these video cassettes so much I can hardly wait. With love in Jesus.—NY

By Word of Mouth

Dear Dawn Bible Students: One of my friends told me about your video cassette service, where I could borrow one cassette at a time, watch it, return it, and then I could order another one the same way. I've never ordered tapes from you before, but I would like to be a member and start borrowing video cassettes from you under the requirements you have specified. I read my Bible and go to Bible classes at my church. I know I could learn very much from your cassettes, as my friend has let me read your literature. Please send me the following VHS cassettes. Very respectfully.—NY

Isolated

Dear Sirs: We are stuck out here many miles from a Bible

Study group. No Bible Answers TV programs or "Frank and Ernest" radio programs are close enough to see or hear, either. So—will you please send us a free catalog of "The Bible Answers" Video Cassette Service series. We appreciate it. Thanks.—CO

Blessings from Many Quarters

Dear Brother: Grace and peace be unto you, from God our Father and Jesus our Savior! I am just now hearing some of the tapes from General Convention. The testimonies speak of your faith and courage and of how your hearts were going out to others of the brethren in their time of need. Also I thought of the wonderful blessings being received in many quarters from the video cassette ministry. As I read 'Encouraging Letters' in *The Dawn*, I think how pleasing and rewarding this must be to you—and to His glory! Bless all you dear ones who give so much time to bring blessings to others.—NY

Blessed Help in Witnessing

Dear Brethren, Thank you so much for sending me all six of the remaining video tapes listed in the catalogue. They have been and will continue to be a very blessed help in witnessing for the Lord. As time passes, we hope to be able to place more of them, or show them to more individuals and groups and public services. Our county library has two to date, and hopefully will consent to receiving more. We will still try in nursing homes and further home showings. May the LORD continue to bless you all, and comfort all who may benefit from your wonderful work. Much Christian love.—MI

Interested in Restitution

Dear Sirs: Thanks much for this video. I am now 76 years of age and would appreciate any one of your many subjects. Please send another catalog. I am interested in the Bible truth concerning the restoration of all things. Please forward soon

a tape on this subject. Yours in Christ.—AK

Screening the VC Series

Dear Bible Students: My wife and I would like to participate in your "The Bible Answers" Video Cassette Series. Initially, we would like to view your series on a loan basis, after which time we hope to purchase various titles. Please start with "God so Loved" and "The Church of the Living God." Thank you very much. Sincerely, in Christ.—TX

Family Enrolled in Loan Program

Sirs: Please enroll our family in the Video Cassette Service Loan Program. We would like to start with "God and Creation" and "God and Science." Thank you for providing this opportunity for viewing again "The Bible Answers." Sincerely.—PA

A Blessed Benefit

Dear Sirs: A friend told me about a ministry where you offer to loan cassettes, and when returned, another will be sent.

I've never been able to study the Bible this way but I think it will be a very good way for me to learn more about the Bible. I would like to take advantage of this blessed benefit. Please send me "How God Answers Prayer" and "God's Judgment Day." I thank you and hope you will let me become a member. Sincerely—NY

Renewed Interest and Memory

Dear Brethren: We enjoyed this tape very much. It renewed our interest and memory of what we have studied and it makes it much more interesting to both of us. Thank you and God bless you for this service. Our Christian love to you all.—CA

Shows VC Tapes at Home Bible Studies

Dawn Film Service. I would like to order a video tape. I will be showing this at home Bible studies. Thanks for having this service. I am sure it will be encouraging. Please send "Why God Permits Evil" on VHS. Sincerely. —WI ☐

Meeting the Risen Lord

"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures."—Luke 24:32

THE death of Jesus had left his disciples dazed and perplexed. And now after three days, even though there was some evidence, it was difficult for them to grasp the reality of his resurrection.

In the afternoon, two of them were walking to the town of Emmaus discussing their great disappointment and how their hopes for Jesus' kingdom had been dashed. The stranger who overtook them, hearing bits of this conversation, asked why they looked and talked so sadly. They were astonished that he did not know!

They told of Jesus, the Nazarene, a prophet, mighty in deed and word before God and all the people; and they explained to their fellow-traveler how the chief priests and rulers had delivered him up and crucified him. They explained how theirs was a double disappointment in that not only had they lost a good friend, but their hope that he was the Messiah, who would redeem Israel, had been crushed. They proceeded to tell him of the events of that very morning—that some of the women of their company had found the tomb empty and had seen angels, who said that he was alive.

When the man walking with them finally replied, they must have been taken aback. He said, "O foolish men, and slow of heart to believe all that the prophets have spoken!" He declared that it was necessary that Messiah must thus suffer in order to enter into his glory—that without such suffering, he could never be the king of glory with power to bless and restore.

Then he began to point out from the writings of Moses and all the prophets what God had foretold respecting Messiah's experiences. He probably reminded them of how Isaac had been offered up by Abraham, explaining that Abraham typified the Heavenly Father and that Isaac typified Jesus, and that the offering, even though not fully carried out, represented the death of Jesus as it had taken place, the subsequent life of Isaac, representing the resurrection of Jesus to be with his father again.

He doubtless told them about the smitten rock from which gushed the waters—that the rock represented Christ who must be smitten in order to give the water of life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin, and he, in being crushed was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.

He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented Jesus; and in which the high priest, who lived and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people also represented him, who after resurrection would go to heaven itself, and offer up full sin-atonement on behalf of the world, and would come forth again at his second advent to bless those for whom he had died.

He doubtless explained to them respecting the passover lamb—that it too typified Jesus, "the Lamb of God, which taketh away the sin of the world." We may assume that he proceeded to the Psalms, Isaiah, and the other prophetic passages relating to the suffering of Christ and to the glory that would follow.

When the travelers arrived in Emmaus, the stranger, after being urged, accepted their hospitality. The disciples were astounded and were loath to part company from one who was so knowledgeable.

And so it was that when they sat down to supper, their guest assumed something of the manner of Jesus, and the way in which he asked a blessing upon the food evidently reminded them of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. Having fulfilled his purpose, he immediately vanished out of their sight.

As their joy was too great to permit them to sleep they hastened to carry the good news to the other disciples. No wonder they declared that their hearts had burned within them while he opened to them the Scriptures. Their Lord was indeed alive! ☐

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On Sunday, September 18th "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are 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:

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Voices from the Past

BROTHER EVERETT E. MURRAY, Columbus, IN

Murmuring

"Do all things without murmurings and disputings."

OUR LORD places a very great value upon humility, and severely condemns those who are contentious. Paul wrote, "Avoid . . . contentions and strivings." (Titus 3:9) In another epistle he explains that "godliness with contentment is great gain."—I Tim. 6:6

Murmuring is a manifestation of a discontented and fault-finding disposition—an over-exacting and "hairsplitting" tendency. Those who indulge in this make trouble for themselves and others. We should be continually on guard lest we fail of the grace of God by permitting roots of bitterness to defile us, and by our influence, cause others to be defiled.

In I Corinthians 10:10, the Apostle Paul, citing the attitude of the ancient Israelites, admonishes us not to murmur "as some of them murmured, and were destroyed of the destroyer." We are not to "tempt Christ" as the Israelites tempted the LORD in the wilderness. Those experiences came to them for ensamples, the apostle writes, and noting them we as spiritual Israelites should avoid making the same mistakes in our efforts to serve the LORD.

One outstanding incident of Israel's murmurings is recorded in Numbers, chapter 16—the rebellion of Korah, Dathan, and Abiram, together with those who sympathized with them. This was a murmuring against those whom the LORD had chosen to minister to the people in religious matters. "Ye take too much upon you," these said to the LORD's servants. We know the result. The LORD quickly demonstrated his displeasure at this murmuring, and destroyed those involved.

In the Book of Numbers, chapters 13 and 14, other murmurings are recorded. Here it is in connection with the spies that were sent across Jordan to make an investigation of the potential strength of the Canaanites, with the view of determining whether or not the Israelites should attempt to enter the land. Only two of these spies—Caleb and Joshua—brought back favorable reports. The others lacked faith, and urged that no attempt be made to possess the land. The Israelites sided with the majority report, and murmured against Caleb and Joshua—even demanding that they be stoned!



Because of this murmuring, it was made plain to the Israelites they would all die in the wilderness, and only their children—together with Caleb and Joshua—would enter the Promised Land. The men who brought back the evil report all perished in the plague. (Num. 14:37) Here, as usually is the case, murmuring was the result of lack of faith in God's promises and in his ability to care for his people. But as always, the Lord blessed the trust of the two faithful spies; and he will reward our faith also if we but continue to put our trust in him.

In the parable of the Vineyard we have another lesson on murmuring. All who were hired to work in the vineyard were supposed to be co-laborers, but some became murmurers. Brethren, are we co-laboring with the LORD, or are we murmuring? We are all called to be ambassadors for Christ, and are instructed to beseech men to be reconciled to God. Are we doing this—doing it in every way we can, by word of mouth, by the printed page, and cooperating to put the message out over the air?

In the parable, envy and jealousy seemed to be the cause of the murmuring. Why should any of us be envious of the manner in which the LORD is blessing others in their service for him? Surely we are all blessed far above that for which we are worthy.

And besides, since we are all brethren in Christ Jesus, all members of his body, we should rejoice with those whom the LORD especially blesses or uses, and thus share their joys with them.

If we lose our keen appreciation of the truth, it will not be long before we will begin to murmur against our brethren, and our growth in grace and in the spirit of the Master will be proportionately stunted.

May that "great gain" which results from "godliness and contentment" be our daily portion. □

LIFE and immortality were not brought to light until Jesus came. (II Tim. 1:10) The great message of salvation which before was only hinted at was in due time clearly stated by Jesus. He came to give his life a ransom, to give a life that corresponded to the life that Adam lost. We see the beauty of the whole arrangement—that as by a man came death, by a man also should come the resurrection of the dead. "Whereby as by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous."

—Romans 5:19

Obituaries

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

Sister Helen Chandler, So. Bend Polish Class—June 4. Age, 89.

Brother Russell Jurd, Los Angeles, CA—June 10. Age, 78.

William Harrison Henderson, Joplin, MO—June 17. Age, 97.

Sister Bessie Sheldon, Agawam, MA—June 28. Age, 89.

Brother E. E. Martin, Melbourne, Australia—June 28. Age, 87.

Brother John Slavich, St. Petersburg, FL—June 30. Age, 66.

Speakers' Appointments

These speakers are routed through the Pilgrim Department of The Dawn or by classess associated with the pilgrim service. Their visits are furnished free upon request whenever possible. Write to Dawn Bible Students Association, East Rutherford, NJ 07073

M. BALKO, SR.		F. NEMESH	
New York, NY	September 2-4	Seattle, WA	September 3-5
Pittsburgh, PA	25	Pittsburgh, PA	17, 18
W. BLICHARZ		J. PANUCCI	
Buffalo, NY	September 24, 25	Milano, Torino,	
B. BROWN		Firenze, Ottaviano,	
San Luis Obispo, CA	September 18	Calabria, Italy	September
R. GORECKI		L.B. POST	
Chatham, Ont.	September 18	Allentown, PA	September 18
G.M. JEUCK		Buffalo, NY	25
Seattle, WA	September 3-5		

Philippians 3:13,14

"BRETHREN, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

JACKSON, MI, September 3,4,5 —Holiday Inn, 2000 Holiday Inn Dr., off U.S., 127. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203 Phone: (517) 782-7252		Clifton, NJ. Contact: Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605 Phone: (914) 948-5428	
NEW YORK, NY, September 2,3,4 —Ramada Inn, Route 3,		SEATTLE, WA, September 3,4,5 —Holliday Inn of Bellevue, Main St. & 112 St., Bellevue. Contact: Mrs. Ginger Brann, 13831	

SEATTLE, WA, September 3,4,5—Holliday Inn of Bellevue, Main St. & 112 St., Bellevue. Contact: Mrs. Ginger Brann, 13831 20th Pl. W., Lynnwood 98037
Phone: (206) 742-8333

CINCINNATI, OH, September 11—Home of the Harps, 2609 Merrittview Lane, 45231

GREATER NEW LONDON BIBLE STUDENTS CONVENTION, September 11—Mohegan Community College, Mahan Dr., Norwich, CT. Contact: Mark Grillo, 70 Pautipaug Hill Rd., Sprague, CT 06330

PITTSBURGH AREA CONVENTION, September 17,18—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: Carl S. Boughton, 126 Slater Dr., Pittsburgh 15236

KALISPELL & HAVRE, MT, September 23-26. Contact: Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912
Phone: (406) 892-2574

BUFFALO, NY, September 24,25—Unity Temple, 1940 Niagara St., Buffalo. Contact: Eugene Buczkowski, 85 Rogers Drive, Cheektowaga, NY 14225
Phone: (716) 634-2163

MILWAUKEE WI, October 1,2—Myron Reed Lodge, 4300 W. Villard. Contact: Mrs. Violet Pazucha, 4454 S. 14th St., Apt. 3 53221

NEW ENGLAND CONVENTION, October 7,8,9—Quality Inn & Conference Center, Chicopee, MA. Contact: Mrs. Richard Suraci,

171 Johnson Rd., Hamden, CT 06518

Phone: (203) 248-3793

GRAND RAPIDS, MI, October 8,9—Kenowa Hills H.S., 3950 Hendersonshot, N.W. Contact: Ruth Kowalski, 862 First St. N.W. 49504
Phone: (616) 456-5069

SAN LUIS OBISPO, CA, October 8,9—Masonic Temple, 859 Marsh St. Contact: Lynn Murray, 43 Del Sol Ct, 93401.
Phone: (805) 544-3937

RICHMOND, VA, October 14-16—Roslyn Conference Center, 8727 River Road. Contact: Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

CINCINNATI, OH, October 22,23—Ramada Inn-Sharonville, 11029 Dowlin Dr. (off I-75) Contact: Mrs. Edith M. Harp, 2609 Merrittview Lane, 45231, for room reservations, which must be received by October 1 to get special rate.

NEW HAVEN, CT, October 23 (New date)—Italian-American Club, West Haven, CT

ORLANDO, FL, October 29,30—NEW LOCATION: Garden Club of Sanford, 200 Fairmont Dr., Sanford. Contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707
Phone: (407) 699-8303

JERSEY CITY, NJ Pre-Thanksgiving Convention, November 19,20—Masonic Temple, 1912 Morris Ave., Union, NJ. Contact: Mrs. Charlotte Teklinski, 84 Arthur Street, Ridgefield Park 07660.
Phone: (201) 440-0925